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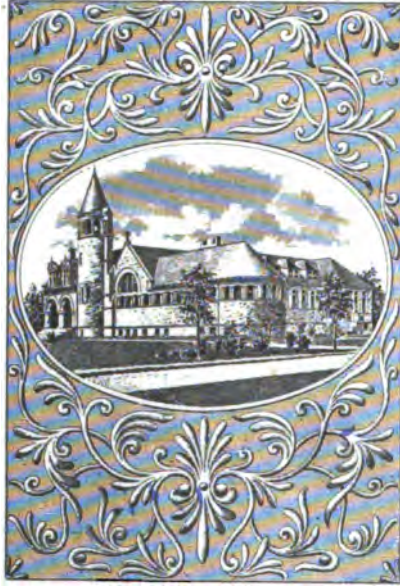
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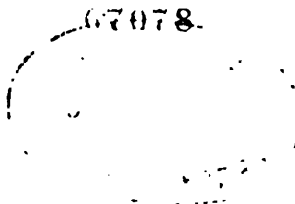


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# THE MISSIONARY REVIEW *of the* WORLD

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JANUARY, 1917

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ONE



## GOD'S VIEW OF THE WORLD

**I**F men could but view this world as God sees it nineteen hundred years after the coming of His Son to save the world, the vision would be illuminating and transforming. We might be unable to endure the sight of the degradation, cruelty, selfishness, the worship of mammon, such as prevails not only in Africa, in India and China, but in Latin lands and Russia and among the multitudes in more enlightened Germany, Britain and North America. What would we learn of God's view of the war which is drenching three continents in human blood? What would be our transformed vision of commercial warfare and of social standards? How changed would be our views, even of much of the so-called religious activity of the day. If we saw only the vice, the selfishness, the enmity, the ignorance and formalism of the world the result would be pessimism and despair.

The world is sick unto death. Without some outside help, there is no hope. But, thank God, there is a remedy provided. This remedy is committed to the custody of the followers of Christ, the Great Physician. God Himself is applying it to the healing of the nations.

In a vision of the world as it is there is despair and death; in a vision of God and His Gospel there is hope and life.

A glimpse of the nations as they are to-day shows the unspeakable need of all mankind for the transforming remedy of the Gospel, but it also shows that men are hungry for life and many are Christlike.

## THE SITUATION IN EUROPE

**O**N the Continent that has longest been considered Christian, we see, on the one hand, twenty millions of men fighting one another with all the deadly ingenuity of their God-given intelligence. There are nearly another twenty million dead on the battle-fields,



wounded in hospitals or prisoners of war. There are widows and orphans without number—enough to stir the hardest heart to pity. The war has brought untold loss to Christendom in the \$75,000,000 a day wasted; in the millions of men turned from pursuits of peace to those of war; in the depopulation of institutions of learning, the missions closed and missionaries deported or killed. One British Society alone has thirty men in the trenches, and many German Societies have more.

But, in spite of the awful results of the conflict, there is a brighter side. The hearts and pocketbooks of men have been opened as never before to relieve human suffering. America has sent over \$40,000,000 for relief, and Britain has given much more, while little Holland has become one vast guest house for the Belgians. The Y. M. C. A. huts are helping hundreds of thousands of soldiers in the field and prison camps. Ten million Testaments and Gospels have been given to soldiers, and multitudes in the face of death have found the Way of Life. The work for Belgian soldiers and for Russian prisoners in Germany is especially noteworthy. The Gospel work in France has been hindered by the Roman Catholics, but in Italy the Waldensians have borne faithful witness, and Scriptures have been freely distributed. A Christmas ship bearing hundreds of tons of food and other necessities sailed from America on December 18th for the relief of Armenians and Syrians.

Another bright spot in the dark picture of Europe is the movement against intoxicants. Russia has already reaped untold benefit from the prohibition of vodka. In one year the amount in savings banks increased tenfold, and last year three times as much was deposited in one month as the total in the savings banks before the prohibition. Banks have now been opened in Russian churches. The effect is also seen in the physical, mental and spiritual betterment of the people. France has benefited by her edict against absinthe and is now planning to prohibit all strong drink except beer and light wines. Naturally this is arousing opposition. It is rumored that the new Cabinet in Great Britain may at last take steps to bring about national prohibition. A petition eleven miles long in favor of such action was recently presented to Parliament. It was signed by two million Britons, many of them laboring men who have been reputed to be opposed to such a measure.

The British missionary societies have wonderfully maintained their work in spite of the drain imposed by the war, and some of them have, in addition, taken over the care of German missions in India and elsewhere.

As Christmas draws near the rumors of movements toward peace are renewed. Germany has signified her readiness to enter into negotiations and to join a movement for the maintenance of world-wide peace. Another European government has set an example of foresightedness for Denmark has appointed a commission to study the effects of the war. It would be well if missionary societies would follow this example.

## CONDITIONS IN AFRICA

EVERY part of the Dark Continent has been affected by the European conflict. Egypt has been the home of hundreds of thousands of soldiers, of 5,000 Armenian refugees, and thousands of Jews from Palestine. In the midst of restlessness the missionary work has continued unabated. Dr. Zwerner and Rev. Stephen Trowbridge have conducted evangelistic services for soldiers and refugees. The work for Moslem students has been increasingly fruitful through newspapers and public addresses. One daily paper has even consented to publish without cost the weekly expositions of the Sunday School lessons. At Khartum the head of Gordon College has resigned, and one result may be a change in the policy which has made it practically a Moslem institution to the exclusion of Christianity.

All of North Africa has naturally been disturbed by the Moslem unrest. German colonies in the west and southwest have been captured by the Allies and German mission work interrupted. German East Africa is as yet only partially occupied, and the desultory warfare continues.

While the political situation in Africa is unsettled, the religious future also hangs in the balance. Islam and Christianity are struggling for the mastery of the pagan tribes. Already one-third of the Africans are counted as Moslem, 4,000,000 of whom are south of the Equator. The Moslem merchants spread their religion, while those from Christian lands too often spread devilry. Great stretches of land and millions of Africans are still untouched by Christian missionaries, and a few years will determine whether Christ or Mohammed will prevail over African ignorance and fetishism and sin. The people will be more difficult to win as Moslems than as pagans.

There are also many bright stars in the African night. In Uganda the great work still continues, and the native Church grows in extent and power. In West Africa the mission of the Presbyterian Church, U. S. A., in spite of the war continues to grow. At one station 8,000 attended communion service, and in the church at Elat 7,500 confessed Christ in one year. Of these, 5,000 were won by native workers. There are also 15,000 reported on the "waiting list" in catechumen classes. In British Central Africa, also, Rev. Donald Fraser, of the United Free Church of Scotland Mission, reports large ingatherings.

## THE WAR AND ISLAM

ONLY two religions have been vitally influenced by the war, Christianity and Islam. The followers of these two religions number nearly one-half the population of the world. As to Christianity, the war has revealed the fact that had all Christians lived up to the full measure of their profession, the war would not have occurred.

The world for the first time has come to realize that Christianity possesses that which, if properly and effectively applied, would prevent war.

Islam, on the other hand, has been brought face to face with the fact that its boasted unity no longer exists.

Mohammedans are to-day fighting in the armies of all of the contending nations and upon both sides. However much the excuse of a "holy war" may be cited as the reason why good Mohammedans are facing each other in deadly conflict, the leaders know that no holy war exists, and that Moslem is fighting Moslem simply because he owes allegiance to countries that are at variance. He regards his national allegiance as more binding than the commands of his religion.

It has been taken for granted that a call to a holy war issued to the Moslems of the world by the Sheikh of Islam and the Caliph of Islam would precipitate a religious conflict surpassing in extent and cruelty anything recorded in history. Two years ago, however, when this call was given from Constantinople, there was no earnest response, even in Constantinople itself. Protest arose from the 67,000,000 of Moslems in India, from Morocco, from Egypt, from Abyssinia and other countries, while the Mohammedans fighting with the Allies in France and with the armies of Russia continued as before, and the Moslems of Egypt and India reaffirmed their loyalty to England.

The most severe blow to Islam comes from the uprising of the Grand Sherif of Mecca, the keeper of the sacred shrines of Islam, who, with a strong body of Arab followers, has captured the sacred shrines and issued a proclamation to the Moslems of the world that the day of independence and freedom has dawned, and that Mecca and Arabia are free from Turkish dominion.

The Moslem dream of world conquest and of universal rule has already vanished, as they become conscious of the fact that there is not sufficient power in their religion to hold them together in a united body when other and conflicting interests invite to division.

Extensive quotations might be made from Mohammedan writings showing how widely extended is this disaffection among Moslems. Aga Khan, speaking as the head of the Moslems in India, nearly one-third of the Moslems of the world, said: "Now that Turkey has so disastrously shown herself a tool in German hands, she has not only ruined herself but has lost her position as trustee of Islam, and evil will overtake her." A Zanzibar paper (Arabic) says: "The pillars of the East are tottering, its thrones are being destroyed, its power is being shattered and its supremacy is being obliterated. The Moslem world is divided against itself." The most influential Moslem daily paper in Cairo, Egypt, said: "The interfering on the part of Turkey in the present conflict was uncalled-for foolishness, and by her actions Turkey has forfeited her right to the Caliphate."

Owing to the divisions cast into Mohammedanism through events connected with this war, Moslems recognize no central Mohammedan

power, no caliph, and have lost their cherished hope of ultimate Moslem triumph as the ruling religion and natural force in the world. No one can estimate the full import of the present breaking up of the unity and solidarity of Islam.

### SOCIAL CHANGES IN PERSIA

**S**CENES are being enacted to-day in Asia and Africa that seemed impossible a generation ago. The Moslem women were rigidly secluded and Moslem homes were closed to Christians. Women and girls were left illiterate, as their education was considered useless and dangerous. To-day many Moslem girls attend Christian schools, and among some Mohammedans there is a growing sentiment in favor of the abolition of the zenana and the veil.

One evidence of a social, if not of a religious change, in changeless Persia is mentioned by Rev. E. T. Allen, of Urumia, in a recent letter.

"Not long ago," he writes, "the whole of the station force was invited to the Moslem home of the late Nasr-il-Mulk by his daughter, who is a graduate of the Moslem department of Fiske (Presbyterian) Seminary. Gentlemen and ladies mingled freely with the oldest son, now head of the house, and with the daughters and other Moslem women of the household. All sat together at dinner, spread on the floor in true Persian fashion."

In this connection it is interesting to note the celebration of the first anniversary of the return of the Russian army to Urumia after the defeat of the Turks. In the city and in many of the villages the Christians gathered to hear eulogistic speeches and long home-made poetry prepared by local rhymsters, to sing folk songs and dance folk dances. All the missionaries were invited to the village of Geoghapa, where the gala day was held largely in honor of the salvation of the village through the efforts of Dr. Packard, who, in January, 1915, interceded with the Kurds for the life of the people of this village in Urumia plain. He prevailed and saved one thousand lives.

### JAPAN'S NEED AND RESPONSE

**I**N Japan the need is increasingly felt for a religion that gives moral stamina to the nation. The scandals in the Government have led many to distrust the power of Buddhism, and the infidelity and immorality among students and among public officials reveals the need of regeneration. Captain Bechel, who has been for seventeen years traveling about in Japan, investigated 107 districts, and found 96 of them pestilentially immoral. He reports that phallic worship is still practised in many Buddhist shrines, and that in some districts almost all the adults are tainted with immorality. He continues:

"Where the priests, of whom I personally know many, are acknowledged to be worse than blind leaders of the blind, how shall they help? Where a principal of a school can marry and divorce three wives,

his first having died in eighteen months; where another can have several paramours with the knowledge of parents and children alike; where another man can put away his wife because she is ill and take as wife a paramour inside of two weeks, with the assistance of his colleagues, how shall the educators protest? Where a leading doctor is publicly known to have several paramours and literally kicks his accomplished Christian wife about the house and out into the street, and still holds a large practice; where the local member of parliament has publicly two concubines; where the member of the provisional assembly has two wives and two homes and children in each, and travels with *geisha*; where the leading men, including the priests, *soncho* (chief of village), doctor, principal of the school, and leading business men can sell a girl of twelve years for ten *yen*, because her parents cannot support her and she may become a charge to the village, and no one but the one local Christian protests, who shall help?"

At the same time, the evangelistic campaign has revealed unusual opportunities for the Gospel. Japan is electric with new life, and is more than ever responsive to a spiritual message. Now is the time for advance, when the Protestant missionaries are united in a forward movement and call for 500 new missionaries to "buy up the opportunity." The three years' evangelistic campaign of the Christian churches has been timely and effective. Missionaries write that evangelism in rural districts is especially hopeful and greatly needed. There are twenty-five thousand villages in Japan, each with schools and in touch with the world through newspapers. There is intellectual progress but moral decay. Morality is pitifully low and the spirit of worldliness is supreme. Intemperance is growing, and many social evils are unchecked. The Christian forces in Japan are calling loudly for more help from the Church in America to help evangelize rural Japan.

In connection with this call, it is encouraging to hear from a missionary, Rev. H. P. Jones, of the thousands that are crowding to hear the Gospel in some districts where the opportunity is presented. He says:

"In Kobe a few weeks ago I had the privilege of attending a number of meetings of the National Evangelistic Campaign. The first night, at the Congregational Church, the house was filled to its fullest capacity, and many were turned away. It seats nine hundred. The next night one of the largest theaters was filled—its seating capacity is two thousand—and the aisles were full, and many were turned away. Mr. Ando, the lay leader of the temperance movement in Japan, spoke for one hour. Then for another hour that packed house listened to Dr. Ebina, of Tokyo, quietly and without the least evidence of weariness. On the next day, which was Sunday, the Y. M. C. A. building, which seats 900, was filled to the limit in the morning, afternoon and evening. In a club house nearby a meeting was being held for children. By actual count there were over three thousand five hundred children in the building, a very large number of whom were not Sunday-school pupils. On Monday night, in the largest and most elegant theater, I found the people literally jamming

the door trying to get in, and what was still more astonishing was a sign requesting Christians not to come into the building, so that non-Christians could have their seats. The seating capacity is two thousand, and many stood in the aisles. The police ordered the doors closed, pronouncing the house full. People kept coming for more than an hour and demanding entrance. Nothing like it was ever known in Kobe before.

"It is easy for one to overestimate the results of such meetings, but these big crowds without doubt indicate a decided change in the popular attitude toward the Gospel. Pray for strength for the workers in Japan."

To combat this impact of Christianity, the Buddhists have recently devoted one million *yen* (\$500,000) to establish Buddhist Sunday Schools. They have in six months started over 800 such schools and enrolled 120,000 children. They imitate Christian methods, adopt Christian songs to the praise of Buddha, and adopt Sunday-school programs.

### THE PROBLEMS OF CHOSEN

**K**OREA, the Japanese province of Chosen, is in a critical situation. Many material, judicial and educational improvements have been made that have put new possibilities before the people. They have been passing through the discipline of national sorrow and disappointment, but it may turn out to their spiritual advantage. Thousands of Japanese are pouring into the peninsula, and everywhere new life is manifested. The Japanese Christian Church is taking Korea as a missionary field, and is also establishing churches among the Japanese colonists.

In the days of Korean independence the missionaries were given a free hand in the establishment of schools and in religious as well as secular instruction of pupils. Since the Japanese annexation, however, many difficult questions have been brought before the missionaries and Christian Koreans, because of the Japanese policy of Japanizing Koreans. The Japanese government order forbidding Christian instruction in mission schools is clearly intended to separate religion and education. Nominally ten years was granted to the mission schools to comply with this order, but apparently the Japanese government did not expect the missionaries to take advantage of this. Since the Protestant mission schools are fundamentally Christian, most of them have not seen their way clear to omit Christian instruction from the regular curriculum, and two Southern Presbyterian schools at Soon Chun and one Girls' Academy at Syen Chun have been discontinued. This is a great loss to the Korean Christians.

Another difficulty which has now arisen is in the Japanese regulation that ceremonial worship shall be observed by the schools before the picture of the Emperor annually on his birthday. To the Korean Christians this is looked upon as equivalent to ancestor worship, though the Japanese claim that it is simply a patriotic ceremonial. In the government schools teachers are required to bow daily before the picture of

the Emperor and the imperial rescript. Last year the order was sent out by the Japanese officials that the anniversary of the late Empress Dowager's death be celebrated in all the mission schools on Sunday by fitting ceremonies.

Another difficult question arises in connection with the use of Japanese text-books. The government has issued a small "School Text-Book on Morals," which every mission school has been ordered to use for instruction one hour a week. There are many excellent moral lessons in this text-book in regard to honesty, courtesy, etc., but there is also a chapter requiring worship at the graves of ancestors. In this chapter the Christian children are told that they must make an offering at their ancestors' graves and bow down before them. While reverence for ancestors is commendable, an act of worship such as would be rendered to the Deity is, of course, against the conscience of Korean Christians.

The students in Korean mission schools of academy grade of the Methodist and Presbyterian Churches number about 3,500, less than one-tenth of whom are non-Christians. It would seem, therefore, that it would be a wise policy for the Japanese government to consider their conscientious scruples and to win them over to friendly loyalty to the Japanese government by avoiding any unnecessary conflict on religious grounds. It is earnestly to be hoped that the Japanese will favor a policy of friendly co-operation with missionaries, developing strength of character, coupled with loyalty to the Imperial government. The Christian missionaries are in the land to help make better citizens—more intelligent, more unselfish and more moral because more Godlike. It is hoped and believed that the Japanese government will put as few obstacles as possible in their way.

### THE AWAKENING OF CHINA

"CHINA," says Bishop Bashford, "is not only a giant awake, but is pacing the floor with growing pains." The whole nation seems alive to the need for modern education. Universities and lectures are crowded, and many of the leaders have been educated in mission schools. This gives Christianity an advantage. The death of Yuan Shih Kai and the accession of President Li Yuan Hung has brought a degree of quiet, and there is hope that the mighty nation will settle down to solving its problems. President Li is favorably disposed to Christianity, and since the modern ideas of politics and education are from the West, many are inclined to look favorably on the Western religion also. One student writes: "We accept the Western system of education, of science, and history and mathematics, why should we not also take the religion of Jesus Christ which comes from the West?"

The Bible classes started by Mr. Sherwood Eddy continue to flourish and to win Christian converts. The news of revivals come from many parts of the Republic. Mr. Arthur Polhill, of the China Inland Mission, writes, for example, from Eastern Szchuen, that in the dis-



trict of Chengkow (still unoccupied) many of the wealthy are destroying their idols and are becoming inquirers. Temples in many parts of the Republic are being abandoned, and some of them are used for Christian Bible schools and evangelistic services.

Out of the bewildering confusion of political, social, industrial, intellectual and moral upheaval will come a new China, no longer facing the past but open-minded to the truth. A million school teachers are needed to teach China's sixty million pupils. What university will train them? An army of physicians and nurses is called for sanitation and healing ministry. The Christian Church has an unparalleled opportunity to supply those who will train these and other leaders of China's onward march. The best schools, colleges and medical schools are in the hands of the Christian missionary forces. These are in a unique position of power to mould the future of China.

### THE MOVEMENTS IN INDIA

**T**HE war has seriously affected the work in India. Not only have some two hundred German Protestant missionaries been forced to leave the country or give up their work, but many British and Canadian missionaries have gone to the front as soldiers, physicians or to assist the Young Men's Christian Association work. Thus many of the mission stations are short-handed and the work suffers.

The term "mass-movement" has become a household word in mission circles. Large numbers of the low-caste and out-caste people are seeking relief from their intolerable condition by applying to the Christian Church for baptism. The pyramid of social structure in India is becoming unsettled at the base. Thousands are being born in a day, but need instruction and nurture to build them up into intelligent and useful Christians. There are signs of the gradual disintegration of the old social system, and one of the greatest object lessons to the higher castes is the transformation wrought by the Gospel in those whom they have despised as "untouchable."

The native Indian Church is growing in numbers and power, and union movements have been organized in South India and other districts to conduct evangelistic services and to carry on missionary work.

### IN LATIN AMERICA

**M**EXICO is still torn asunder by revolution and riot. In spite of the earnest efforts of the American-Mexican Commission, it seems that the time of peace has not yet fully come. When order is restored there are indications that a time of awakening will come such as Mexico has never known. Already many of the people are eager for better things.

It may be that the leaders of the United States and of Mexico will not find the way of peace until they have exhausted the resources of war. It is to be hoped, however, that saner councils will pre-

vail. One effort in this direction was made by Manuel Rojas, Director of the National Library in Mexico City, and other prominent Mexicans, together with representatives of the Peace Societies and social interests, in the formation of the Mexican-American League, with the following aims: To help bring about a new and constructive era of friendship between the people of Mexico and of the United States; to interpret and promote joint negotiations between the two governments with respect to border control and all other questions of public policy; to promote common understanding between the peoples of the two countries, by giving publicity to the facts about Mexico and American relations with the Mexican people; to secure an exchange of teachers and students, and to encourage the American universities and colleges to grant scholarships to Mexican students; to promote industrial and agricultural education in Mexico, and institutions for the training of competent teachers and leaders.

This league has endeavored to increase confidence in the present *de facto* government in Mexico by calling attention to the social and economic reforms instituted by the Carranza government. The first decree issued by Carranza was one returning to the Indians the communal lands of which they had been dispossessed. In the various states new agrarian laws now establish small land-holders, re-value properties condemned and purchased at a just value, and levy equitable taxes. One of the next steps was the restoration of free municipalities. Most of the states have passed labor laws establishing the eight-hour day and the forty-four-hour week, with a minimum wage and boards of conciliation and arbitration. Children under sixteen are not allowed to work in factories. In "many states" the sale of alcoholic drinks has been repressed, and "in the whole of the republic bull-fights and cock-fights have been supplanted by popular games such as baseball, pelota, etc." It is asserted that there are twenty times as many schools as in the last term of Diaz, and Carranza has sent 500 school-teachers to the United States to learn modern methods.

Many Christians in the United States are firmly convinced that the most efficient and inexpensive army for the pacification of Mexico would be "a force of educators, teachers, doctors and sanitary engineers, farmers and agricultural experts, who will volunteer for terms of two or three years in the spirit of service such as we rendered Cuba at her time of crisis." An open letter issued by the Peace Committee of the Philadelphia yearly meeting of Friends urges the press "not only to exert their power in supplying trustworthy information about Mexico, but also to take their true place in guiding the thought of America and the world along constructive lines of international service and good-will."

The Latin American Congress in Panama last February marked the beginning of a new era for South America. The remarkable "findings" of the regional conferences will be published in our February number. They are worthy of notice.

# EDITORIAL COMMENT



## SHOULD THE WAR HINDER MISSIONS?

**T**HIS question ought to be frankly faced, for it indicates an attitude toward which many seem to be drifting. Some considerations would seem to suggest holding in abeyance any aggressive missionary effort.

It is claimed that in these days of emergency every dollar of philanthropy not absolutely required for the maintenance of existing work should be diverted to the relief of physical distress occasioned by the war. But is it true that our Western world has reached the point where it must deal with its philanthropic activities in terms of mutually exclusive alternatives? Do the amounts contributed from America to Europe's need measure the limits of philanthropic duty or ability? The price of war to Great Britain alone is \$7,444,000,000. Is a hundredth part of that amount a fair thank offering for an equally wealthy nation to give as the expression of its appreciation of peace? The appeal of Europe's need has brought considerable response, but this appeal has been to a wide constituency, unmoved in the past by special missionary motives, so that the loyal supporters of the missionary movement may still carry their peculiar obligations toward an enlarged missionary opportunity.

Some have interpreted events as barring the way to missionary effort. Is not Turkey inaccessible? Is not Persia in political upheaval? Are not the Armenians hopelessly scattered and disorganized? But do these facts spell retardation in missionary effort or only such readjustments of method as the temporary situation requires? This determination of courageous workers to "hold fast" in war-swept areas will yield rich values when the days of reconstruction come. But should there not also be a missionary preparation for a forward movement after the war?

It has also been urged that the very fact of war within Christendom is such a reproach that aggressive missionary effort may well await the rolling away of this reproach to Christianity by the cessation of war. A missionary among Moslems was asked recently, "How do you meet the reproach caused by war between Christian nations?" His reply showed that the very conception of war being a reproach was a Christian conception, the result of Christ's higher standards of love, and that to the Moslem no inconsistency or moral lapse was suggested by the war. If there be reproach, however, it is a reproach against man's application of the Gospel, not against Christianity or Christ. In the missionary propaganda we preach Him, not the virtues of Western nations; His teachings, not our imperfect obedience to these teachings; Christianity, not Western civilization. If the Christian Church is to

wait until the reproach of warfare has been securely rolled away, how long shall she have to wait for the proclamation of the Gospel? The prophecies of our Lord do not identify the era of evangelism with some millennial era of peace, but urge the more zealous proclamation of truth in the very proportion in which existing conditions may belie the truth.

Has political uncertainty as to the future of the Near East suggested the temporary arrest of missionary activities and plans? It is true that the war has forced us to face at least the following contingencies as to political rule in the Near East: political control by Turkey, Germany, Russia, France or England. Would any of these mark the end of Christian missionary effort? There might be difficulties, such as the requiring of the language of the nation in power in all schools where a foreign language is taught. But, whatever the political rule and its regulations, excluding, of course, the (incredible) exclusion of all missionaries, is it to be supposed that the Church of Jesus Christ will consent to abandon her missionary work and deny to her Lord the obedience He demands to His great commission?

### A CHALLENGE TO ADVANCE,

**B**UT weightier and more numerous facts challenge the Church to a forward missionary movement in the Near East.

Look at the political *débâcle* within Islam. Within a few decades, a series of divine providences, operating in the Near East, has brought about an almost complete overthrow of Moslem political power. In the past, Moslem political prohibitions have severely checked the desired extension of missionary operations in Moslem lands. Even when missionary effort was permitted, the fruitage of that work has been blighted or obscured by political penalties. Witness now the lands that have passed from beneath Moslem political domination within the past eight decades: Greece, Servia, Algeria, Montenegro, Bulgaria, Rumania, Cyprus, Tunisia, Crete, Egypt, Tripoli, Morocco, and now parts of Arabia and Persia. Do not such political upheavals challenge a forward movement which the Church should even now undertake?

Paralleling these external providences in the political sphere, there are most significant activities of the Holy Spirit moving upon the heart of Islam. Back of political prohibition, every missionary to Moslems has found religious fanaticism and hostility acting as a barrier to the progress of the Gospel within Islam. Reliable reports, however, bespeak a change in the attitude of Islam. A missionary in Egypt expresses it thus:

"In days gone by we sought to gain a hearing and were refused. Now it is as if the Moslem himself were seizing the missionary by the coat, saying, 'What was it you used to want to tell us? We want to have it explained.'"

A missionary from Turkey says that "eighty per cent of the Mos-

lems of Turkey are in sympathy with the missionaries, and are wholly opposed to the present Turkish administration."

The spirit of inquiry is also manifest in the number of Moslem children crowding to mission schools. Social customs in which Islam's ideals were entrenched are passing away. There is a fast-growing public press, which moves, for the most part, in the direction of Western ideals. These facts are full of significance. A new day is dawning, ushered in by the invisible yet irresistible operations of the Spirit of God upon the heart and life of Islam. Where God is and works, shall not His followers keep step with Him?

How, then, may we keep step with God? First, there should be the most determined holding on to every strategic position now occupied, the most insistent maintenance of every missionary activity in operation before the war.

Second, there is a clear call to *missionary preparedness*. A forward movement of unprecedented seriousness and commensurate with the need must be planned now for the evangelization of the world, if the opportunity impending at the close of the war is to be seized. This calls for the thrusting out of new missionaries who may put the present to good use in the study of the languages of their prospective fields, at suitable and secure centers. The Boards and Societies will gain from conferences both at home and on the field. Thus will each agency become enriched by the other's experience, and they will stimulate each other to worthier effort.

Above all, they will be able to do what has not yet been attempted in the history of missions in the Near East—align their forces and plan for a concerted and co-operative missionary effort. Especially is there need for conferences for prayer. Fresh discoveries of spiritual power are imperative for the accomplishment of the task. A Christian consciousness of God and of His will must be experienced, which will produce, on higher and worthier spiritual levels, something of the passion and devotion which characterized the fiery apostles of Islam's faith in the bright morning of its early extension from Asia to Africa and from Africa to Europe.

### JAPAN AND AMERICA—FRIENDS

FOR more than half a century there was nothing but good will and friendship between Japan and the United States. But for ten years there has been growing up in each land a small body of men who have felt and fomented distrust, and there have been times when these men were able to communicate their distrust so that large sections of the press and many of the people began to fear that the two nations might even drift into war against all their best interests and true desires. How can we preserve fellowship and right understanding between the United States and Japan?

1. By resolutely determining both in Japan and in America that

we will preserve it, and that we will keep our heads and not be coerced by any circumstances. There are some, like Congressman Mann, who declare that destiny will bring on a conflict between the two nations. Destiny will set us at each other's throats! But what is "destiny"? Is it the God of Peace, who made all mankind of one blood, to live as brothers on the earth? Is it our own wills? Why do we need to surrender to our own deeds? Why not will that we *will not* drift into the madness of hate and war? We do not need to be slaves to our own stupidity. We can will to be rational and to deal justly and to preserve friendship. The Japanese also can will this. We can tell each other, and all the marplots and weak-wills who think that men cannot restrain their injustice, that we mean to have peace.

2. By believing good and not evil about each other. We can begin by believing and saying both in Japan and in America that the honest and earnest people of each land want only peace and friendship. Judge Elbert H. Gary, who was recently in Japan, was a true messenger there and is a true messenger in America. At St. Louis in October he said:

"I said repeatedly (in Japan) that a large majority of the people of the United States did not desire, but would deplore and stubbornly oppose, war with Japan, except in self-defense, and that they were of the opinion there is not now nor will be any cause for serious trouble or disagreement; that there need be no conflict of opinion which could not be finally and satisfactorily settled by mutual negotiation and consideration. I also expressed the belief that our Governmental Administration is and would be inclined toward this most desirable exercise of authority.

"And now I am here to say in words just as emphatic and in a belief no less absolute that the leading and controlling men of Japan are equally anxious to have a continuance, permanently, of the peaceable and friendly relations now existing between these two countries. That there may be exceptions may go without saying; it would be usual, and need excite no surprise nor fear if such is the fact. . . . The most prominent and influential men in Japan are outspoken in their profession of friendship toward the United States."

This is the way all responsible men should talk about our relations to Japan.

3. By acting justly in each land toward citizens of the other, the Japanese treating Americans justly in Japan and Americans treating Japanese justly in America. All we need to do is to do right. And we need to do right for our own sake. It will profit us nothing to try to benefit ourselves by wrongdoing. It cannot be done. What is right is a question to be considered calmly and without prejudice; but the problem of the rights of Japanese in California to own property, their right to acquire citizenship, their right of justly regulated admission to the United States, is a problem to be considered without racial prejudice or bigotry and on the basis of moral and economic justice to both Japanese and Americans.

4. By judging each other as we ourselves are willing to be judged. The trouble is that countless people apply one standard to themselves and to their own actions and another standard to the Orient. Conduct which we justify or excuse in a Western nation we reprehend in an Eastern. But

there are not two moral laws, one east and the other west, of Suez. Japanese and American conduct should be judged by the same laws, and whatever allowance is expected for one should be conceded to the other.

5. By each crediting the best in the other. We are accustomed to live up to other people's expectation of us. If they believe the highest of us we are uplifted to justify their judgment. If they think meanly of us we can too easily drop down to the level of their estimate. Americans can believe the best about Japan and see in and for Japan her own noblest possibilities. That is the best way to help Japan to be her best self and to realize what, by the grace of God, she can become. And Japan can help Americans by believing the best about American desires and purposes in spite of all the worst that obtrudes itself.

6. By doing right toward the neighboring nations, America toward Mexico, and Japan toward China. Any sinuous or insincere or selfish activity by either nation is injurious to good will and right understanding. If Japan or the United States is not ingenuous and generous and fair toward the nations nearest, each will suspect that the other may have the same disposition secretly—America toward Japan, and Japan toward America.

7. By carrying out the recommendation of the gathering of friends of Japan and China which met in New York in September (referred to in the November REVIEW), and which voted to ask the President of the United States "to recommend to Congress the creation of a non-partisan commission, of not less than five members, whose duty it shall be to study the entire problem of relations of America with Japan and with China, and further to recommend to Congress that it invite the government of China and the government of Japan each to appoint a similar commission," the American commission to meet the commissions of China and Japan in their respective countries.

8. Lastly, friends in the United States can help by showing kindness and courtesy to all Japanese visiting or living in America and by increasing the number of Christian men and women who go out to live in Japan to commend Christianity to the Japanese as the one religion which proclaims a God and Father of us all and which can make all nations one in the fellowship of Christ.

### THE CALL TO NORTH AMERICA

SOME outstanding characteristics of the year in North America have been the financial prosperity, the high prices and the unrest due to Mexican troubles and diplomatic controversies with European governments. The Christian forces have continued their usual work and gifts to European sufferers have been increasing. Hundreds of young men have gone to the Mexican border and to camps in Europe and Asia to work for the soldiers and prisoners. The Laymen's Missionary Movement has celebrated its tenth anniversary by over seventy conventions with an aggregate enrollment of over 100,000 men. They are planning a series of anniversary dinners for 1917 to touch the



main centers in all parts of the United States. Most of the missionary boards report for last year increased gifts to missions, many of them having been able to wipe out entirely the past deficits. The total foreign mission receipts reported by one hundred and thirty societies in the United States was \$24,688,728, and for sixteen Canadian societies was \$1,266,040. This is an advance on last year.

Never was there greater need for consecrated lives, for prayer, for sacrificial giving, for earnest study of the world from God's viewpoint. Pulpits should ring with the missionary call and hearts should be stirred by the accounts of the wonder-working of God's Grace. Unprecedented opportunities promise to follow the proclamation of peace and Christians must be ready to take advantage of them. Half a million teachers are needed for the new primary schools in India. Shall they be Christian or non-Christian? China needs 50,000 physicians. Christians have an opportunity to train them. Moslems have lost faith in their Caliph and the solidarity of Islam is broken. Peace will bring unheard-of opportunities to reach 200,000,000 Mohammedans. The great conflict for the possession of Africa for Mohammed or Christ calls for a whole-hearted advance "on our knees." Mexico and South America are to be occupied with a statesmanlike policy. Churches are beginning to realize the necessity for closer cooperation and for the kind of sacrifice that has characterized Europe during the war. Now is the time for the Church of Christ to prepare for an onward movement, giving largely of men and money, but relying not on these physical forces, but on the spirit of God moving with the hearts of men.

### THE BRITISH MISSIONARY STATISTICS

**W**E have inserted in this number a statistical table giving the figures for British Foreign Missions for the year 1915-1916. It has been a difficult task to gather these during the disturbed times in Europe. The same omnipresent reason—the war—has made it impossible to collect and tabulate the statistics for the continent of Europe. Letters of inquiry are not answered.

Many of the British societies have failed to respond with their statistics, so that in the case of 16 societies we have been obliged to have recourse to the latest figures available. The result is not entirely satisfactory, but since the leading societies have courteously furnished the desired information, the totals are approximately correct.

It will be noted that in spite of the heavy drain caused by the war the decrease of income in British societies has been only about one-tenth. There has been a natural falling off in the number of male missionaries, but the number of adult converts reported by English societies as baptized during the year has increased from 42,966 to 48,580—or over ten per cent. Pupils in mission schools have also increased from 117,497 to 464,499. The table is worthy of study. When peace again reigns there is hope that complete and contemporary statistics may again be secured from all the continental societies.





# Missions Fifty Years Ago, and Now

BY EUGENE STOCK, D.C.L., LONDON, ENGLAND

*Dr. Stock was for many years the efficient secretary of the Church Missionary Society of England. He has placed all in his debt by his four volumes on the History of the Church Missionary Society and by his other writings. His view of the contrasts noted in fifty years is worth reading.—EDITOR.*

**I**N endeavoring to indicate the changes in the missionary situation in the past half-century, I must confine myself mainly to Great Britain and British Missions.

## I. CHANGES IN THE POSITION ABROAD AND AT HOME

Fifty years ago takes us back into the middle of the sixties; and a better period could not be chosen for comparison with the present time. If we went farther back a few years, we should come to an era of great animation and advance. It will be remembered that Dr. A. T. Pierson used to refer to 1858 as the *annus mirabilis* of the century. I will not now stop to show why he chose that date. I will follow my instructions, and come at once to the next decade.

Now the sixties were, on the whole, a period of disaster, of discouragement, of decadence. This was emphatically the case in Africa. In the West, the promising Yoruba Missions were suspended, the agents being expelled; and the Basel men in Ashanti were seized and imprisoned. So were the missionaries to the Jews in Abyssinia. On the East Coast, Ludwig Krapf's great schemes of advance into the interior had come to nought, and the "fort" was "held" by one German, John Rebmann. Livingstone's plans for the Nyasa district failed in the early years of the decade, and in the later years the great traveler was lost, until Stanley found him almost broken-hearted at the horrors of the still rampant Arab slave-trade. In the South, the Kafir wars, the gold fever, the Colenso controversy, caused confusion, and the London Missionary Society's Missions faced disaster and defeat. And let it be remembered that not a single one of the present great Missions in Central Africa had yet been born or thought of.

In Asia there was less of disaster, but much slowness. In the Turkish Empire, the hopes enkindled after the Crimean War had not been fulfilled. Persia was not yet really open. In Japan, Christianity was still prohibited. The great days of Korea were in the future. China had been devastated by the Tai-ping Rebellion, which had much impeded the Missions. They had, in fact, not yet advanced beyond the maritime provinces; and the China Inland Mission only started its great pioneer work at the end of the period. In Malaysia the work

was in its early stages. So it was in Burma, despite Judson's heroic career; while in Ceylon there was actual retrogression.

India, on the other hand, ought to have presented a different scene. For never at any other time has there been such a noble band of fearless Christian men among the British rulers and administrators. It was the age of John Lawrence, Robert Montgomery, Donald McLeod, Herbert Edwardes, Bartle Frère, William Muir, and a host of like-minded men under them. While entirely loyal to the just neutrality of the Government, they knew well that Hindus and Mohammedans alike accord special confidence and respect to rulers who are not ashamed of their own religion and who desire to see it spreading in legitimate ways. They were the cordial supporters of Missions, and would have welcomed unlimited re-enforcements for the gospel enterprise. When the first of all the United Missionary Conferences in India was held at Lahore, in 1863, the civil and military officers present actually outnumbered the missionaries. But the re-enforcements failed to appear. The missionary recruits sent to India in the sixties by some of the larger societies were in number only half those sent in the fifties. And America was crippled by the Civil War.

In fact, the only Missions that presented a really bright outlook at the time were Madagascar, where the great revival was in full swing, and some parts of the South Seas, where it was the period of Patteson and Paton.

It was a discouraging time also at home. Henry Venn, the great C. M. S. director, said in 1865 that missionary interest and zeal had distinctly retrograded. R. W. Dale, the distinguished Congregationalist, used similar language. It was even proposed to drop the evening meetings at some of the anniversaries because so few attended them. Some of the larger societies had actually fewer missionaries on their staffs in 1870 than they had in 1860. This was the more remarkable because it followed immediately on a memorable season of religious awakening. The revival in America in 1858 was succeeded by that in Ireland in 1859, whence it spread to England in 1860. Indeed, even before that, there was a marked increase of life and energy in home mission work. But the result apparently was that Christian effort was for a time so absorbed in the new philanthropic and evangelistic schemes that Foreign Missions secured less attention. Moreover, that decade was a time of bitter controversy, political and religious, which drew away the thoughts of good men from the needs of Africa and Asia. However, I must admit that these controversies continued with no less acuteness into the last quarter of the century, and yet that quarter was a period of unprecedented missionary extension. Moreover, the home mission and revival movements of the seventies and eighties (including the great Moody and Sankey campaign) did not hinder but rather helped that extension. The causes of the difference I do not pretend to explain.

But observe the startling changes in the world of Missions as we

see it to-day. Africa, north, south, east and west, is mapped out among the missionary societies. The Nile, the Niger, the Congo, the Zambesi, and the great Lakes Nyasa, Tanganyika, Victoria Nyanza, are now the familiar fields of large and growing Missions. Khartum, where Gordon fell, and Ilala, where Livingstone was found dead on his knees, are in the heart of wide regions now frequently traversed by the messengers of Christ. The division of the Dark Continent among the European Powers has not hindered missionary progress, and indeed in some ways has helped it. Passing to Asia, Arabia and Persia have failed to shut out the Gospel. In China, only sixteen years ago, missionaries and native Christians were massacred wholesale; and now, in every one of the provinces, the preacher of Christ finds a cordial welcome. Both China and Japan have witnessed the rise of powerful native churches. Korea is the marvel of Missions. In India, medical and educational Missions have developed at a rate no one could foresee, and the mass movements of the low-caste and out-caste populations are bringing tens of thousands into the Church of Christ. New Guinea is a young and hopeful field. South America, the "Neglected Continent," is engaging a large share of the sympathies of the Christian world. Perhaps the most conspicuous change everywhere, and really the most fruitful of all developments, is the immense increase of women's work. Women in the missionary ranks now far exceed the men in number; and one-half of the population of the globe has a new chance of hearing the message of salvation.

Not less important are the changes at the home base. No longer is the advocacy of the cause left to the ministers of religion and their wives and a few godly spinsters. The young men, the young women, the still younger people, are enthused. Even business laymen, the hardest of all to reach, are beginning to see that the evangelization of the world is the primary duty of the Church. Summer schools, study bands, missionary exhibitions, unions and guilds of all sorts, are multiplying, and spreading the knowledge of the work in all directions. The largest public halls are crowded, not to hear eloquent orations, but to receive plain and unadorned accounts of practical work done, or to bid farewell, with prayer and simple addresses, to brothers and sisters either returning to the field or going out for the first time.

## II. CHANGES IN THE PROBLEMS

In the early stages of the enterprise the work was comparatively simple. Even in the sixties it was quite of an elementary type in the large majority of the mission fields. But the great extension and development of Missions in the past fifty years has brought many problems to the front which have in our own day been freshly and diligently studied. It is widely felt that there is such a thing as a Science of Missions, which should be at least recognized and as far as possible mas-

tered, both by those who administer the enterprise and by those actually engaged in it. For instance, the increased interest taken in the whole subject of what is called Comparative Religion has exercised much influence in Christian circles. It is realized that the non-Christian world must not be thought of as consisting in the main of hordes of ignorant barbarians; that missionaries need to study the religions of the people among whom they work, in regard both to the origins and histories of the religions and to their practical influence on the lives of their votaries. Not only in such great non-Christian systems as Brahmanism and Buddhism and Islam, but even in the folk-lore and superstitions of uncivilized tribes speaking unwritten languages, there may be fragments of divine truth embedded. Perhaps there is a tendency now to press this consideration too far. After all, our work is not so much to compare our faith with other faiths and to prove that it is the best of them, as to set forth a Person, a Divine Person, who is by right our King, and who is ready to be our Saviour and our Friend. Our business is not to prove Christianity but to proclaim Christ. Where is there a rival to Him? However good other religions may be, we have a direct message from God to deliver, the revelation of incomparable blessing freely offered to all men. At the same time, we do need to remember that the races of mankind differ widely, not only in external environment but in the character and tendencies of their minds, and that every one of them may have a real contribution to make both to theological science and to spiritual experience. So it is rightly felt that the open-minded study of their religious beliefs is a good thing, provided that we do not forget the uniqueness of the Gospel.

Then, in the actual work of Missions, the question is raised as to which of two principles should govern their plans, diffusion or concentration. The extensive inquiries of the Commissions that prepared the way for the World Conference at Edinburgh revealed wide differences of opinion on this point; but the conclusion was thereby suggested that circumstances alter cases, and that both principles are good, in different fields and at different times. Certainly the history of Missions supplies good arguments for both. Diffusion has justified itself in the story of the China Inland Mission; and concentration has justified itself in the splendid educational institutions of the United Free Church of Scotland in India.

Much more urgent and important are the many questions touching the organization and development of the native Church, questions which could not arise in the early stages of missionary effort. Here the problems are manifold. Different fields differ entirely. Great independent nations like the Chinese and the Japanese cannot be treated like the remnants of once warlike races in countries dominated by white colonists, as in New Zealand or Northwest Canada. South Africa, where the subject native tribes exceed their white rulers in number, has grave problems of its own. So has India, on a much larger scale, and more com-



plicated. In Moslem lands, like Egypt and Persia, where converts come out one by one, the native church question is quite different from that presented in the districts of India where the mass movements are bringing tens of thousands into the churches. But one conclusion is now pretty generally accepted, that the old system of a settlement of native Christians under the mild despotism of the missionary could only be suitable in the stages which most Missions have now passed. That system was effectively worked by the fine old German missionaries once so prominent; but it is now recognized that the Christians must be thrown more and more upon their own resources, and trusted more generously to manage their own affairs. Yet even when this is done, the further question arises, What is the relation of the Mission to the Church? Are they to work on side by side in the same area but mutually independent? If not, and if the Church is not to be subordinated to the Mission, in what way can the Mission be best associated with the Church? Again, native church organization involves denominational questions. Missions that pride themselves on being "unsectarian" find little difficulty while they are merely preaching to non-Christians; but as soon as they gain converts, and desire to teach them to worship God, to give their children Christian instruction, to manage their church affairs, differences are inevitable, and may become very acute. Anglicans, Presbyterians, Methodists, Congregationalists, have each their own difficulties to surmount, their own problems to solve.

Meanwhile, the question has been raised in recent years, Is it a matter of congratulation that missionary societies are so numerous? Would not an organized army—or, as in the case of allies in a great war, three or four organized armies working in partial concert—be more effective than a hundred regiments marching and fighting quite separately and under independent commands? Ought not, for instance, the various Presbyterian or Methodist or Anglican Missions to be at least combined under their own flags respectively? And, when that is done, cannot there be further such intercommunication between the different groups as may promote the practical unity of the great campaign? Some would go even further than this and aim at intercommunion, a totally different thing; and some would plead for nothing short of complete organic union, urging that nothing short of that can be the oneness which our Lord said would induce the world to believe in His divine mission.

### III. CHANGES IN PUBLIC OPINION

Perhaps a single illustration of what I may call newspaper opinion nearly half a century ago may help us to realize the changes in this respect. In 1872, only forty-four years ago, the Anglican Archbishops, conscious of that very depression and decadence to which I have alluded above, proposed a Day of Intercession for Missions, to be observed

throughout the Church of England and its sister and daughter churches. When the day came, the *Times*, in a leading article, cast scorn and contempt on the plan, expressing surprise that so many simple souls could be found to join in so useless and fatuous an observance, and doubt as to the very existence of any number of missionaries or converts. "An ordinary Englishman," it said, "has seen almost every human or brute native of foreign climes, but few can say that they have seen a missionary or a Christian convert!"

It is amazing that such an article should have appeared in 1872; but it is good to be quite sure that it could not appear now. When the Church Missionary Society celebrated its centenary in 1899, the *Times'* comment was very different. For one thing, it went to the root of the matter by acknowledging that men who ask what is the good of Missions "display a strange blindness to the real character of the Christian religion"; and it reminded doubters that the particular society in question was "a civilizing and informing power, which would be still more powerful if the lives of most Englishmen abroad conformed more closely to the conventions of the Englishman at home." Of course, there are still papers of the less reputable sort which occasionally display their ignorance in similar ways; and there are still men like Sir Hiram Maxim, who affirmed, so late as 1910, that missionaries had done "an infinite amount of harm in China without making a single convert," and that "they were, and always had been, the greatest liars on the face of the earth." But this does not represent intelligent public opinion. As regards China, the Boxer massacres of 1900, when thousands of converts faced torture and death rather than deny Christ, satisfied the average journalist; and Dr. Morrison, the *Times* correspondent at Peking, declared at a meeting of the Authors' Club in 1910 that "the more he saw of the missionary work in China the more he admired it." When members of the British Cabinet, like Mr. Winston Churchill and Mr. Herbert Samuel, publicly praised the Uganda they had seen with their own eyes, and when a greater man than they, Colonel Roosevelt himself, told the *Daily Telegraph* that the results he had seen there were "astounding"; when the Commission appointed to inquire into the so-called "Black Peril" in South Africa reported in 1912 strongly in favor of missionary work, which, they said, was exercising "an enormous influence for good," and when Viscount Gladstone in 1915 declared that "missionary effort was the greatest possible help to the civil government," they did but put into words what the vast majority of thinking men do not now dare to dispute.

Nevertheless, while opinion has changed for the better, I cannot say that the more vigorous action which should naturally issue from it is very conspicuous. Both our ministers and our laymen need to take up the words of Shecaniah to Ezra, and say them mutually to one another: "Arise; for this matter belongeth unto thee: we also will be with thee: be of good courage, and do it."

# Investments in Foreign Missions

BY DWIGHT H. DAY, NEW YORK

*The treasurer of the Presbyterian Board of Foreign Missions, U. S. A., has recently returned from a very interesting tour in Asia and reports the result.—EDITOR.*

“TELL your countrymen that what we need is an increase in the number of men who will sacrifice for China. Tell the friends there, please, to have patience with us. The leaven has been put into the flour; progress will continue to be made. We thank the good friends in America for what they have done, and in due time these friends will see the results.”

Dr. Seng, of the University of Nanking (China), thus expressed the gratitude of the Chinese for what American Christians are doing for his people, and pleaded for their confidence and help to be continued.

## CHINA'S PRIMARY NEED

An overpowering need and an unrivalled opportunity to meet the need has lately developed in Shantung province, North China. Here is a population of thirty million people, and eighty-one out of one hundred and sixteen walled cities are without any missionary resident. In many of these cities there are just now large brick or stone pawn-shops for sale. Changed economic conditions have made the business of the pawnbrokers unprofitable, and these warehouses can be purchased for about five thousand dollars and easily transformed into centers each containing an auditorium, chapel, guest rooms, school rooms for day and night schools, etc. In charge of each such center will be placed one of the strong young leaders of the Chinese Church, who will have not only the responsibility for all the work in the walled city radiating from this central lighthouse, but also for the surrounding country district. Such an institution will at once command the respect and interest of the gentry who are not apt to pay much heed to an insignificant street or country chapel (any more than the well-to-do at home would, to the unpromising quarters of a strange sect), and would establish at the start the pastor in charge on a substantial basis. It is estimated that five hundred dollars a year for running expenses would need to be provided until the center can be made self-supporting. Thus \$5,000, and \$500 a year for, say, five years, would compass the following:

1. It would occupy strategic centers. Formerly the cities have been most difficult of approach. Now they are thrown wide open, so that evangelistic work, hereafter, must not be prosecuted so exclusively in the country districts.
2. It furnishes an attractive field for able Chinese leaders. With

an inspiring program planned, doubtless all the men that will be needed as leaders will become available.

3. The plan makes use of available resources and looks forward to a new and permanent method of work.

4. It promises Chinese and foreign co-operation, giving the Chinese the positions of evangelistic prominence while the mission retains a directing influence.

5. It eliminates the idea that a foreign church is being foisted upon China, which impression is a serious drawback.

6. It is commended by its plan of approach. Bible preaching and teaching is to be supplemented by lectures, schools, woman's work, medi-

cal work and the Young Men's Christian Association, thus opening many different avenues to mind and heart.

7. The project has passed the experimental stage, for already there are three men at work in three different cities, with splendid results to show. It would be difficult to find an investment in foreign missions that combines so many attractions and impelling considerations.

#### OUR PHILIPPINE WARDS

No patriotic American can visit the Philippine Islands without feeling a pride in the achievements of his country there. Stable government, good roads, sanitation, schools, all bear testimony to a piece of colonial development



#### INTEREST ON THE PHILIPPINES' INVESTMENT

Three teachers and Salvador, a young Moro boy, in the Silliman Institute. All the members of his family were murdered in a tribal fight.

that has no rival. But Protestant Christians cannot but ask anxiously, "What is being done to lead the young life of the islands to God?" Christian missions must supply what the Government fails to supply, and so there is Silliman Institute at Dumaguete, in the province of Oriental Negros—a big school of seven hundred boys, "a fountain of living waters," for the islands. Three hundred boys were turned away last

year because of the lack of accommodations. A new dormitory is needed, to cost \$15,000; a Science Hall, to cost \$15,000, and other buildings and equipment totaling \$100,000. The Filipinos will give one-half the money, and they look to this country, their rich friend, to help them with the other half. Aguinaldo's son is there, and the future leaders of the islands are coming from this, their most famous school. Are we going to give these leaders the Christian training we know they require if they are to be true leaders?

#### IN THE KINGDOM OF SIAM

One thousand dollars a year will put a missionary into evangelistic work in Siam, where the present force is entirely inadequate to bring the Gospel to the 8,000,000 people of the country. Up to this time there has been no missionary free to preach in the great heathen city of Bangkok, the capital of the country, where 800,000 Siamese and Chinese are living in spiritual blindness.

Fifty dollars will suffice in most fields to support a child in a mission school for an entire year, lifting him out of ignorance and neglect into the light and hope of an expanding mind and into the happiness produced by kind treatment. And who can fix limits to the possibilities for such rescued lives? Any one of them may grow to be a true leader for his people, as many a one has become, and all take their places in the life of the nation, to leaven it with good.

In the Laos country of Northern Siam, at the old capital of Chieng Mai, is located the Prince Royal's College, where, under Christian auspices, the promising youth of the north are being trained. Here are boys of all classes and conditions, from the humblest to the sons of the governors, or *chows*. Any investment in this Christian college will be an investment in life, to be released among the Siamese people long held in the deadening influences of Buddhism and Animistic superstition. The boys take entire charge of the buildings and grounds, and they expect to render valiant service in fighting the floods from the Me Ping River when they threaten the compounds. From such material come the Boon Itts and the Komais, men who have lived powerful, Christ-filled lives among their people. In this college

\$100 will support a student for one year.

\$1,000 will support a missionary teacher for a year.

\$8,000 will build a college chapel and church edifice, very much needed.

Siam can be evangelized and our Lord's command be fulfilled at no distant day if the favored ones in Christian lands will invest their money and their prayers in the enterprise. One million dollars established as a fund for the evangelization of Siam will produce between \$40,000 and \$50,000 annually, a sum sufficient to warrant embarking upon an adequate plan not only for taking the gospel message throughout the limits of the country, but to permit the opening of one or two centers to the north, across the boundary in China, where the mass of the popu-

lation, the Tai, are of the same race as the Siamese, and who understand the language and literature of the Laos people in the north. This great population to the north have scarcely been touched, but tricklings of Christianity have reached them and they have for several years been sending messages to missionaries in Laos to come over and help them into a knowledge of the truth. Insufficient funds have up to this time prevented answering this appealing call. What a chance for an American to make possible the evangelization of the Tai race!

#### TRAINED LEADERS REQUIRED

It has long been recognized, of course, that foreign missionaries cannot do the work necessary for the evangelization of the world. Most of the work must be done by the races themselves. Educated leaders must be raised up, to lead their own people, to shepherd them and teach them. Without these, Christianity can never spread widely, nor can it seem more than a foreign religion, led and supported by foreigners. Perhaps the chief concern, therefore, of missionary administrators, especially during recent years, has been to lay adequate plans for developing men for the ministry worthy of the calling. Nothing is more important than to strengthen the schools for theological training. A young man in such a school in Osaka, Japan, said: "I love my native city of Osaka (which you Americans say is the Pittsburgh of Japan), and I want to study and train myself so that I may become a preacher-evangelist to my native city. It is my ambition to bring Osaka to Jesus Christ, and I do not care about anything but making Him known to my city." He made this statement in connection with a word of greeting to some visitors from the United States, and also took occasion to express the thanks of the students for books which had been sent out from America as a nucleus for a seminary library. Are not such students worth while? They realize the value of what they have in Christianity (as we in more favored circumstances often do not), and they are anxious not only to enter the Christian ministry but to make sacrifices in it and for it. No American Christian can make even a casual study of the possibilities for good bound up with the future of the Japanese people without having at the same time the deepest longings that Japanese leadership shall be truly Christian.

One hundred dollars would enable a student to take a year's study in the Osaka School. Five hundred dollars would greatly strengthen the school in its teaching staff and equipment. Some young men will not be able to take the course because they cannot afford it, and they will drift into business or into government service. Or perhaps some Japanese professor in the school will be compelled to seek other teaching work because he cannot live on the salary which the theological school is able to pay.

#### SOME EXCEPTIONAL ITEMS

One thousand dollars will put a missionary, qualified in accounting, on the field to take charge of the treasury work and financial matters



**SOME RETURNS FROM THE MISSIONARY INVESTMENT IN CHINA**

Christian young men in front of a walled city, lined up to send a message back to America by their visitors

of a big mission, thus setting free for preaching, teaching or medical work other missionaries who went out to do the latter and who are not qualified for the more technical duties of a field treasurer. Any man at home making such an investment as a foreign mission contribution may well feel he is aiding the work of world evangelization in a most effective way.

Here is a chance for investment that would increase the capacity of a hard-working young missionary in Japan about threefold:

"If you see anybody who has an automobile, small size, who wants to put it to the very best use in the world, tell him to send it to me. I have fourteen preaching places, covering a thousand square miles of

territory, and want to open more, but can't do it till I get a better way of locomotion than a bicycle. An auto would be fine in this territory."

Every American may not know with what suspicion and even hatred the United States is regarded by the average Latin-American. The small number who know our missionaries, of course, have learned that our people have no thought of aggression against any of the countries to the south of us, but they are almost a



ONE RESULT OF FINANCIAL INVESTMENT IN CHINA  
Crowds of Chinese and Robert E. Speer looking at a railway wreck outside Peking

negligible part of the total population. Any increase in the work and power of evangelical Christianity tends by just so much to dispel this suspicion and to promote fraternal relations. Therefore, to strengthen the missions and missionaries in their work, aids directly in promoting good relations between the United States and her sister American Republics. Any amount invested in well-organized mission work in Latin-America, from \$25 for a child in a mission school to \$500 for increasing the evangelistic work in a district, will be most opportune.

While everybody has not made unusual profits during the past year in the United States, a great many Christian people have prospered exceptionally, and the call comes to them with great force just now from our needy brothers in other lands. If Americans (as citizens of the United States are called all over the world) could but realize how Oriental nations are looking to them for help, material and moral; how they regard the United States as their champion, and as the home of those who love them, and are willing to do for them, their pleasure and pride in the imputation would lead them to live up to it.

It is still true, as it was in Christ's time, that where a man's treasure is there will his heart be also, and if a man invests part of his treasure in the mission field abroad his heart will grow with a love for the brothers struggling there and waiting for the light.



# Missions in the Church Program

## THE OPINIONS OF LEADING LAYMEN AS TO THE VALUE AND PLACE OF MISSIONARY SERMONS AND MISSIONARY EFFORT IN THE HOME CHURCH

*The editor recently wrote to prominent laymen in various denominations, asking their views on the objections, sometimes heard, that churches cannot afford to give to foreign work and that the members do not like to hear missionaries and missionary sermons. The following statements are taken from the replies received.*

*By R. A. Doan, Cincinnati, Ohio*

After more than twenty years of business life I can truthfully say that the missionary addresses in the local churches I have attended have been the greatest inspiration of my life. I can conceive of no church doing a work which is worth while without frequently having the call to the missionary program sounded from the pulpit. Nothing has spurred me to a deeper spiritual life as an inspiring missionary address showing the need of the world for our Christ.

Let me say, with all the positiveness at my command, that I do not believe missions can be emphasized too much from the local pulpit. I say this not primarily because of the good it will do the cause of Missions, although that is great, but because the people themselves need that kind of an outlook for their own spiritual upbuilding.

*By William J. Schieffelin, New York (Schieffelin & Co., Druggists),  
Chairman of the Citizens' Union*

I think that once a month, both in the Sunday-school and in the pulpit, the missionary cause should be presented in every church. Of course, the address should be made by a man who is an enthusiastic believer in the cause of Missions and who thinks that every Christian is in duty bound to obey the commands of Christ: that we lift up our eyes and behold the field, and that we should pray that laborers should be thrust forth into the harvest, and that we should go to the uttermost parts of the earth so that all men should have the opportunity to become followers of Christ. In these days this must be proclaimed in order that life on this planet may be worth living.

*By D. W. McWilliams, Treasurer of the Metropolitan Street Railway,  
New York*

My judgment is that the apathy and criticism and opposition to the subject of Missions in our congregation is to be overcome and removed by the aggressive education of the people in the presentation of the facts of the case, as we would do if we were overcoming opposition to any other subject and advocating the adoption of a progressive program.

If our pastor did not preach and speak on Missions and make them a great underlying subject of his pastorate, the men and women of his congregation would institute inquiries about his avoidance thereof.

We approve having home and foreign missionaries at regular church services and at mid-week meetings, to present the subject in its most attractive way and form by the best of intelligent men and women.

Missions should be constantly presented to the public. *Agitate, educate* are the methods to impress on the people their responsibility for the unsaved world.

Our pastors' voices in advocacy of Missions have been heard throughout the world. As a result others are preaching the Gospel to the people, building churches, hospitals, schools and homes. Now William Carey need not preach seven years in India for his first convert, nor Moffat eleven years in Bechuanaland, and China no longer waits fifty years for its first fifty adherents. Converts in non-Christian worlds are now being added at the rate of one million in twelve years. Five thousand are now added in India each year and 3,000 each week in Korea.

*By John T. Stone, Maryland Casualty Company, Baltimore*

The church to which I belong is now, and has always been, distinctly a missionary church. It was formerly the center of a parish, its membership living within close distances all around it. Through the inevitable changes of city life, the membership gradually moved away, and for a period of years a few faithful ones maintained the old church, at great inconvenience, partly for sentimental reasons and partly out of a conviction that the greater the need of the community the greater the reason for maintaining the church. A few years ago the situation again changed, and we now have a growing, virile, progressive church, made up to-day very largely of people who live close by and who have been brought first into the saving grace of our Lord Jesus Christ through the gateway of conversion and then into active membership in the church.

These facts are the best evidence that in our congregation, at least, the missionary spirit and the presentation of Foreign Missions, as well as Home Missions, has not only not been a chilling and deterrent influence, but, on the contrary, if it had not been that our old church has always maintained its emphasis upon Missions, it would have long since ceased to exist. We have proven, to our own satisfaction at least, that "the light that shines the farthest shines the brightest nearest home."

*By James M. Montgomery, Treasurer of Richard Young Company,  
New York*

I certainly desire our pastor to preach at least one or two sermons each year and also speak on Missions three or four times each year at the mid-week service.

I think it desirable to have Home and Foreign Mission speakers at the mid-week meetings at least three or four times each year, and especially just before the offerings are taken for the two fields. When missionaries are strong speakers, I believe they should speak at the morning service on Sunday.

There is only one way to make the members of the local church interested in Missions—by education. This can be done by the above methods, by circulating missionary literature and books, but most effectively by personal work on the part of those already interested.

Our pastor is thoroughly interested in Missions. I would suggest that churches increase their interest in Missions by having social meetings at which missionaries from various fields can personally come in contact with the members.

*By Frank L. Brown, Secretary of the World's Sunday School Association*

As a layman I have discovered that a pastor's *intensive* work depends for its quality and effectiveness upon his *extensive* view of Missions. He cannot focus without vision. As this is true likewise of the people he serves, I count it his greatest service if he gives us frequently missionary information, outlook and emphasis in the Sunday sermons and at the mid-week prayer service. We are helped most by addresses by missionaries or by laymen who have either been to the field or who can give a layman's impression of the real import of Missions.

The other methods which have mostly helped our church's missionary enthusiasm have been the distribution of missionary literature, the support by societies and Sunday-school classes of special objects, and a missionary exhibit, running for several days, where the societies and classes show up, by dress, information and material, a particular field or piece of work, with two evenings given over to missionary stereopticon pictures, brief reports by societies and classes doing special work at home and abroad, and a rousing missionary address and missionary tableaux.

Most pastors do little businesslike, intelligent work in keeping Missions consecutively before the people in an educational way. They are satisfied if the missionary offering does not fall below last year, and do not adequately prepare the soil for a bigger harvest next year. In these days, when big things are happening everywhere in missionary work and the whole world is reachable if we have the method, men and means, this seems almost criminal.

*By William L. Amerman, Holt & Co., New York*

Interest in missions, like interest in any other good cause, is developed by familiarity with the facts. The essentials are: An attractive presentation, a fair hearing. It is usually supposed that, to secure these, talks by outside speakers must be arranged for at Sunday and mid-week services. But often permanent impressions are made by the remarks of individual members of the congregation tactfully enlisted in presenting the topics of the monthly missionary meeting. Systematic circulation of missionary books has won over many a doubter.

The pastor who is building up missionary interest will not merely preach in behalf of missions when there is money to be raised. The more the patient process of education is carried on at other times, the less he will need to "beg." The needs of the work and workers will often be

remembered in public prayer. Missionary illustrations in sermon and conversation will reflect the heart interest of the study and the prayer closet.

The ideal relationship is attained when the sons and daughters of the home church are representing her on the mission field, calling out her efforts, gifts and prayers. Pray and plan for such a consummation.

*By Hugh R. Monro, Vice-President Niagara Lithograph Company,  
New York*

There is among intelligent Christian laymen a growing recognition of the fact that the giving of the Gospel to the whole world is the supreme mission of the Church. If there are those who fail to recognize this responsibility it is largely because the case has not been clearly stated, as the plain facts admit of no alternative. A pastor, possessed himself with the missionary spirit and using every means to bring his people into touch with the latest information from the various fields, will unfailingly discover a deepening missionary interest on the part of his congregation as well as a sacrificial response to missionary appeals.

There is a type of missionary address which fails to impress the practical man of affairs, but a straightforward statement of what is being wrought through the power of the Gospel in heathen lands, given with manly vigor and in the Spirit of Christ, will never fail of a sympathetic response. The most convincing speaker is usually the missionary direct from the field, and an active church should enjoy the stimulus of such first-hand information at least once each month, either at a regular preaching service or mid-week meeting. The mere contact with one of these earnest laborers, whose life has been given to service in heathen lands, has led many a layman to review his own career and consider its comparative barrenness.

Much of the coldness and apathy of which pastors frequently complain would disappear if their people were kept in touch with the vital spiritual movements at home and abroad.

The "every-member plan" of church finance has marked the most important recent steps in missionary giving. The next step should be the relation of each congregation to some specific work abroad through the support of a direct representative or otherwise.

*The Late Dr. Seth Low, at one time Mayor of New York and later  
President of Columbia University*

"I went to the Edinburgh Conference in 1910 thinking that Christian missions are a pious undertaking; I returned profoundly convinced that Christian missions are a world force, and just as surely to be reckoned with as are the developments of commerce."

At Dr. Low's home there was always a welcome for missionaries, and he shared with his wife an interest in their enterprises. The Low family many years ago gave the building on Boone Compound, in which St. Peter's Hospital, Wuchang, China, began its work.



MRS. RALPH C. NORTON AT THE TRENCHES "SOMEWHERE IN FRANCE"  
"Peter." A Belgian major. Mrs. Norton. Commandante LeDuc

## Evangelizing the Belgian Soldiers

BY MRS. RALPH C. NORTON, LONDON, ENGLAND

British and Allied Soldiers' Evangelistic Campaign

**T**HE Belgian soldiers are men without homes. Their country is occupied by the enemy, and they cannot return there on furlough. Consequently, thousands of Belgian soldiers come to London to pass their short six days' leave with relatives or as guests of the British or their own home government, in clubs and hostels provided for the purpose.

In the summer of 1915, Mr. Norton and I had returned to London after spending some time in especial evangelistic work among the British soldiers, and planned to devote our time among the soldiers of the allied armies.

There it was that, in the good providence of God, our attention was directed to these Belgian soldiers. They roamed the street, often friendless and helplessly alone, like sheep needing a shepherd. One night we met one young soldier who accepted a French Gospel with such eagerness that almost from that hour we felt that our spiritual ministries should be devoted to the Belgian soldier as long as the war might last.

This soldier, little Pierre, left us for the front, carrying a package of Gospels in French and Flemish for his comrades of the trenches.

These were soon distributed, and he wrote for more. He was the forerunner of many others, who also found the beauty of the Gospel of Christ as revealed in His Word, and became apostles to the trenches, carrying the message of eternal life to their fellows, who were as yet ignorant of its power.

We met Peter on the street a week or so before we had met Pierre. It was not chance that led us to Peter Van Koeckhoven—it was God. How often has the wonder of God's promise of leading been proved: "I, being in the way, the Lord led me. . . ." Peter from the start displayed an eagerness to know the truth as it is in Christ. He accepted a Gospel, and besought us for others for his comrades in the trenches.

Peter began to study the Scriptures in the trenches, in barn or barrack back of the lines, whenever he could find a leisure moment. He had soon completed the reading of the Gospel, and a week or so after his return to the front he wrote for a complete Bible. As he read he found what a simple thing it was to accept Christ, so he opened his great heart to the Saviour. Then, as Peter read, he found the command, "Go ye . . . and tell." His own heart's impulses seconded the Divine command, and he became a soul winner. He distributed Gospels to all who would take them. He also enlisted in this service other friends, especially those whom he was leading to the knowledge of Christ. Two of his first converts, Arthur and John, became his staunch helpers, and were partakers of his zeal and devotion.

In January of 1916 we met John in London, and asked him how Peter had managed to distribute nearly 10,000 Gospels.

"Oh," came his response, "he has many friends in other regiments, and to these he entrusts quantities of the Gospels for distribution, after our own soldiers are supplied."

He smiled as he spoke of Peter, whom he loved with a singular devotion.

"He is the strongest man in the regiment," he continued, "and you should see him swing a parcel of 600 Gospels onto his back, already burdened by his heavy pack, and start off for a four-hour march to the trenches."

As time went on Peter began to feel the need for some organization which would bind his "Bible readers" together, and he formed the "Ligue des Saintes Ecritures," or "Scripture League." We sent little membership cards for the men to sign, and at his request we had them printed in both French and Flemish. The card was perforated, the smaller end to be signed with the soldier's name, military address, and home address, so that we could keep in touch with them in Belgium after the war, and perhaps form some permanent organization. The larger end was to be signed also and to be retained by the men. Peter, Arthur and John have kept additional lists of all the "members," and each man is given a number. The stubs are sent to us by the new members themselves or by the workers, and each member receives a com-

plete New Testament in the language of his choice. The Gospels are given generally, but the Testaments only to members of the League. The pledge of membership was made simple, merely a promise to endeavor to carry a Testament or Gospel daily, to read a portion of it, and to meditate carefully on what was read. The success of the "Ligue" was immediate. Scores of other Belgian soldiers, whom we later met in London, became fired with something of Peter's zeal.

Since the time of our first meeting with Peter hundreds of Belgian soldiers have been met by us, often picked up off the street, taken to lunch and afterward to our hotel, where they have been introduced to the Word of God. After a time of instruction and prayer many have been led to accept Christ and have returned to the trenches to evangelize their fellows. Often it has been possible for us to entertain soldiers during all of their furlough, thus having a longer time in which to instruct and strengthen these babes in Christ.

Since those earlier days the knowledge of our interest in the spiritual welfare of the Belgian soldier has spread throughout the army in a marvelous way, and each day's mail has brought scores of letters from these men. Some have appealed for temporal aid, and these have not been ignored, for we have found that temporal assistance has often been the best means of reaching their souls. Our business has been fishing for the Belgian soldier—"taking him alive"—and we have baited our hook with kindness and love and sympathy, and we have found him responding in a wonderful way, and we have found him looking past us to the Master.

Most of the letters that have reached us, however, have contained appeals for spiritual help. We have been amazed to find the number of men in the Belgian army who professed themselves to be infidel before the war, but who now are turning eagerly to the truth as it is in Christ Jesus. Perhaps they are among the number who leave one of the great London stations daily on their return to the front, when my husband distributes Gospels to these outgoing hundreds of men. In the Gospel that they carelessly accept they find our name and address, and after their hearts have been stirred by reading the Evangel, perhaps for the first time in their life, they write for further instruction. In the months that follow it is our joy to record the daily growth of these disciples as they yield to the Spirit's teaching. Invariably they ask for packages of Gospels, Testaments and League cards, which they find the best assistance in personal work.

Thus the work has spread, life touching life, until now, a little more than a year after the beginning of the work, over one hundred thousand Gospels and many thousand Testaments have been distributed among these soldiers. League members are counted by the thousand. To each new League member are sent League cards for his comrades, and tracts and booklets which will aid and instruct him in the Christian faith. These latter have in large measure been donated by the Religious

Tract Society of London, the Drummond Tract Depot of Stirling and other societies.

We have now the names of over one hundred Belgian soldiers who are faithfully and intelligently working for the spread of Christ's Kingdom through the distribution of His Word. They are seeking to lead their comrades to the knowledge of salvation through Christ. With these men we are in constant correspondence, answering their queries, supplying them counsel and encouragement, and keeping them supplied with the Scriptures with which to carry on their work of evangelization. Now, when letters reach us carrying pleas for spiritual help, often we are able to direct the soldier to another man in his own battalion or regiment who will be able to meet with him personally and aid him in his spiritual needs.

In a marvelous way the Seed has been scattered. A Gospel left with a gendarme of military police, at a military base in France, led to his writing us for counsel. Now over fifty gendarmes at this base have become members of the League, among whom are the two chiefs of the different gendarmeries.

The work has also been started among the interned Belgian soldiers in Holland. One man, who has found how precious the life of Christ can be, is a flame of fire, and writes for a thousand Gospels at a time. Also in hospitals in France and unconquered Belgium the work is going on, and almost each day brings us news of the spread of the tide of blessing.

Not long ago an appeal came from Malta from an interned German prisoner, who in some unknown manner had come across a little Belgian League card. Enmity born of the world conflict was forgotten. He only considered that he needed the comfort and help of the Book of books, and he filled out the card and sent it to us. We sent him the Testament, and now we receive almost daily appeals from other men in that camp. The British Government kindly allows us to send the Scriptures freely to these men, so that to this camp alone have gone Scriptures in Arabic, Italian, French, Croatian and German.

Our Belgian soldiers write to us as their "Father and Little Mother," and tell of their progress in the Christian life. One dear boy, René, made a slip after his conversion. He told us a lie, which to him formerly had not seemed a gross sin, but when we pointed this out to him his grief knew no bounds. His first letter after returning to the front was most touching.

"My Dear Parents," he wrote, in his own quaint English, "I have received back safe, and am in a healthy condition, but parents, I feel a little lonesome yet, for what I have been doing wrong with the Lord, and with my dear parents. I know, mother and father, I have not been doing the right way of a Christian boy; but I trust in the Lord and hope He will forgive me for what I have done wrong. He is so sweet and kind, and since I have known Him, have I felt so happy; but not those



days in London, because the devil was getting after me; but for him there is nothing to do any more, and when he should try again to have me again on the wrong way, I should fight against him, because I know the difference now more and more between the dear Lord and the bad devil. I hope, dear parents, everybody will be as I was, sorry when the devil gets after them; but I have my old Teacher back again, the Lord, and hope He will watch me and keep me in the right way. Lord, oh Lord, help me, watch and forgive me! Am longing for more Testaments so I can do some more work for the Lord."

On a recent visit which we paid to the Belgian front many of our boys came to visit us, just back of the lines. Some tramped for twenty miles through mud and over almost impassable roads to spend an hour and a half with us. Then they tramped the twenty miles back to their post. Among the number were several University men, who came to inquire more perfectly the way of salvation. We find the same spiritual interest among the high and the lowly of the Belgian army. Peter himself is the son of a Baroness, but counts his noble birth, as well as all things else, "but loss for the excellency of the knowledge of Christ."

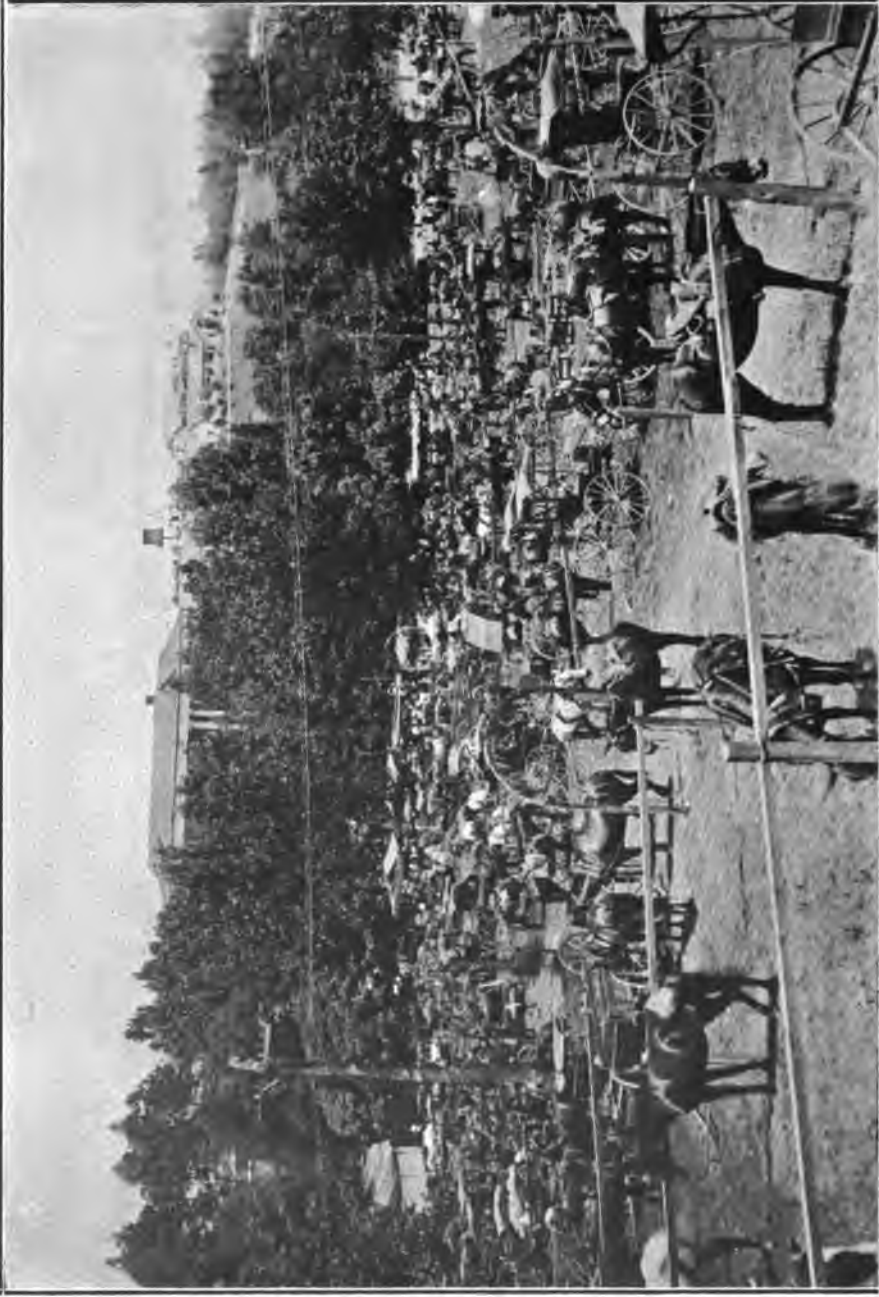
There are many evidences of the changed lives of these men. One man wrote: "For many months I have had an intellectual belief in the Gospel as presented in the Bible, although I have never felt any newness of life. I have even defended the faith in the presence of my comrades, although I had myself never fully accepted it. But my cousin (who received a Gospel and signed the declaration of faith) came to visit me back of the lines. I found him so changed from what he used to be before the war, that I could only marvel. He tells me that he has found Christ, and I am writing you, asking you if you would help me also to find for myself that which he has found."

These boys who have found Christ have little meetings in the trenches. "They threw things at us first," one of them confided to me, "but now they all gather around and listen to us as we read the Bible and explain it."

So the arm of the Lord is revealed in the midst of the terrible welter of the greatest war in history, and many who perhaps might not otherwise have been reached by the truth are to-day trusting in Christ as Lord and Saviour. Others resting in the same blessed faith, newly received by them, are to-day with Him in Paradise.

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With the help of American and British friends, Mr. and Mrs. Norton are sending boxes to these Belgian soldiers who are so out of touch with home and friends. Each box costs one dollar and contains some dainties, some comforts and a copy of the Gospels. The kindness and the message are bearing rich fruitage.—EDITOR.



**HOW THEY COME TO THE COMMENCEMENT EXERCISES AT TUSKEGEE INSTITUTE**

This is a gala day for the rural folk of Macon County. The campus is crowded with hundreds of vehicles that have brought thousands of negroes who seek better things

# Tuskegee's Ideals for the Negro

BY ROBERT R. MOTON, TUSKEGEE INSTITUTE, ALABAMA

**T**USKEGEE'S ideals for the Negro are, like those of its founder, high and progressive. Much is said about the "acid test," and at Tuskegee the Negro has passed through the acid test.

From the day he first landed at Jamestown to this hour the black man has been under the physical test. He was brought from a hot climate to a colder one, and yet practically no additional clothes were put on his back. The fact that all the Negroes did not die is the first great proof that the Negro had the physique to survive. But to make assurance doubly sure more acid was added. He was put to sleep in shanties with dank earth floors. He was given food that scientific feeding now would hardly give to any creature to work on. He was worked from dawn till dark. All these were in striking and shocking contrast to his former life of ease and roving, of feeding on fresh fruit and the flesh of wild beasts and fowls.

To-day the test is still applied. The Negro lives as a rule, that is, the masses, in and around the ditches, the dark and damp places in the city. In some towns and cities there are even being enacted laws to keep him there. I know of no grosser misunderstanding existing between the two races to-day than such as grows out of just this matter of segregation. The white people appear to think that the Negro wants to mix socially, when really all the Negro wants is a better house on a cleaner street, with water, lights, adequate police protection and a decent environment for his children. The majority of Negro families live now in a one-room house either in the city or in the country, and they live on meagre fare. His spirit or courage receives a daily or even more frequent jar through the reminder that the color of his skin, for which he can hardly be held accountable, is a barrier to his progress. Yet the black man lives, smiles, rears his family, gives his children a little better clothes, and a little more education than he has had, puts his shoulder to the wheel in peace or in war to push forward the good work of his state or his community, and above all harbors no envy or revenge. This does not refer to the criminal, shiftless Negro, who is already spoken of too much. But for the worthy Negro thus surviving and increasing, facing even the most trying difficulties with cheer, I repeat, our ideals for him are high and progressive.

To make the Negro a Christian citizen is the passionate dream and fervent effort of Tuskegee. First and always Tuskegee is dedicated to lifting the masses. We believe that only as the people at the bottom are drawn up can the race be recognized as deserving larger opportu-



THE HOME OF WM. HOLTZCLAW, A GRADUATE OF TUSKEGEE

He was the Founder of Utica Normal and Industrial Institute, Mississippi, a School begun under the trees and now valued at \$100,000.

nities. Perhaps I can best explain by giving in some detail the Tuskegee process of moulding men and women. With the late Dr. Booker T. Washington, religion and duty, religion and clothes, religion and food, in a word, religion and environment, were one and the same. He believed that no man could be a Christian and give a half day's work for a whole day's work. He rather believed, as he so often said to his students, that a man should always do more than his assigned duty: that he should do a day and a half's work for a day's work. He believed that such was Christlike, and that no man could render such service without being and becoming a good deal of a Christian.

Thus Tuskegee's first ideal is to take religion out of the air and put it within the daily reach of men, not a religion for the Sabbath merely. Thus we teach or try to teach that to report to work at a certain hour, to report to meals at a given moment, to keep the clothes neat and clean, "to walk erect as if you are going somewhere," are attributes of a Christian just as much as, or even more so, than preaching a loud sermon or shouting and "moaning" in church on the Sabbath.

I was rather amused as well as gratified at the remark of an Alabama County school superintendent who visited Tuskegee during the past summer. Said he:

"You Negroes walk. You pick up your feet. I've seen colored folks loll, shuffle and stroll, but not walk."

In addition to inculcating religion into daily duty and duty into religion, Tuskegee gives its students courses that they may go out and teach others.

The Tuskegee Institute puts as much stress upon the by-product of training as it does upon special courses. That is, no matter what trade a man has learned, what profession he may afterward enter, Tuskegee expects him to engage in community service or uplift work. Whether a student is a blacksmith, carpenter, tailor, tinsmith, school teacher, doctor or minister, he is expected, by his life and work, to go out and be an example to his community. He is expected to go into the church and teach Sunday school. If there is no Sunday school, he is expected to organize one. He is to organize clubs for community improvement, mothers' clubs, sanitary clubs, boys' corn clubs and girls' tomato clubs, if in the country, and garden clubs and community improvement clubs if in the city. He is expected to become interested in the public school, to help build a school if need be, to see that good teachers are secured, to use every effort to extend the school term from two or three months to six, seven or eight months. And above all, everywhere, at work, in meetings, he is not to whine, but to teach optimism to his people, to give the people greater hope, larger faith and a stronger belief in themselves and mankind generally.



ONE OF THE STUDENT FORCES FOR THE UPLIFT OF SOUTHERN NEGROES

Y. M. C. A. Cabinet at Tuskegee Institute. Training for Social Service and uplift work is given at Tuskegee in addition to literary and industrial schooling.

Our courses, or rather the Tuskegee life, seek to give students this sort of training. I say Tuskegee life, because the Tuskegee idea is that always you are living in the present, not in the future. This is true for both students and teachers. In our Phelps Hall Bible Training School we seek to train Christian workers, not ministers. Our students go out into the country and teach Sunday school, visit the sick and destitute, organize various community clubs, plant gardens, teach the people to whitewash and to clean up. If they wish to pursue courses looking to the ministry afterward, that is all right. Tuskegee's idea is that whether they go further or not, this kind of training they will always need.

Our Y. M. C. A. and our Y. W. C. A. are schools in which our boys and girls gain valuable experience for this uplift work. Both of these organizations have student cabinets, and committees, which are responsible for religious service, socials, athletics, and much of the deportment of students.

In this work, as in all other work of the school, Tuskegee says to the student, "The school is yours. The teachers are your guides only. Live now. Learn by doing." With allowance for youth and individual shortcomings, this idea is very well carried out. If the teacher is absent in the blacksmith shop, in the kitchen, in the arithmetic class, the students take hold and shoe the horse, serve the meal, or solve the problem as the case may be. In this way we teach him to lend an influence that is positive and aggressive rather than negative. This Tuskegee is trying to make a habit with him before he leaves her doors.

While Tuskegee continuously drives home this ideal of service to others, she also lays strong emphasis on beginning with self. Nothing is quite so convincing in the Tuskegee scheme as the outstanding, concrete example. If a student would convince people that land owning and property owning are a desirable asset of a good citizen, he must blaze the way by owning property himself. If he would teach that a beautiful home, flowers in the yard, a happy family are the ideals of citizenship, then he must set the example by having these himself. In all this, however, he or she must be simple and modest; the clothes, the home, the speech, must all exhibit the quiet, unassuming worker, not the man of vanity and show.

This is the ideal as Tuskegee tries to impart it to her students. Through pamphlets, through agents, through gatherings at the Institute, she seeks constantly to reenforce this. Through the kindness of a friend, Mr. Julius Rosenwald of Chicago, she has tried to bring home this ideal to the colored people in rural communities, by building a model school building. In many cases the effect has been almost instant, in that farmers have put up better homes or improved on those already built. Once or twice a year the school issues pamphlets telling farmers what to plant in a given season, how to care for cows, pigs, poultry and the like. These leaflets are usually the work of Prof. George W. Carver, of the Agricultural Department, who has contributed much during

his twenty years' service at Tuskegee to advance the standard of the life of the rural colored man.

Many white men are still skeptical about negro education. Prof. Carver's work is an example of how a serviceable act blots out the race question and gains friends for negro education as well as personal friends. Only a short time ago, under the direction of the Institute, he issued a bulletin entitled "How to Live Comfortably in Winter." Now, of course, the Southern white man as a rule would not think of taking instruction from a Negro. It chanced that one of these pamphlets fell into the hands of the State supervisor of canning clubs. In a letter saying "I know you wrote this for colored farmers, but it will help white farmers as well," this lady asked that several copies be sent to each of her twenty-seven subordinates in the different sections of the State. This she requested in spite of the fact that a pamphlet purporting to contain the same kind of instruction had just been issued to the white farmers of the State.

The frequent assembling of farmers and their wives and children about the school has done untold good in keeping the people spurred on, in giving them new ideals both of work and living. At these gatherings the mothers learn how to cook, to care for poultry and milk, to keep neater homes and to care for their children.

Of course, not every graduate nor every ex-student has been a conspicuous success in applying our ideals. Yet when we consider how new all things in civilization are to the black man, and under what odds he often labors we have every reason to be encouraged.

Our students have carried the Tuskegee ideal into every walk of life into which they have gone. In some instances it is the doing of the big things, in others it is doing the humble, little thing in a modest way; in still others, it is doing the every-day duty in an unusual but very satisfactory way.

Probably the biggest way in which Tuskegee has had her ideals reenforced is through reproduction. Dr. Washington said, "Go forth into the woods and barren places and build up schools." Of the number of students who have gone out from Tuskegee during the last thirty-odd years since its founding thirty-three have founded industrial schools. The record of these schools, as compiled in 1910, shows 142 teachers employed, 62 of whom were Tuskegee graduates or former students. Through these offshoots 4,000 students were being trained and 73,000 people were being reached by the method of extension work taught at Tuskegee, that is, through farmers' conferences, mothers' meetings, boys' and girls' improvement clubs and the like.

One founder of a rural school wrote some time ago, "I accept my salary in syrup, meal, corn or anything I can use in my family." This teacher soon discovered that he needed a mule and farm tools to teach agriculture and gardening. To buy these he got the friends and patrons to give 100 ears of corn apiece.

One of the most successful of Tuskegee branch schools was founded in Florida from the proceeds of  $1\frac{1}{2}$  acres of sweet potatoes; another in South Carolina was established by a young woman who entered Tuskegee almost destitute and very frail of health. She started her institution in the upstairs of an old storehouse, borrowing chairs, benches and other requisites of the schoolroom. This school now has a valuation of over \$60,000. Another graduate started a school in Mississippi with only trees for a shelter. This institution to-day has property valued at \$100,000.

The same spirit of service has animated students in other walks of life. A former student, who is farming, has also built a school, established a farmers' conference, and in winter holds a three-days' school for farmers. A public school teacher in one of our small cities is church organist, superintendent of the Sunday school, a member of the deacons' board and president of the Baptist Young People's Union. All of these posts he has held from fifteen to twenty years.

Some years ago a young lady came to Tuskegee and learned dress-making. Unable to remain until she could get a diploma, she went away and set up business for herself. But she had caught the Tuskegee spirit. She organized a girls' industrial club. Through this club she secured employment for 132 girls and established prizes to be awarded to the best seamstress.

Among those who have gone out from Tuskegee none have rendered finer service than our trained nurses. In one city in the North one of our nurses asked to be allowed to work in the colored slums. As she was the first Negro nurse to make such an application she had endless difficulty in securing appointment. She worked five months without salary. She went into the homes of fallen girls, corrected the unsanitary habits of mothers and children, and even broke up gambling resorts of the Negro men.

These, then, are some of the ideals of Tuskegee for the Negro. First, last and always, he will serve his fellow men in any way his ability may direct. He shall pick out a place, settle down, own property, pay taxes and become a model citizen. His house, his dress, his life while at work or at play shall be an example and an inspiration; they shall inspire his own race to emulation and the white race to belief in Negroes and in negro education.

Tuskegee has not thus far concerned herself with what is called political rights. Her ideal has been to make the Negro deserving, to make him show to the white race that he is deserving. Though many discouraging setbacks occur, as when black men are lynched or driven out wholesale from communities in which they have property and pay taxes, keep the law and serve their people; yet, with that strong buoyant hope and optimism so characteristic of her founder, Tuskegee feels sure that the sense of fair play in the white man and the justice of God will finally give us our place of full citizenship in America.





A VILLAGE WHERE THE MISSIONARIES ARE WORKING IN CAMEROON, WEST AFRICA

## War Experiences in West Africa

BY REV. WILLIAM M. DAGER

Missionary of the Presbyterian Board of Foreign Missions, U. S. A.

**T**HE German Cameroon colony in West Africa lies between British Nigeria on one side and French Congo on the other, with diminutive Spanish Guinea touching its southern border for about one hundred miles. When war broke out two years ago, this short strip of neutral border land was the only outlet to the outside world. Allied war vessels controlled the sea coast, and all the other parts of the boundary line were soon the scene of desperate fighting. The troops on both sides were almost all Africans, but they were officered by Europeans.

The American Presbyterian mission is in South Cameroon, where forty-five missionaries were stationed at the outbreak of the war. Most of them were at the coast for the annual mission meeting, and sixteen, who had completed their three years of service, were planning to sail for America on a German steamer in the middle of August. The enervating climate of tropical Africa rendered these men and women physically unfit to endure any added strain. The German steamer did not sail, but God provided another way. Through the kindness of the Germans they crossed to Fernando Po, where Spanish hospitality provided for the necessary stay, and they were able to borrow money for passage on a Spanish boat. An English cargo boat took care of four of the party from the Canary Islands, so that all enjoyed their much-needed furlough, and are now back on the field. They are taking the

places of those who passed through the strenuous months during which they were working with fighting on every side of them.

In July, 1914, just before the declaration of war, a group of missionaries were standing on the beach at Batanga, interested in a promiscuous assortment of boxes. These had just been carried from the surf boat by the natives and deposited beyond the reach of the waves. The steamer from which this surf boat was discharging its cargo was anchored about a mile out. She was the last steamer to land cargo before the blockade. That group of missionaries did not know the future, but God did, and He had sent the supply just before they were to be almost shut off from supplies for eighteen months.

The neutral Spanish border prevented an absolute blockade. Entrance through this border was, however, roundabout, difficult and dangerous. One man from America, who was at home on furlough, returned to the mission that way in January, 1915. He came with letters, papers, and first-hand news. There were malted milk and oatmeal for the babies, and limited quantities of butter, milk, sugar and flour, to be distributed among five stations.

Native foods were used by the missionaries to a large extent. Of corn, sweet potatoes and peanuts there was no lack at any time. The sugar cane furnished us with molasses. Bananas were not difficult to procure. Pineapples and oranges could be had in season. Some who had their own chickens had eggs all the time; those without could buy them part of the time. A small amount of goats' milk was available when it was possible to get possession of a goat. Potatoes, beans and small onions were grown, and some other European vegetables. For these, however, best results can only be secured with fresh seed which has been specially prepared and packed for the tropics. Seed was sent, but before it could reach the end of this long journey the tins were no longer moisture-proof, and most of it failed to germinate.

Other foods not so familiar as the above to Americans were a great help to us. The papaia and avagado pear supplied us at all times with fruit. For vegetables we had the plantain and cassava, from both of which we also made flour. The mikabo (known here as the caladium or elephant ear) was a good substitute for potato, and made a nourishing soup, and its young leaves could be cooked as greens. There were also several other varieties of greens, and the bread-fruit trees helped out when they were in season.

Nor were we without meats, for a native hunter brought for our use the antelope and wild hog. In some stations the supply was ample; at others the game was scarce enough to make the bringing in of an animal a real treat. Four or five months without sugar, flour, butter or milk, and eighteen months with only a very limited supply of the same led us to appreciate those essentials as never before.

God not only cared for us during the eighteen months, but taught us to value and use the native foods to an extent we had never done



**REV. WILLIAM M. DAGER TRAINING CHRISTIAN WORKERS IN WEST AFRICA**

In this field in West Africa, where there have been such remarkable results from Christian Missions, the territory has passed from the Germans to the Allies. In spite of the war the remarkable work goes on, and Miss Jean Mackenzie, author of "Black Sheep," has just been recalled from America to the field to help meet the crisis.

before. The entire period was one in which God's mercies were new to us each day. The absolute necessities were always provided. Quinine, so essential to the health of the missionary, held out till the last. The babies of the mission could not live without milk and oatmeal. There were times when the last tin had been opened, but the new supply was sent just when needed, and the babies were provided for by Him who knew our extremity.

In August, 1914, there was no missionary doctor at Elat, and the Government doctor had been sent to another post, but in that month of mobilization, a German surgeon was sent to the Government post near Elat, and two of his earliest cases were operations for appendicitis upon missionaries of our mission. In January, 1915, when the black water fever attacked another of our force, and his life hung in the balance, another German Government doctor was the one able to give the immediate attention necessary. Even though some of the stations were without a missionary doctor, military physicians were available for every emergency. When the Germans had gone the French came, and very soon one of their physicians had under his care as a patient another one of our missionaries, and in a short time effected a cure.

Even more apparent was God's care of the missionaries when the war zone encroached upon their field of labor. On one occasion a war vessel was steaming up the coast, firing as she came. Seaside cottage at Batanga was in full view on a bluff facing the ocean. When it was seen to be necessary, the neutral flag was displayed and the firing ceased within half a mile of the house within which were four of our missionaries. On another occasion two of the missionaries were making a necessary journey through the German outpost. A French attack was expected, and scouts were watching the roads. Their path should have turned to cross a stream, but talking as they rode on their bicycles, they missed the turn and went straight ahead. Later they learned that they had been mistaken for Frenchmen and the scouts had retreated to the other side of the river, taking the canoe with them, without which a crossing was not possible. When the missionaries returned and called for the canoe they were recognized by the natives. God had led them out of their way for their protection.

The time came when the battle lines drew nearer to our stations and work. Two of our missionaries were in a native village with one hundred and fifty evangelists and teachers, who had with them their wives and children. On sloping ground they all crouched behind stumps and trees, where the missionaries waited while the Germans retreated and the French advanced. The bullets flew overhead and a stray bullet found its victim in the next village, but not one of our people was touched.

There were critical situations in those first days of occupation by the Allies. The missionaries were not known to them, so that a strange white man could be easily mistaken for a German. This did happen

in four widely separated places. Guns were pointed at them, and for a time they were prisoners, but through it all no one of them experienced the slightest bodily harm.



SOME RESULTS OF THE MISSIONARY'S WORK IN WEST AFRICA  
Girls' school at MacLean Station, Lolodorf. Mrs. W. S. Lehman in the rear.

Looking after refugees took the missionary through the German lines one hour before the French forced them to retreat. His three-mile run on the bicycle occurred in a lull of the firing during which new positions were being occupied. Who else timed that journey but God, who was answering the prayers of those at home who were remembering the missionaries shut up in Cameroon?

#### MISSIONARY WORK IN WAR TIMES

And God was not unmindful of His work. The story of sickness, starvation, suffering, temptation, sorrow and death, which came to natives through the war, can never be fully told. With war on every side it was certainly only of God that the educational and evangelistic work of the mission could be maintained for eighteen months with but little interruption, and then go on practically undisturbed through a transfer from German to French control of the colony. We have only the reports from three of the shut-in stations, but these report 1,880 additions by confession of faith in 1915, and contributions aggregating to \$8,901, which is just about double what was contributed in any previous year. Evangelists and school teachers remained loyally at their posts, even when the missionaries were removed, because they were not permitted to remain within the war zone. "Let whatever

comes find us and our people together," was the way they expressed their desire to remain at their posts of duty.

Can we ever forget the boy killed by deserters? At the last, when German defeat was certain, many soldiers deserted, and with their guns and ammunition went plundering about the country. They met two men sent on by a by-path to our station at Metet with provisions and mail, because the Allies were coming through Metet and the main road was closed. The loads were stolen and plundered and the mail was thrown into the bush. The carriers were taken as prisoners. Then a school boy of the town, knowing how the missionaries longed for mail, took the letters, intending somehow to get them to us. A second contingent of deserters found him with the letters, and lest through him it should be discovered who stole the boxes, they cruelly killed the boy. The people of the town reported it at once to the advance guard of the French, and part of the mail was recovered and the prisoners released. Precious letters; but spattered with the life blood of the boy who through loyalty to the mission was seeking to deliver them to us.

God also used his missionaries to bring relief to the suffering. It is sadly true that the great bulk of suffering could not be relieved, but much that could be done was done. The retreating Germans left in the care of the mission two thousand refugees who had been political war prisoners. They were to be sent back to their homes when the Allies had finally come in. On Monday they were given to us, and the whole mission station at Elat was turned over to them. Every dormitory and small cooking shed was filled to overflowing. They camped under the mission dwellings and slept with no shelter at all. They were supplied with two days' rations, and more was promised on Wednesday. But on Wednesday, when the Germans retreated and the French came in, we had only about ten bushels of corn to feed them. But God proved that He can and does supply every need. When wild sweet potatoes and all else we had to give them was gone, on Saturday the people for miles around, feeling that they must make a peaceful approach to their new masters, brought food in such quantities that it sufficed for the invading army and for the refugees as well. The next day the refugees were sent to their homes.

Then, with the country wasted with war, came hunger and dysentery and death. At least four of the missionaries were taken with dysentery—one of the by-products of the war. We could not even estimate how many of those heavy-laden carriers were taken with it, sleeping where they could, drinking water from polluted streams, and unable to buy (even when they had the money) food sufficient to nourish them. Many were left unburied by the roadside. At all the mission stations health and succor were given to many. Some beyond help were given a decent burial. Christians entered heartily into the work, and when one missionary adopted the plan of asking in church each Sunday how many had helped any of the refugees during the week, it was

gratifying to see about two-thirds or four-fifths of the audience of from five hundred to six hundred rise to their feet.

God's ordering of affairs was clearly illustrated in the return of a doctor and a minister. They were home on furlough, and in June, 1915, a request was made by the mission that these two be sent to the relief of the over-burdened, shut-in force in Cameroon. But they did not come when we expected. Had they come then they would have met the German refugees fleeing before the advance of the Allies, and the overland journey through Spanish Guinea would have been very dangerous, if not impossible. Now observe a few dates. January 19, 1916, witnessed the retreat of the Germans beyond our last mission station. On January 28th the Allies were in possession of the territory surrounding all of our mission stations. February 15th, the last of the Germans withdrew across the border into Spanish Guinea and left the Allies in full possession. On January 30th the English general gave permission for the entrance of those of our force who had been shut out, and on February 1st the doctor entered Cameroon, and later in the same month the minister arrived. When they left America the Germans were still successfully defending southern Cameroon, and they arrived just as the blockade lifted and the colony was opened to them.

The God who has answered prayer will answer other prayers for these missionaries on the frontier. The transfer from German to French control calls for new adjustments. Some who were there during the period of war are still at their posts. Others have recently returned to their work. They need especially the sympathy and prayers of God's people during these days of toil and danger.



READY FOR A MISSIONARY PALAVER IN WEST AFRICA

Head man seated in chair with several of his followers seated on the ground in front of his house

# Mr. Chang of the Crystal Spring Village

BY JEAN CARTER COCHRAN, PLAINFIELD, NEW JERSEY

A GRAY evening had settled in on the village of the Crystal Spring: it had rained a soft drizzle all day, and even the Crystal Spring, for which the hamlet had been called, lay deep in mud and belied its name. There was, in fact, nothing much but mud to be seen, from the narrow streets where the little pools of muddy water stood, to the walls of the houses that were plainly built of no other material, and looking out into the twilight over the fields the country also was the same monotonous muddy brown tint.

Though the Chinese are a good deal like hens in their attitude of mind toward water in general, and rain in particular, this evening it had failed to keep them indoors, for had not the village schoolmaster promised to tell them many wonderful things of the golden age of China, when sages walked the land and were able to converse not only with human beings, but with the fairy folk?

To-night the schoolmaster looked over his little audience of men and boys, wondering which story to tell them; they waited in a respectful silence, for he had taken his degree, and the only one in the village who did not stand in awe of him was his wife. If Mr. Chang had known Greek his feelings would have been drawn to Socrates and his home life.

Slowly he began,\* "Æons ago, almost at the dawning of our golden age, there lived on the edge of a lotus stream a mussel contented and happy. One spring morning, when the apricots were in bloom, tempted by the beauty of the day, he went out on the river bank to sun himself. A bittern passing by perceived the mussel and, with none of those courteous ceremonies customary in polite society, pecked at the unwatchful shell-fish. The mussel realizing that he who hesitates is lost wasted no time but nipped the bird's beak. The bittern, surprised and frightened, exclaimed: 'If you do not let me go to-day, if you refuse to let me go to-morrow, there will be a dead mussel.' His would-be victim rejoined: 'If I stay indoors to-day and if I don't come out to-morrow, there surely will be a dead bittern!'" Suddenly, at this climax, a wild face was thrust into the door of the schoolroom and an excited voice shouted: "There is a foreign devil arrived at the inn, and you had better all be quick, for we think he is going to undress!"

Magic surely cannot have disappeared from China; the speed with which the room was emptied of all but the schoolmaster and the necromancer was simply miraculous. The necromancer felt it incumbent on his dignity to move more slowly; the schoolmaster, who was at heart

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\*This fable is quoted from W. A. Cornaby's "String of Chinese Preach Stones." He claims it is the oldest Chinese fable in existence.





SCENE AT A CRYSTAL SPRING VILLAGE WELL IN CHINA

a gentleman, turned toward his home; he would call with ceremony later, when the rude villagers had left. Curiosity soon got the better of the necromancer, however, and murmuring: "I have heard it said these foreigners have a hole in their chest through which a stick is run by which they are carried by coolies; I must see if it is true." He turned and hurried to the inn.

The scene at the inn was amusing enough; every door and window was full of heads, and those who had a few cash with which to buy tea had even entered the house itself and were drinking, with their eyes glued on the unfortunate foreigner. The inn was a poor place; the only thing that could be said in its favor was that it was dry. It consisted of one long room, where all the guests ate, dressed and slept. At one end was a fire of stalks burning; there was no chimney to let the smoke escape, so the foreigner sat beside the blaze, with the tears running down his face from the suffocating smoke, trying in vain to get dry. He had removed his coat, which was dripping, and beside him, on the floor, lay a bicycle, covered with the prevailing mud. The man's sense of humor had almost been washed away, but when he saw the amazement painted on every countenance as he started to clean his wheel he could not suppress a smile. He had been forced to walk a long distance on account of the rain, and the consequence was none of the Chinese knew what the bicycle was for, so they kept at a safe distance. As he thoughtfully spun

around each wheel, the eyes of the crowd grew as large as saucers; one of them whispered: "It's a new kind of gun!" Some of them put their fingers in their ears; expecting a loud report, others withdrew to a still greater distance; nothing happened, however, and at that moment the necromancer entered and speedily drew his own conclusions; this was evidently some foreign magic, and it was clearly to his advantage to get in with the foreigner and divide the profits. He went directly up to the stranger and started conversation.

"You have come a long road to-day?"

"Yes," replied the man, "one hundred li" (about thirty miles).

The necromancer thought, "Ha! I was right; it is magic indeed; no man could walk or be carried by coolies a distance like that in such weather."

So he asked still another question: "Then the coolies did not carry you by means of the pole stuck through your chest!"

The foreigner was puzzled—then he remembered the ancient rumor about the foreigners and replied: "No, I rode this wheel."

The necromancer was dazed, but by this time the crowd had grown bolder and felt like asking a few questions on their own account, so they drew up close, and a perfect volley followed: "Where was he from?" "What was his name?" "How did he button his collar?" "What was his vest for?" etc., etc.

Finally, weary of answering so much unadulterated curiosity and remembering his purpose in coming, the stranger thought it was his turn to lead the conversation, and, turning to the necromancer, he said: "I have come to your village to tell you about one of our sages that lived many years ago." The people were too interested in the present, however, to stop to hear past history, and they would not listen.

Then a bright idea struck the traveler. "I see that this room is very large; I will ride this wheel around the place for twenty minutes and let you all see how it works if, after I have finished, you will promise to listen to me talk for twenty minutes."

This proposition appealed to his audience, and a space was quickly cleared. Amid the "Ahs!" and "Ehs!" of the crowd, he mounted the wheel and rode around and around for a long twenty minutes, then he dismounted, and saying: "Now it is my turn!" he began to tell his story. True to their bargain, the Chinese listened quietly, with only a question now and then to help get his meaning. After he had finished, a number bought his tracts and gospels, and one old man asked:

"How long ago did you say this good man lived?"

"Over nineteen hundred years," the foreigner replied.

The old man looked very sad. "And you foreigners have known this glad news nineteen hundred years and have only just come to tell us about it now! I cannot understand that."

Some of the more intelligent lingered for a few moments, but it was growing late, and they at last said a reluctant good-by.

With a weary sigh the foreigner turned to undress, when he heard a quiet voice behind him say:

"Good evening, honorable sir, may I ask your revered name?" On looking around he beheld the village teacher, Mr. Chang, making deep bows of greeting.

Snatching his spectacles from his eyes to show he knew the rules of Chinese etiquette, the stranger replied, with an equally low bow: "My humble name is Sun."

"May I also inquire your lofty longevity?" continued the teacher.

"My years are only few and small—I am only forty," replied Mr. Sun.



SOME OF THE MISSIONARIES' EAGER LISTENERS IN A CHINESE VILLAGE

"Ah!" exclaimed the other. "I thought you were a great deal older. Now will you kindly inform me the name of your renowned country?"

"The name of my country is America!" was the answer.

At the name "America" Mr. Chang's face brightened visibly. "Why, that is the country of Washington and Lincoln," he said joyfully.

Interested at once, Mr. Sun invited him to be seated, and inquired where he had heard of Washington and Lincoln. The teacher eagerly explained that, when he had gone to Nanking to pass his examination for his degree, at the door of the examination hall a foreigner had sold him a book containing the lives of Washington and Lincoln.

"They were indeed great and good men; could you not tell me more about them?"

Very gladly Mr. Sun did so, and finished by saying: "Washington

and Lincoln were true lovers of freedom and their fellow men, but their ideas were received from a still greater teacher who taught nineteen hundred years ago. Let me read you what he says," and drawing the gospel of John from his pocket he read:

"And ye shall know the truth and the truth shall make you free."

"Yes," said the teacher, "those are wise words, that is the kind of freedom we need in China; will it weary you too much to tell me about this very wise man?"

Delighted at this wonderful opportunity, Mr. Sun told him about that most perfect of all lives, and the teacher eagerly drank in every word. At length he rose to go, saying he would return in the morning to hear more. Sadly, Mr. Sun explained that he had to hurry on at daylight to see a dying friend, but he gave the teacher a book of the Gospels, and promised to return at some future time.

It was now late and, very softly, Mr. Chang stole through the deserted street and quietly opened the door of his rude home, hoping not to disturb his sleeping spouse. The hope was vain: she had lain awake on purpose. He was greeted with a volley: "Where in the world have you been? A pretty hour this, to be coming in! What will the neighbors say?"

"A good deal," the poor teacher thought, "if they hear you talk," but he wisely only said: "I have been to the inn and talked to the foreigner, and he told me a most wonderful thing about a sage who came to earth to teach us to love everybody, our neighbors, and even strangers."

"Foolish words they were; why, think what a difference it would make if I should love Wang Mah!" and turning herself scornfully in bed she went soundly to sleep.

Difference, indeed! His wife's daily battles with Wang Mah were the scandal and excitement of the whole village; combat was waged from dawn to dewy eve, year in and year out.

Having assured himself that his wife was really asleep, Mr. Chang sat down by the little flickering lamp and began to read his new book. Thoughtfully and slowly he read, in order to take in the wonderful story. Not once did he look up, until a faint streak of dawn reminded him he must retire if he wished any peace for the next fortnight.

A very much puzzled necromancer arose that morning pondering over the follies of foreigners in general and this one in particular; to have perfectly good magic at one's command, and fail to make a profit from it was worse than foolish—it was madness. Mrs. Chang, too, was very much disturbed by the foreigner's visit; surely he had bewitched her husband; loud was her lamenting over the wasted oil; the long day through she could talk and think of nothing else. But all day long the teacher did not hear her, for his thoughts were elsewhere, walking with his new-found Master through the fields of Galilee, and ever in his ears rang the words: "And ye shall know the truth and the truth shall make you free."

# Miracles on the Kongo\*

BY CATHERINE C. MABIE, M.D., KIMPESE, KONGO BELGE

*Dr. Mabie is a niece of Rev. Henry C. Mabie, and one of the missionaries of the American Baptist Foreign Mission Society. She has recently returned to America on furlough, but sent from West Central Africa this very interesting description of medical work among the women of that region.*

WE are having three days' respite from schoolroom duties following Easter. I had planned to spend them as well as the week-end with a congenial friend at Thysville, three hours up the line, but three of the students' wives chose this particular week for birthday parties. A new baby every other day down in the students' quarters excels all previous records, a girl and two boys! With great difficulty and after a full half-hour with no sign of life, one of the boys was finally induced to breathe. The suscitation of the asphyxiated babe seemed a veritable miracle to the class of women students who were in attendance. One or two were assisting me and I explained to all of them the methods employed and reasons for their use, and tried to show them that when far away from a doctor in their towns, they themselves might follow the same methods under like circumstances. One of the Banza Manteke women regaled them with stories of similar miracles performed during my residence there. It all seemed too marvelous to be true, but there was the baby, its little heart thumping away! Appreciation of their doctor has been rather keener than usual the last few days.

In our next physiology hour we shall review the case and its handling, and I shall try further to impress upon their minds that no miracle was wrought. What happened was but the result of the application of certain methods which they may attempt to use. Infant mortality from asphyxiation and other causes is appalling in this country. Tetanus neonatorum is a common cause of in-

fant mortality. Instructions as to its cause and possible prevention ought to save many little lives. All expectant mothers coming to the dispensary are advised to invest ten cents in a little sealed packet of antiseptic dressings for the cord and are told the danger of tetanus infection during baby's first week. They are also advised to find another ten cents for a bottle of castor-oil. Practically all infant maladies occurring during the nursing period are attributed to mother's milk being bad, and so the mothers always want medicine for themselves rather than for the sick infants.

Yesterday a poor heathen woman came, wanting medicine to improve the quality of her milk. She had had nine children, all of whom had died in infancy from one cause or another, chiefly malaria, pneumonia, and other diseases; but she, poor thing, carried the double sorrow of believing that she was responsible for their deaths! The sorrows of heathen motherhood are multiplied and grievous to bear. A man puts away his wife because she bears him no children. He puts her away because she has born him many children, all of whom have died in infancy.

Their ignorance concerning their own bodies, concerning the cause and treatment of the most common ailments, is appalling. Their slowness in apprehending our teaching concerning these vital matters is discouraging. But they must be taught, and I know of no better opportunity anywhere in Kongo than we have here at Kimpepe for imparting this needful instruction. Our students are picked men from all our own and the

\* From *The Watchman-Examiner*.

English Baptist stations in the Lower Kongo, and are in residence here with their wives and children three years. Over and over and over again both the men and the women are drilled in the structure and functions of the body. They are instructed as to the cause, course and possible treatment, in the absence of a physician, of the more common diseases. Village hygiene, diseases due to drinking infected water, those transmitted by insects, source of hook-worm and other parasitic infections are all discussed, and practical means of combating these evils are suggested.

In my judgment the time for the Kongo trained nurse has not yet arrived. Single unattached women of twenty-five years of age are almost as rare as icebergs in Kongo. Most girls marry when from sixteen to twenty years of age. If widowed they soon remarry. The state of society is still too primitive for the entry of the native trained nurse as we know her in America, India or China. I have come to the conclusion that the teachers and their wives are the key to the situation. The more intelligent they become, the more training we can give them in the care of the sick and in preventive measures, the better. Kimpese offers a unique opportunity for this sort of training, which appeals to me as more practicable than training classes for nurses. The Kimpese men will be the leaders in the districts to which they return. If they and their wives can minister to the physical needs of their people it is easily conceivable that they may more readily gain their interest in spiritual matters. In the good times that are coming the trained nurse will doubtless follow in their train. But for the present I prefer to expend my energy in training the former, and intend to do more and more along this line.

Not only class room but clinical instruction extending through several years, it may be, is possible here. A case in point is that of the two-year-old child of one of the new students. A couple of months ago it had an epileptoid seizure due to improper feeding following an acute attack of dysentery. All phe-

nomena of this kind are directly attributed to spirit interference, never to natural or preventable causes. After quieting their fears, I carefully explained the immediate cause of the convulsion and predicted another unless the mother followed my instructions as to feeding. I knew well enough that she did not believe in my explanation. But after a dozen or more times of secretly giving the child solid food, after every one of which the dreaded symptoms reappeared, it finally began to sink into the father's mind, if not the mother's, that possibly the food really had something to do with the symptoms, and so they began to co-operate with me in the care of the child. The mother told me one day that I was quite mistaken as to the cause of the trouble; that it was in the child's eyes, and burning medicine should be introduced in the eyes and its back should be burned. It happened that this case developed while the men were studying nervous physiology and it served to demonstrate many points. As there is a history of epilepsy in the mother's immediate family, the case may well be an instructive one to watch during the remaining two years of its residence here. All such practical excursions into the mysterious realms hitherto sacred to spirits is one way of convincing these people that back of every such phenomenon is a natural and often preventable cause and not an evil, vengeful spirit. I often think that instruction in physiology and allied subjects may be even more potent than Biblical exposition in freeing them from the fear and domination of spiritism, their evil heritage from countless generations of fetish worshippers. The healing of the sick is but a part of a medical missionary's duty in lands of ignorance and superstition.

The months while school is not in session here are the busiest months in the medical department. I have quite as large a dispensary practise here as I had at Banza Manteke, and so I usually find it difficult to get away from the station for any length of time. I would like also to get my physiology lectures into text-book form and mimeograph them for next session's use.

# Woman's Federation Bulletin

EDITED BY MRS. HENRY W. PEABODY, BEVERLY, MASSACHUSETTS

## THE EXECUTIVE COMMITTEE OF THE FEDERATION OF WOMAN'S BOARDS OF FOREIGN MISSIONS OF NORTH AMERICA

*President*—MRS. WILLIAM A. MONTGOMERY, 110 Harvard St., Rochester, N. Y.  
*Vice-President*—MISS MARGARET HODGE, 319 So. 41st St., Philadelphia, Pa.  
*Secretary*—MRS. WILLIAM H. FARMER, 8 Draper Terrace, Montclair, N. J.  
*Treasurer*—MISS O. H. LAWRENCE, 25 East 22nd St., N. Y.

### CHAIRMEN OF COMMITTEES

Methods of Work—MRS. ANNE R. ATWATER, College of Missions Buildings, Indianapolis, Ind.  
Summer Schools and Conferences—MRS. CHARLOTTE E. VICKERS, 312 N. Elmwood Ave., Oak Park, Ill.  
Student Work—MRS. H. R. STEELE, 810 Broadway, Nashville, Tenn.  
Publications and Literature—MRS. HENRY W. PEABODY, Beverly, Mass.  
Christian Literature for Women and Children of Mission Lands—MISS ALICE KYLE, Congregational House, Boston, Mass.  
Interdenominational Institutions on the Foreign Field—MRS. WM. FRAZER McDOWELL, 15091 16th St., N. W., Washington, D. C.

### The "Bulletin" and "The Review"

THE BULLETIN of the Federation of Women's Boards of Foreign Missions becomes, with this issue, a part of THE MISSIONARY REVIEW OF THE WORLD. We hope, by this change, to gain in two ways. Women who read THE REVIEW will learn about the activities of the Federation of Women's Boards, and the rapidly growing interdenominational work for women in many foreign fields.

Those who have read the BULLETIN will now have an opportunity to come in touch with the broader field and wider interests represented in THE REVIEW each month. There are Christian women of such limited vision that they read no missionary periodical at all, and so know nothing of the great world movements of the Church of God. Others have gained some knowledge from their own denominational magazines. Still others long to know of the victories of the whole army of God and eagerly seek such material as THE REVIEW offers.

What could be better this year than a subscription for THE MISSIONARY REVIEW OF THE WORLD as a Christmas present to each of our Women's Missionary Societies? Any one of us can earn a copy by securing a club in our

church. To circulate such a magazine as this among the men and women of our churches is one of the most valuable aids to missionary interests.

Some of our missionaries out on the firing line would enjoy a subscription to THE REVIEW more than anything you could send them. Have you heard how the soldiers in the trenches wait eagerly for newspapers and letters telling of the victories in other parts of the battlefield? Nothing strengthens and heartens the lonely missionary stations in Asia and Africa like news from those who, like themselves, are separated from the great army. They need the inspiration and strength that will come through the pages of THE REVIEW. They will thank you twelve times a year if you will give them this proof of your care for them.

If the members of your Missionary Society will contribute five or ten cents each, you could send one subscription to the missionary and give one to your own pastor. His missionary sermons would take on a new flavor with the inspiration of THE REVIEW. It has already proved invaluable to many.

Miss Leavis, whom many of the women have learned to know through her association with the Central Committee on the United Study of Foreign

Missions, has a capital plan in her "Two Bird Club." She will tell you how to secure **THE REVIEW** without any expense, if you will write to her at West Medford, Mass.

This month we bring you an introduction to the Federation with its many interesting lines of work. Next month other activities will be presented, showing the work of various committees affiliated with the Federation.

#### **The United Study of Foreign Missions**

**T**HE organization of the Central Committee on the United Study of Foreign Missions preceded by twelve years that of the Federation of Women's Boards of Foreign Missions. The Committee came into being the year of the Ecumenical Council, 1900, through the thought and plan of Miss Abbie B. Child. Miss Child, who was a member of the World Committee, secured a place for the discussion of the topic of united study on the program of one of the women's meetings of the Ecumenical Council in New York. There it met with cordial approval. Later a committee was formed with five members who were appointed as representatives of as many of the leading Women's Boards of Missions.

The members on this first committee were: Chairman, Miss Abbie B. Child; Mrs. J. T. Gracey, of the Methodist Church; Mrs. Twing, of the Protestant Episcopal Church; Miss Ellen Parsons, of the Presbyterian Board; and Mrs. N. M. Waterbury (now Mrs. H. W. Peabody), of the Baptist Board; Miss Clementina Butler acted as secretary and treasurer. Later two other boards appointed members, the Lutheran and Dutch Reformed, thus covering seven of the great denominational divisions of the Church. The members appointed by these boards were: Mrs. A. V. Pohlman, of the Lutheran Board, and Miss Olivia H. Lawrence, of the Dutch Reformed.

The present membership of this committee is: Mrs. Henry W. Peabody, Chairman; Miss E. Harriet Stanwood, Mrs. Decatur M. Sawyer, Mrs. Frank Mason North, Mrs. James A. Webb, Jr., Mrs. A. V. Pohlman, Miss Olivia H. Lawrence, and Miss Grace T. Colburn, Secretary and Treasurer.

For ten years the Macmillan Company published the text-books. The Committee then took the publishing business into its own hands. It has also issued Junior text-books for ten years and a large amount of supplementary material, maps, pictures, programs, charts, and leaflets. The work of the Committee is done in its office in West Medford, Mass., where Miss M. H. Leavis has been a most valuable helper and manager for the past seven years. The sale of books during the sixteen years has amounted to approximately a million and a quarter.

The plan of Summer Schools for Woman's Missionary Societies was introduced by the Central Committee in the year 1904. The first experiment was made at Northfield. There are now some thirty such schools, each under its own committee, doing effective work in various parts of the country.

The Woman's Foreign Mission Jubilee was also inaugurated by the Central Committee, which furnished the necessary machinery and organization for such a movement. At the close of the Jubilee in 1911 the Committee requested that a larger and more representative organization be formed and that this Committee confine its attention for the future to publishing books, the purpose for which it was organized. A plan of federation was drawn up and put in operation in 1912. In January, 1915, the plans were modified and improved and the Federation now has under its general direction various lines of work, which are presented in this issue.



## CHRISTIAN LITERATURE FOR OTHER WOMEN AND CHILDREN

BY MISS ALICE M. KYLE, CHAIRMAN, BOSTON, MASS.

THE Committee on Christian Literature for Oriental Women and Children has been lengthening cords and strengthening stakes during 1916 and laying plans for a forward movement during the coming year. It is almost overwhelming to face the opportunities in the foreign field and to attempt to meet the needs of the women and children of all non-Christian lands for pure and wholesome reading. Especially is this true in Japan, where even Christian women are tempted to read salacious stories, translated from the lowest class of French novels.

The work which the Committee initiated in 1914 has been carried on vigorously and with success. *Happy Childhood*, the magazine for Chinese children, published in Shanghai and edited by Mrs. Donald MacGillivray, has now a monthly edition of over 3,000 and the subscription list is still growing. This little illustrated pamphlet of about sixteen pages goes out into almost every province of China and into Chinese homes in Burmah and even in America. During the past year this young but growing child of the Committee has developed so many needs that the editor, who serves without compensation, has been compelled to employ a Chinese student as helper, and a part of the salary of this young woman has been paid by the Committee. This is putting into practice the thought which was early in the minds of those who planned this interdenominational organization — that young women should be trained to devote themselves to the preparation of books and magazines for their own people, and that the expenses of such a plan should be met by the budget for Christian Literature provided by the Woman's Boards of Foreign Missions of the United States. At present the funds are not sufficient to do more than make this modest beginning in Shanghai of meeting part of the salary of Mrs. MacGillivray's helper.

In addition to the work in China, small grants have been made to Mrs. Motte Martin, a missionary in Africa of the Southern Presbyterian Board, to enable her to realize a long-cherished dream and to translate some simple stories of child life for the little folks of the Belgian Congo, and \$50 has also been sent to Rev. A. C. Clayton, of Madras, India, to aid in publishing textbooks for the Tamil-speaking women in that district.

The budget of the Committee for 1916 was \$1,500, and this sum has been received and slightly exceeded during the fiscal year. In addition to the regular budget, a sum has been received and forwarded for the splendid work of Miss Laura M. White in Shanghai, China, and has been used by her for various books and pamphlets which are far-reaching in their influence.

The plans of the Committee have been correlated with the great movement in behalf of Christian Literature on the Mission Field, in charge of the American Section of the Christian Literature Commission of the Edinburgh Conference, and Mrs. Henry W. Peabody and Miss Alice M. Kyle have been asked to share in its deputation work and to arrange for a meeting of the Woman's Boards having headquarters in Chicago, in order that this important branch of the missionary work may be presented to the women of that city.

The Christian Literature Society for Japan, having in charge the movement in that country, has been asked to appoint three women on its Committee in order that the plans made by the Woman's Committee in the United States may be in line with its larger undertakings. The same is true in India, where the Committee for Christian Literature for India has been approached and where as soon as practicable steps will be taken to start a magazine for students in that vast country, possibly at first with syndicated material prepared

in English and reproduced in the vernaculars by the various mission presses according to their desire and opportunity.

Nor is the crying need of South America and her Spanish-speaking neighbors lost sight of. The Woman's Committee necessarily moves slowly because of inadequate funds for the tremendous call which it is facing, to give to sister women, to mothers and to children, the printed page in something of the abundance and helpfulness which is true in our Christian homes.

During the year books and magazines in English have been sent to missionaries through the agency of the Book and Periodical Club, a branch of the work assumed by the Woman's Committee, now in charge of Miss Lila V. North, Bradford Academy, Bradford, Mass., who is also the treasurer of the Committee.

Bulletins giving further details of this work may be obtained for free distribution from M. H. Leavis, West Medford, Mass., or from the headquarters of the various Woman's Boards of Foreign Missions, also from the office of the Foreign Missions Boards of North America, 25 Madison Avenue, New York. Sample copies of *Happy Childhood* will be sent on application to the chairman.

We would urge all Christian women of whatever communion to remember this appealing and urgent cause and to assist by their gifts and their prayers in preparing and distributing helpful reading matter to those Christian women who are shut in by the customs, and prejudices of their own national life and who are calling to us, their highly favored sisters, for instruction, for uplifting and for joy-bringing influences.

## SUMMER SCHOOLS AND CONFERENCES

BY CHARLOTTE E. VICKERS

SO remarkable has been the growth of the Mission Study Movement since that memorable occasion when, in bigness of faith, the missionary women put forth the first mission study text-book, "Via Christi," following the Ecumenical Council held in New York in 1900, that it is with difficulty we realize that there ever was a time when we attempted to do the work of arousing an indifferent and lethargic Church without the aid of the missionary text-book, summer school, normal class and lecturer. Truly God is encouraging the women through past successes to "expect great things from Him and to attempt great things for Him."

Missionary education has made great progress, women have seen a vision, and have made that vision practical in a thousand ways, and have pressed forward to new endeavor, urged by the unlimited possibilities in the future.

Preparation for service—"preparedness," if you will—is the demand of the women of to-day. Summer Schools, Winter Institutes and Extension Conferences are supplying that need to a large extent, and women are thus being pre-

pared to become leaders, teachers and lecturers along missionary lines.

There has been a constantly increasing demand all over the country for information regarding those who are equipped to do this work. To obtain the names of those fitted to supply the demand, over thirty National Missionary Boards have been communicated with and a number of responses have been received. From eleven denominations forty-six names of women who can qualify have been registered. As soon as possible after the annual meeting in January, 1917, "The Federation of Woman's Boards of Foreign Missions of North America" will publish a leaflet giving all this information.

### Important Notice

**W**ILL leaders of Summer Schools of Missions and Conferences kindly send programs, registrations (by States and denominations), and any other information that would be of special interest, and, if possible, dates for holding the 1917 sessions, to CHARLOTTE E. VICKERS, *Chairman*, 312 N. Elmwood Avenue, Oak Park, Illinois.

# BEST METHODS

EDITED BY MISS BELLE M. BRAIN



## MISSIONARY METHODS IN YOUNG PEOPLE'S SOCIETIES

BY R. P. ANDERSON, 31 MT. VERNON STREET, BOSTON

Associate Editor of *The Christian Endeavor World*.

**T**WENTY years ago or more a great soap manufacturing firm in England decided to cut down its advertising. The firm's name was a household word, and the manager believed that, advertising or no advertising, the sales would maintain their high level.

The advertising was curtailed and the sales immediately began to drop. At the end of a year the firm was advertising more than ever, engaged in the rather stiff job of trying to regain lost trade. To sell soap they had to "talk soap."

It is the same in the Kingdom of God. If the Church were suddenly to stop talking about missions (alas! how many churches have already stopped, or have never begun!) missionary interest would die in a few years, except in the hearts of an awakened few. People are not born with missionary interest. Most people do not even seek it. Such interest must be thrust upon them.

The time to begin to talk missions is in the springtime of life. If the thoughts of the young people of our churches can be turned upon evangelizing the world, we shall train up a generation of missionary-minded men and women who will give not only their substance but also themselves to Christ's cause in other lands.

Already work done among young people has borne rich fruit. Many a missionary now on the field caught the first vision of his life-work in the young people's society. Youth is the time of vision. It is the ideal time for enlistment. The life-plans of the great majority of the members of societies are not yet crystallized. These young folks, more often than we imagine, are asking themselves: What shall we do with our lives? If Christ's call, "Whom shall I send?" can be brought home to them,

the answer will in many cases be given, "Here am I, send me."

We propose to outline some plans that have been tried, with good effect, in various lines of missionary work in young people's societies.

### *The Prayer Plan*

The Master Himself tells us to "pray the Lord of the harvest that He will send forth laborers into His harvest," and Paul, himself a missionary, constantly calls for the prayers of the Church for himself and his work. Some societies use a missionary calendar, giving the name of definite missionaries or definite fields for daily or weekly prayer. Usually a week is given to a field, the names of special missionaries being added, and a calendar covering three or even six months prepared. Unless, however, vivid oral information is also given relative to fields and missionaries, the calendar is not likely to be of much use. Each week the calendar ought to be supplemented by a four or five minutes' talk by one of the members, who will give some simple facts about the missionaries for whom prayer is to be offered during the following week. To make sure that this is done, it is essential to have a missionary information committee, whose duty it is to see that these talks are given and that the society is kept informed. Leave no loose ends. Ask the members to pray for definite persons and things. The missionary boards are glad to supply material for such talks, and the **MISSIONARY REVIEW OF THE WORLD** contains just the kind of information that is helpful.

### *Information by Reading*

Some societies have stimulated interest by a reading contest between two

sides, the members reading and outlining in the meeting some missionary books. Where a scheme of this kind seems inadvisable, a serial missionary biography may be introduced. One of the members who has the gift of narration reads some great, stirring missionary book at home and tells the story, chapter by chapter, one chapter a night, in the society. Many young people imagine that a missionary book is dull reading until they either read or hear read the life-story of a great missionary. Perhaps one of the greatest missionary books that has been published in recent years is "Mary Slessor of Calabar," by W. P. Livingstone (New York: Hodder and Stoughton), a volume that will forever dispel the notion that missions and missionary work are vapid and colorless. The story of this woman's amazing life, or the story of almost any great missionary's life, will stir the imagination, set the heart on fire and create the desire for more knowledge of a tremendously interesting field. There can be no inspiration in any line without information. Ten or fifteen minutes given in each meeting, for a time, to missionary biography will work wonders in any society. A brief quiz should be held at each meeting on that part of the story told the preceding evening.

#### *Classes in Competition*

Mr. A. LaVerne Spafford, of Grand Rapids, Mich., tells us of a society in Kalamazoo, Mich., which organized one mission-study class for boys and two classes for girls. There were fifteen members in the boys' class and ten in each of the two classes for girls. The classes were conducted along the usual lines, but they had the stimulus of competition as to the amount of knowledge assimilated. The effect was seen in an entirely new interest in missions in that society, and a larger sum was raised for missions that year than the society had ever raised before. An interesting feature of such a scheme would be a public quiz, or missionary spelling-bee, on the subject studied by the classes. We are dealing with young people at an age when the contest idea appeals strongly

to them. They want to pit their strength against others, to test their knowledge and ability. It is a part of their very life. We may use this tendency and consecrate it to the service of the Kingdom.

#### *The Model Missionary Meeting*

Some societies, inspired with missionary enthusiasm, have formed flying squadrons to visit other societies and present to them model missionary meetings. The size of the squadrons depends on the number of members that a society can spare, say, once a month, but five or six is the usual number. One effective method of carrying on this squadron work was developed in Boston. The particular squadron I have in mind believed that it could better hold the interest of the society it was visiting if it modified the idea of giving a model missionary meeting by getting the members of the society to take some part. This was done in the following way. The squadron leader prepared some questions to which the replies could be given in numbers. These numbers were written on cards, and the cards were distributed among the members of the societies visited. Other questions were prepared, the answers to which called for a brief statement, and cards with such statements were also handed around. The squadron leader introduced the subject, explaining that questions would be asked to which answers were supplied on the cards, and urging each one carefully to watch and supply the answer when he believed he had it on his card. The leader put questions to the other members of the squadron, who replied to the questions and gave each a short talk. Everybody was kept on the lookout, when a question was asked, to see if his or her card gave the correct answer. Some amusing mistakes were made, which served to increase the interest. The method was simple, and it proved both popular and practical.

#### *Missionary Standards*

The young people's society will find its work greatly facilitated if, at the beginning of the working year, it adopts

a definite standard for its effort. Much of our work falls short of its full possibility because the aim is too general. Young people take heartily to specific tasks, the more definite the better, and they eagerly try to follow whatever definite plans are suggested to carry their tasks to completion. Many State Christian Endeavor Unions, alive to this fact, taught by long experience, outline a series of standards, year by year, for their members to follow.

To illustrate: the Illinois Union has issued a series of graded policies for societies in the State. The first policy suggests a minimum of work that any missionary committee should be willing to put through. Many societies will start with the second, or even the third policy; but the idea is to have all societies make a definite beginning, those using the first policy this year to pass on to the second next year, and so on to the third. The policies follow:

#### POLICY NO. 1

*Trusting in the Lord Jesus Christ for strength we, the members of the missionary committee, agree to attempt to carry out the following plans during our term:*

1. An organized committee of at least five members, to each of whom definite duties are assigned.
2. At least six missionary meetings a year.
3. A missionary reading-circle or a reading-contest.
4. Seventy-five per cent of the active members enrolled as systematic givers to missions.
5. Annual contributions to each of our denominational boards, direct or through the church treasurer.

#### POLICY NO. 2

This is the same as the first policy, with the addition of the following points:

6. At least one mission-study class.
7. The use of group-impersonations in at least two missionary meetings.
8. Conduct some missionary work in our community, if opportunity offers.

#### POLICY NO. 3

1. An organized committee of at least five members, at least two of whom have served on the previous committee, definite duties to be assigned to each.

2. At least twelve missionary meetings in the year.

3. A missionary reading-circle or a reading-contest.

4. Provision for missionary contributions in the society's budget of expenses.

5. Seventy-five per cent of the active members enrolled as systematic givers to missions.

6. Annual contributions to each of our denominational boards, direct or through the church treasurer.

7. One mission-study class at least.

8. The use of group-impersonations in at least two of the missionary meetings.

9. Conduct some form of missionary work in our community, as opportunity offers.

10. The introduction of missionary-education material into all meetings when possible.

11. A yearly canvass of the church for subscriptions to the denominational papers, missionary magazines, and *The Christian Endeavor World*.

12. Systematic training in Christian stewardship and tithing.

13. The enrolment of an informal prayer band, the members of which agree to pray daily for missions.

Missionary work in young people's societies cannot be made interesting or successful unless brains and time are put into the plans. These standards are suggestions. They may be altered in any way a society chooses. The great thing is to have definite standards, a clear and visible goal, and then make for it with might and main.

#### *A Missionary Bookmark*

A missionary bookmark is simply a reminder. It may also be used as a missionary calendar. On one side may be printed the names of the missionaries for whom prayer is desired, and the dates given to each missionary. On the other side may be printed missionary texts or great missionary sayings, or the dates and subjects of the society's missionary meetings.

#### *Tithing Week for Missions*

The ideal way to secure funds for missionary work, and, indeed, for all church work, is to train church members to give to God one-tenth of their income, the sacred tenth, and to use duplex envelopes in which to place their weekly gifts. No large number of young

people will undertake to give tithes to the Lord without a very careful and persistent campaign of education. Literature must be secured and distributed every two weeks or so for a period of not less than six months.\* The subject must be talked up enthusiastically, and the blessing of tithing shown. The society, a majority of whose members gives tithes, will never have trouble about raising missionary or any other money.

A step in the direction of tithing may be taken by having a tithing week for missions. This plan was tried in the South, where the Endeavorers all over the southern States set apart the week of May 22-28 as tithing week for this purpose. The money went into the society's treasury and was paid, not to Christian Endeavor, but to the various denominational missionary boards. The advertising was done through the local paper, *The Dixie Endeavorer*, leaflets explaining the plan were sent out, and also special envelopes for the gifts. Printed on these envelopes was this message:

C. E. TITHING WEEK FOR MISSIONS—MAY 22-28, 1916

I will give at least one-tenth of my income for the week of May 22-28 to the missionary work of my denomination through the Christian Endeavor treasurer.

I have no regular income but I will earn as much as I can during the week of May 22-28, to be given to the missionary work of my denomination through the Christian Endeavor treasurer.

Sign this and return it to treasurer of your society who will make a record of it and return the envelope to you to enclose your offering on May 28.

\* Leaflets and tithing literature may be secured from "Layman," 143 N. Wabash Avenue, Chicago, Ill. A self-addressed envelope to him will bring full information. See also leaflet by Robert E. Speer from the December, 1916, REVIEW (1 cent each).

### *A Mission Trust Company*

A young people's society in Galesville, Wis., hit upon the idea of a mission trust company. Miss Ella D. Kneeland, the missionary chairman at the time, issued shares like the following:

No.....	Shares.....
"GO YE INTO ALL THE WORLD"	
This certifies that.....	
is the owner of..... shares of capital stock of	
THE GALESVILLE CHRISTIAN ENDEAVOR MISSION TRUST COMPANY	
Shares twenty-five cents each	

Nearly every member bought one share and some took four shares. The plan was adopted to help to pay a pledge to missions, and it brought in more than was needed. It may be added that the missionary committee invited all the stockholders of the company to a party at the home of one of the members, where a fine social time was spent.

### *Macedonian Call*

During a great gathering of young people in Chicago last fall one of the periods given to missionary instruction was entitled "Macedonian Calls for Life-Work Recruits." This Life-Work Recruit movement originated, we believe, among Endeavorers in Ohio. Believing that many young people were ready to promise the Master of men that they would shape their studies and their lives so that, if He called them, they would be ready to obey the summons and devote their full time to His work at home or abroad, some of the leaders, a few years ago, printed a Life-Work Recruit pledge which has won large acceptance in Endeavor circles. The idea has spread all over the States and is now an important feature of Christian Endeavor work. The card is given by the Minnesota Christian Endeavor Union to Recruits to sign and keep. The pledge reads:

*"Feeling myself called by the Holy Spirit, and trusting in the Lord Jesus Christ for strength, I promise Him that I will from this day strive to shape the plans of my life so that I may give myself wholly to the service of Christ and the Church."*

Thousands of young people have already signed these pledges. Some of the young folks are now on the foreign field; some are in home mission work; others are in training. In the Chicago meeting, referred to above, the "calls" were brought to the gathering by the pastor's assistant of a large city church, a worker from a slum district, a home missionary, a Japanese student converted to Christianity by foreign missions in Japan, and a busy Chicago pastor. A Life-Work Recruit meeting in a society should form the climax of a period of educational mission study. Information first! Who knows but Livingstones and Moffatts and Hudson Taylors are waiting for just such a call?

#### *The Peripatetic Missionary Meeting*

The peripatetic missionary meeting should be advertised as a personally conducted tour around the world.

After a happy sing at the place of meeting, usually the church, the company is told that it is to be taken to a strange land, the name of which each one must guess when he or she gets there. The young people set forth, following the leader, and, preferably, marching in twos or threes. The first stop is made at the home of a member, or, it may be, at some other church, where a room has been decorated to represent a certain country, say China. The kow-towing attendants are in costume, and pictures of the country are on walls and tables. The pictures may be taken from magazines. Curios are also displayed. The host or hostess, or both, give some facts about China, its missions, its needs, call attention to the curios and pictures, explaining them. One or two hymns may be sung and refreshments served—but that will depend on local conditions or the program at places of call later on.

The company again sets forth to visit another country, where a similar pro-

gram awaits the young people—Korea, perhaps, this time. The customs of the country are shown or described, and Koreans in costume are ready to give facts about their native land. Solos and recitations are, of course, in order.

So country after country is visited, each one in a different house, and the evening winds up with a social time at the last house. The plan may be carried out in a single church, using different rooms for the different countries.

#### *A Missionary Slogan*

This missionary slogan was entirely home-made. In the original the large letters were stencilled, white on black ground, and the small letters were printed with a broad-pointed pen. Notice the motto at the bottom. This is one that has stirred the hearts of many young people to larger endeavor.

#### C. E. MISSIONARY SLOGAN

For the Year

\$60

FOR MISSIONS

Will you do your share?  
We can do it if we will.  
We must do it if we can.

#### *A Mammoth Thermometer*

Mr. John Sorenson, of Council Bluffs, Iowa, tells how the Second Presbyterian Society of that city constructed a mammoth thermometer for the collection of money for missions.

A piece of smooth lumber, one inch thick and ten feet six inches long, was secured. The top was rounded off to give it the appearance of a thermometer, and a long, rounded groove, one-half inch deep, was cut nearly the whole length of the wood.

Then some glass tubes were secured—steam-gauges were used—twelve or more inches in length. These tubes were placed in the groove and fixed in position by small bands of brass, one-

quarter inch broad, laid over the joints of the tubes and fastened to the board by tacks.

If tubes cannot be procured, get a long strip of galvanized iron cut the length of the groove and wide enough to go around a one-half inch water-pipe, leaving an open space of about one-eighth of an inch all the way up. The galvanized iron may be hammered into shape, around the pipe, with a wooden mallet. Place this galvanized iron tube in the groove instead of the glass tubes, and leave the opening outward so that you may be able to see the pennies, nickels or dimes that are put into the tube.

Pile fifty coins on top of one another and measure carefully the space they occupy. Now mark the thermometer at intervals of fifty coins. The figures may be burned into the wood with a pyrographic outfit.

For the mercury bulb at the bottom get a three-inch wooden ball and saw it in two. Bore a hole through the thermometer at the place where the bulb is to be fixed and fasten the one-half of the bulb to the thermometer by means of a screw from the back, so that the bulb may be removed when you want to take out the money.

The young people endeavor to fill the tube with the coins, which are put in at the top. They will turn over and lie flat when they reach the bottom, and the figures on the thermometer indicate the amount collected.

Such a thermometer can be used many times. It has the advantage of being easily adapted to the needs of a contest, and can be loaned to the Sunday School or to other societies. Two tubes may be placed on the thermometer instead of one, and two sides can try to fill each its own tube. The thermometer may be made a permanent affair in a society and used to collect any odd missionary pennies the members may have with them.

#### *Why Study Missions?*

Until one has made a study of missions one may have the idea that missions concern themselves merely with changing the religious views of people

who are perfectly content with the beliefs they already have. This is the rather shallow view opponents of missions often express. A study of missions, however, shows that enormously more important issues are involved. Chicago Endeavorers recently organized 193 mission-study classes. Among the printed matter advertising these classes the following six replies to the question, "What was the chief gain you derived from the study of missions?" were used. Here are the answers:

1. A clearer realization of the problems confronting the world.
2. A larger idea of what the Christian life means.
3. A wider knowledge of economic and social conditions.
4. A new idea of the glory of a life spent in leading others to a knowledge of Jesus Christ.
5. A realization of the superiority of the Christian religion.
6. A realization of unlimited opportunity in missions as a life-work.

These suggest topics that any society may work up in preparing for mission-study classes, or in trying to arouse interest in the larger aspects of missions.

#### *Finally*

The young people's society forms one of the finest fields for the church's missionary educational efforts. It is a field often neglected in the local church. If there is in the church a man or woman whose heart is afire for missions, the thing to do is to get into touch with the missionary committee of the young people's society. If its members have ideas, help the young people to work them out. Help by suggestion and kindly advice, not by dictation or by doing the work. If the young people have no ideas, suggest things to them. Show them how to make meetings interesting. Coach them. Pray with them and for them. And work with them. One successful missionary meeting will make them eager for more. Confidence will rise, and interest with confidence, until the whole society catches the vision of winning the world for Jesus Christ.



# NEWS FROM MANY LANDS



## NORTH AMERICA

### The Growth of Christian Endeavor

**T**HE United Society of Christian Endeavor gives new evidence of growing strength in many directions. During the past twelve months nearly 3,500 new societies have been formed. The two-year campaign for 10,000 new societies and a million new members not only for the societies but for the churches will probably be successful. . . .

The reports from the South are especially encouraging. In this field, which heretofore has been backward in Christian Endeavor, over 700 new societies have been formed within the year in white churches.

### A Sunday School Centennial

**T**HE American Sunday School Union is preparing to celebrate its one hundredth anniversary next year.

At present it has over 230 active missionaries at work in the United States, their object being to establish and equip Sunday Schools in communities which are without religious development. These schools are founded on union principles, under which the people of each community are brought together in common worship.

The work is very frequently in undeveloped sections of the country, difficult of access, and many of them, especially in the earlier days, have experienced hardships of almost every conceivable kind.

During the past year nearly fifteen hundred new Sunday Schools have been organized, into which over seven thousand teachers and over sixty-eight thousand scholars have been gathered. The society's representatives also visited and rendered aid to 14,753 schools.

The American Sunday School Union is undenominational. Its board of managers consists of laymen, representing seven different denominations. A large percentage of the Sunday Schools organized later develop into denominational churches, all of which is governed en-

tirely by the wishes of the community residents in each case.

### Chicago Y. M. C. A. Missions

**F**IVE years ago the total foreign missionary budget of the Chicago Young Men's Christian Association was \$4,000. This was devoted to the support of two secretaries in Hongkong and to a few scattering enterprises. Last year the total gifts from the Association and its friends for the foreign work and the army work in Europe reached the splendid total of \$89,811.50. This is larger than the total cost of the conduct of the city Association. In other words, the time has come in the Chicago Young Men's Christian Association when the budget for benevolence is greater than for current expenses. With these resources the salaries of thirteen secretaries are paid and four others are partially supported.

A Chicago editor, commenting on this, says: "We do not know of any other foreign missionary program that has been carried out within the last five years with such astonishing gain in financial resources and efficiency of equipment."

### The Battle Creek Conferences

**U**NDER the presidency of Dr. James L. Barton, Secretary of the American Board, and at the generous invitation of Dr. J. H. Kellogg and the Battle Creek Sanitarium, the Eighth Annual Medical Missionary Conference, held at Battle Creek, Mich., from November 29 to December 30, was a noteworthy occasion. The program was made up of unusually strong speakers from practically every mission board and all the mission fields. The motion pictures each evening by Rev. Sumner R. Vinton were remarkable, and the addresses by missionaries, medical and clerical, were very instructive. About one hundred and sixty delegates registered, and there were, besides, many distinguished visitors. Illuminating addresses were given by Dr. John F. Goucher on "The Coming of

the Kingdom," by Dr. James L. Barton on "The Disintegration of Islam," by Rev. W. R. Stewart on "Christian Student Movement in China," by Rev. Joseph Clark on "Progress in Africa," and by Dr. J. H. Franklin on the "Spiritual Side of Medical Missions." The Conference would have been still more effected if there had been fewer addresses and more time for informal conference.

#### **New Records in Methodist Missions**

**I**N spite of disturbed conditions owing to the European War, the total receipts of the Board of Foreign Missions of the Methodist Episcopal Church for 1916 were \$1,933,256.31. This shows a total increase of \$232,682.51 over 1915, which had held the record as a banner year.

This statement was made at the annual meeting of the Board, held in New York in the autumn. Figures were given for forty-three mission fields. This has been a record year, not only in the amount of money raised, but in the number of workers sent out. The Board has sent out ninety-four new missionaries in the past twelve months. Twenty-six have gone to India, twenty-five to China, fourteen each to Malaysia and South America, four to Africa, three each to Japan, Burma and Mexico, and two to the Philippines.

#### **New Buildings for Berea College**

**A**T the last meeting of the trustees of Berea College, Berea, Kentucky, plans were discussed for new buildings and a greater endowment for the college. It was decided to create five departments, each presenting its own type of education, with a grouping of buildings to resemble that of an English university. The departments will be known as Collegiate, Vocational, Normal, Secondary, and Foundation. The buildings are to be of colonial architecture. It was also decided to establish chairs in forestry, rural economics and rural education.

#### **Roman Catholic Finances**

**A** NOTABLE feature in the method by which the Roman Catholics conduct their missionary propaganda is that they collect one year the money they

spend the next year. Probably this is the only missionary society in the world to adopt this plan. Hitherto large supporters of the society have been Roman Catholics in France, Germany and Austria. Now Roman Catholics of America are called upon to assume a burden previously divided among older Roman Catholic peoples. American Roman Catholics gave last year some forty thousand dollars more than ever before, and made America's contribution more than a quarter of a million dollars. The archdiocese of New York contributed \$191,000, an amount almost equal to what France gives in normal times. American contributors are singled out for specific mention in the report because of the notable growth of financial support given to missions in America within the last century.

#### **An Indian Commission Urged**

**T**HOSE interested in the welfare of the American Indian find in the platform of the annual Lake Mohonk Conference on the Indian and Other Dependent Peoples the most adequate summary of the Indian situation. The 1916 Conference made the following constructive recommendation:

"A permanent, stable and developing policy is essential. We therefore urge the creation of a non-partisan, independent commission, permanent in its character, which should make a careful examination of the mass of Indian legislation on our statute books and from it develop an Indian law, general in its provisions, comprehensive in its policy, forward-looking in its purpose. Such law, when enacted by Congress, should take the place of all existing legislation except permanent treaties, and thereafter the administration of this law and the application of its principles to the varying conditions of the various tribes should be left by the Congress to the commission, to which should be committed the entire charge of the Indian service. We urge this plan, not only to secure greater economy and efficiency but also to promote a consistent, continuing and developing policy—a need recognized as of the utmost importance by all workers in

the Indian service. The ultimate object of this policy should be to bring the present abnormal condition of the Indian to an end as speedily as possible by the incorporation of the Indian in the general citizenship of the nation."

#### Russians in Canada

**T**HERE are now about 100,000 Russians in Canada. They have settled chiefly in the west, though there are considerable colonies in eastern towns and cities. In the centers they are usually laborers, working on the railways or streets or in factories. In the rural districts many of them till their own farms, living, however, in villages, and clinging to the ways of the mother-country. There are Greek Orthodox churches and priests in these colonies. Bishops, too, have been located in eastern and western Canada. But, while the Greek ritual is diligently practised, little instruction in Bible truth is given and the pure gospel is not proclaimed. The Canadian churches have done little for these newcomers. The Baptists have a very few missionaries among them. The Presbyterian Church confines itself to its mission in Winnipeg.

#### LATIN-AMERICA

##### Porto Rico Christian Students

**T**HE Polytechnic Institute in Porto Rico the past June had the distinction of graduating the first class of students from a Christian industrial institution in the 400 years' history of the West Indies. Five boys and one girl composed the membership of this class.

Students come to the school from all parts of the island and San Domingo, on foot, in ox carts, on horseback, in boats, on trains and in automobiles, and the spirit of co-operation and service is so strong that rich and poor work side by side in the most menial or hardest manual labor.

There was an average of ninety-one students enrolled last year, and the income from student labor—which goes into permanent improvement of the institute—for the year ending August 31, 1916, was \$4,904.20. This year 166 students are working as a unit in the up-

building of the Polytechnic Institute of Porto Rico.

#### A Crowded School in Cuba

**F**ROM the Colegios Internacionales, Cristo, Cuba, comes an encouraging report. The school has never been so full as at the present time. Already they have 123 boarders, and many have had to be turned away for lack of accommodations. President Routledge writes to the Baptist Home Mission Society, which supports the school: "If we only had the \$38,000 for the new buildings which you propose to give, we could fill those buildings almost at once. The work will have to be undertaken at an early date or the opportunity will pass on and may not return." From the beginning this institution has had unusual success. The college itself is of the grade of the Cuban provincial institutes. There is a preparatory department and also a normal department, where teachers for primary schools receive their training, and a theological department for the Baptist native preachers. When non-Protestant parents are willing to pay as much as twenty-five dollars a month to send their boys and girls to Cristo College, surely the necessary room should be provided for them. The Christian atmosphere of the school is fine, and each year sees numbers of its students, future leaders in Church and State, brought to a knowledge of our Master as their personal Lord and Saviour.

#### An Opportunity in Uruguay

**I**N Cerro, one of the suburbs of the growing city of Montevideo, Uruguay, and itself a community of about 12,000 people, an earnest Sunday School worker, Miss Estella C. Long, has recently been doing some remarkable work. When Miss Long went there, seven months ago, she found a Sunday School of fifteen; to-day there are 170 in the Spanish Department and twenty in the English Department. This Sunday School meets in her house, which has four rooms and two large enclosed patios. It begins at 3.30, but as early as 1 o'clock the children gather at the door, and they are all there long before the school starts.

In Montevideo are located two of the great packing houses—Swift's and Morris Brothers. Over 2,000 of Swift's workmen have formed a club, with a night school, and Miss Long gives them English lessons once a week. A class of sixty women and children come once a week for a sewing circle; two hundred girls and women from Swift's canning factory have asked what can be done for them. Fifty boys and girls and young men are gathered in the morning and evening classes.

#### THE BRITISH ISLES

##### War Arguments Against Alcohol

**R**EPORTS come from England that the new Lloyd George Cabinet will favor national prohibition as a war measure. Not long ago there was presented to the British Government a petition eleven miles long, the burden of which was a prayer for the prohibition of the liquor traffic during the war and for six months thereafter. Every class of citizens was represented, but workingmen are said to be in the majority. Many soldiers and sailors put their names to the request, and one sheet was entirely made up of army officers of high rank. A considerable proportion of the memorialists are not total abstainers, but men who feel that England in time of war cannot afford to waste her vitality with alcohol. Here are the arguments used for prohibition:

It hinders the army, delays munitions, keeps thousands of men from war work, makes good workmen second rate.

Hampers the navy, delays transports, places them at the mercy of submarines, slows down repairs and congests docks.

Threatens the mercantile marine, absorbing during the war between 60,000,000 and 70,000,000 cubic feet of space, and retards building of ships.

Destroys food supplies; in twenty months of war it consumed over 2,500,000 tons of food, with sugar enough to last the nation eighty days, and uses up more sugar than the army.

Wastes our financial strength; in the first twenty months of the war our people spent on alcohol 300,000,000 sterling.

##### The Pocket Testament League at the Front

**P**ROBABLY no other agency is being more used of God among the soldiers of Europe than the Pocket Testament League. Through its instrumentality hundreds of thousands of men at the front have accepted Christ. The League is a soul-winning, Bible reading movement, which in the eight years since it was officially launched in Philadelphia by Dr. J. Wilbur Chapman and Mr. Charles M. Alexander has spread around the world. The pledge to carry a Bible or Testament and to read a chapter each day has been signed by over three million members.

Small khaki Pocket Testaments, issued by the Pocket Testament League, have been sent to the military training camps of Europe as fast as the printing presses could produce them. The result is exemplified in the following incident:

A few days after the Pocket Testament League work began among the soldiers on Salisbury Plain, a Sergeant came to the workers and asked for "one of the little Books." He said, "My squad was the worst in the whole camp, and I could not maintain discipline and was about to resign. This morning the men gathered round me after drill and said, 'Sergeant, don't we have better discipline than we used to have?' I replied, 'Yes.' 'Do you know what has done it?' came from the men. Immediately they all pulled out the little Testaments, saying, 'It's up to you, Sergeant, to join, too.' So I have come to sign up the Pocket Testament League Pledge."

##### A United Free Church of England?

**T**HE meeting of the joint committee, representing thirteen denominations, to consider proposals for a United Free Church of England, was held recently at Mansfield College, Oxford, with Rev. J. H. Shakespeare presiding. Eighty-two members were present, and progress was made toward an ultimate working program. The committee which had in charge the basis of federation reported that it felt any federation of churches should admit communicants to communion at all free churches alike. It

was also recommended that a federal council be created, "consisting of members duly appointed by the assemblies or supreme courts" of the federating churches, and that this council should have general advisory powers, together with such executive and administrative powers as the churches might give to it later. These suggestions were adopted by the joint committee, and special committees were appointed on faith, constitution, evangelization and the ministry. Another meeting will be held in the spring to hear the reports of these four committees, when the first-named body will present a declaratory statement of the common faith of the evangelical free churches of England, and the committee on constitution will outline a working agreement.

#### **A Sunday School Campaign**

**T**HE London Sunday School Union is undertaking to raise \$125,000, to be used in an aggressive campaign for Sunday School development, to meet the crisis that has overtaken Europe, not only in relation to the war, but in the decline in Sunday School attendance reported from all denominations as having set in prior to the war. Of this amount, it is planned to use \$25,000 for the extension of institute work to help the soldier boys on their return from the war; \$25,000 to develop the Continental Sunday School work of the Union; \$25,000 for extension of Sunday School teacher-training in India and China; \$25,000 for aiding the weak schools of local Unions, and \$25,000 for the extension of Junior Departmental work, aiding isolated rural district schools, assisting the Sunday School Union Children's Convalescent Homes, providing for teachers' training and strengthening the general administrative funds of the Sunday School Union.

#### **THE CONTINENT**

##### **Appeals for Poland and Albania**

**T**HOSE who are familiar with the conditions in both Poland and Albania can apparently not find words to describe the distressing plight of the people of both these countries. We quote

from the appeals issued by the committees which are seeking to raise funds for their relief:

"Fourteen million Poles, including all the children under seven years of age, have already been wiped out of existence. Five hundred thousand young Polish girls have had their lives shattered by the greatest tragedy that can come to a woman. More than 200 towns have completely disappeared; 20,500 villages have been leveled to the ground; 1,600 churches are in ruins. The loss in property destroyed exceeds \$11,000,000,000. The whole country is but a vast cemetery. Money reaches Poland without delay—by way of Switzerland. The embargo concerns only foodstuffs and raw materials."

"Of the three hundred and seventy-five thousand Albanians made homeless during the work of devastation and conquest carried on by Servia, Greece and Montenegro in 1913, 1914 and 1915, at least one hundred and fifty thousand have died of starvation. The rest will die. With them will die three or four hundred thousand victims of the famine."

##### **Malagasy Christians in Europe**

**I**T is one of the unexpected results of the war that French Christians should have an opportunity of seeing the products of missionary work in Madagascar.

A number of Malagasy Christians have come to France as sharpshooters, or artisans, or employed in various branches of munition work, or as cattle drivers. The Paris Missionary Society has been able to arrange that one of its missionaries, M. Parisot, should be attached to a Malagasy regiment as hospital orderly.

At Versailles and elsewhere, Protestant pastors have been greatly pleased to see Malagasy attending the services; and in the military zone Protestant chaplains report a similar experience. One of these, walking through the village where he is stationed, observed a colored man reading the Bible in a strange tongue to a group of fellow-countrymen; they proved to be Malagasy drovers. Forty of them attended service on Sunday, where they helped greatly in the singing.

A letter from a nurse in the French camp at Salonika tells how a little group of Protestants, consisting of the pastor, four French soldiers, herself and another nurse, were cheered by the arrival of a hundred Malagasy, and by their admirable and hearty singing of hymns in their own language.

#### A Christian Nurse in Monastir

A LETTER from Miss Mary L. Matthews, principal of the Girls' Boarding and High School in Monastir, gives an idea of the steadfastness in the midst of changes which is characteristic of Christian missionaries. When Miss Matthews reached Monastir, in September, 1915, she was for a time in Serbian territory. Presently Bulgaria regained the city, and the missionaries received no mail after October 18 until February 5. The school has not been interrupted at all.

Miss Matthews writes: "Sister Hilda (Miss Hawley), who is in Monastir, came in the fall, while this city was still in Serbia, and was given charge of the military hospital, the largest in the city. What it meant for a young woman to go, as the only trained nurse, into such a place and clean up the wards and the patients until they were free from vermin, can best be appreciated by one who saw the conditions before and afterward. When the Bulgarians came, Sister Hilda withdrew, as she was not sure what the new government would desire. But the Bulgarian officials had heard of her efficient service, and gave her a cordial invitation and a welcome back to the hospital. She has been there for months, and has done a wonderful work. She is giving an object lesson in real Christianity which will not be forgotten."

#### MOSLEM LANDS

##### Constantinople College for Girls

THE return to America of Dr. Mary Mills Patrick, President of the Constantinople College for Girls, has directed attention to what has been called "one of the miracles of the time," namely, that the college could pursue its work during the wars of the last few years and come up to the present year

with the largest enrollment in its history and a staff of instructors doing vigorous work.

Of the 290 girls in the college and preparatory departments last year there were 63 Turks, 102 Armenians, 26 Bulgarians, 62 Greeks, and Russians, Persians, Italians, Albanians, Americans and Jews. Among the Turkish girls were fourteen whose tuition is being paid by the Turkish Government and who are expected to become teachers. Another Turkish student was a grand-daughter of the late Kiamil Pasha, who was Grand Vizier.

This year the enrollment has reached 400. Most of the girls, of course, live in Constantinople, as conditions caused by the war make it almost impossible to get into the city from outside. The college has succeeded in protecting the Armenian girls in its student body very effectually, and in several cases, when Armenian families were deported from Constantinople last year, their daughters, students in the college, were allowed to remain.

The trustees of the college are seeking to raise \$1,000,000 for additional equipment.

#### New Openings in Asia Minor

REV. ROBERT STAPLETON sailed from America on November 9 to resume his work at Erzroom, which is now, with four other stations of the American Board in Eastern Turkey, under the Russian flag. As practically the entire Armenian population of Erzroom has been wiped out, Mr. Stapleton expects to work for the Russians and Turks. There are about 20,000 of the latter in the city and in great need for food and clothing. These peasant Turks have been friendly all along, most of them deprecating the brutality of their government toward their Armenian neighbors, and now they are so tender-hearted toward our missionaries that it should be possible to reach many of them with the Gospel. President White, of Marsovan, also reports that fully 80 per cent. of the Turks of Anatolia are kindly disposed and deeply regret the Armenian atrocities. The bearing of this fact

upon the future of the work in Turkey is highly significant. If the war should result in taking up work for the Moslems, it will be a return to the original purpose of the missionaries when they went out to Turkey in 1819. The doors of opportunity are now swinging in that direction.

#### A Call from Persia

**B**ISHOP STILEMAN, of the C. M. S., who has been at work in Persia since 1889, writes: "We have been eagerly awaiting the signal to advance. The preparatory work has been satisfactorily done in Ispahan, Kerman, Yezd and Shiraz. Our medical missions have prepared the way. They have seized and consolidated important strategic positions. Prejudice against the religion of Christ has been, in great measure, removed. Hearts have been softened, homes have been won. Friends have been raised up everywhere. A new era seems to have dawned. There is more religious liberty than ever before, and doors are thrown widely open in all directions. A great demand for education has arisen, which at present can be met only by Christian teachers. How are we meeting the crisis? Alas! we have met it thus far by hauling down our colors and retiring from Shiraz, which had been occupied and held at considerable sacrifice. In that city, sacred to the memory of Henry Martyn, there is no longer any Christian missionary. The Stuart Memorial College in Ispahan is awaiting completion, and would have already been occupied had the necessary funds been available. Two new hospitals and the church in Kerman have their sites waiting for them, but they cannot be erected until the money is forthcoming."

#### INDIA, BURMA, CEYLON

##### The Fifty-Fifty Plan

**I**T will be remembered that a New England business man last May gave \$10,000 to put fifty native pastors and teachers in fifty hitherto unreached villages in India. The plan has been put into operation in the Marathi and Madura Missions of the American Board, and already the returns are coming in.

Rev. Alden H. Clark, of Ahmednagar, writes to the donor as follows:

"I must tell you of the inspiring way in which this campaign has opened. A village named Chikhale has often excited my interest and desire. Last Saturday I learned from one of our Marathi pastors that some of the people were eager to come out as Christians and that he had made an engagement for me to meet them. On the way the pastor told me many interesting things about the Mahars of this village. There are twenty-five households containing over one hundred people and they appear far more energetic and intelligent and far less poverty stricken than most Mahars. This whole community had urgently begged the pastor to send them a Christian teacher. If we would only send one who could instruct them and their children in Christian things they would come out as Christians in a body."

#### Bombay Women Enlist

**F**OR many years there have been annual meetings in Bombay for Marathi-speaking Indian Christian women. This year it was decided to use the opportunity to bring before the women the evangelistic forward movement, and to encourage them to take their share in it. A series of addresses was given on "Our responsibility, as women, in respect to the evangelistic forward movement." Special emphasis was laid on the building up of personal spiritual life by means of Bible study, prayer and praise, and by service for others.

On the last day a hundred and eighteen women enrolled themselves as members of small Bible Circles, to meet for weekly discussion on their daily private Bible study. Sixty-six promised to pray daily for one or more individuals and to seek to win them for Christ. Twenty-eight promised to try to teach one woman to read her Bible, within a year. The results ought to be far-reaching and full of blessing for Bombay and even beyond it.

#### What It Means to Close a School

**O**WING to the shortage of Indian teachers, due to lack of funds, the missionaries in the Ellore district of the

Telugu Country have found it impracticable to forge ahead as they would like to do. There is no lack of openings, and several new centers have been occupied. Rev. E. S. Tanner, of the Church Missionary Society, writes:

"All our village schoolmasters are also quasi-pastors; each being in charge of one or more congregations. He prepares the candidates for baptism and confirmation, conducts the daily prayers and the Sunday services, and gathers the various church collections, often given in kind. Not only is he the quasi-pastor, but he is also the evangelist, and it is usually by his efforts that new village congregations are formed. Government pays roughly nearly half the teacher's salary; therefore to shut up a little village school means to rob a congregation of their spiritual teacher, the village children of their education, the non-Christians of their evangelist, the church council of its financial support and the Society of the Government grant."

#### The Prospects in India

**D**R. WHITEHEAD, the Anglican Bishop of Madras, declares that the present is more hopeful for Christianity in India than any time during his thirty-two years of service there. After two years of service, Bishop Azariah, of Dornakal, has been even more successful than was hoped, having brought to the work of the Church elements of untold value, and of great hope for the future. During the last two years the prospects of the great movements toward Christianity in India have become brighter.

Furthermore, there is a widespread movement among the Christians to prepare themselves, by prayer, training in Bible study and voluntary personal evangelism, to reach the non-Christians. In all India to-day it is this arousing of the Christians that is the most encouraging and promising sign. Given an awakened Church, and the future of India is assured. Without it no methods, meetings or men can hope to win many or solve the problem of India's evangelization. It is this awakening of the Church that is the greatest hope of India.

#### CHINA, MANCHURIA, MONGOLIA

##### Refuge in Mission Compounds

**I**N the opinion of Mr. Burt, a missionary in China, the work of missions has been less retarded by the war than by the internal troubles. In Shantung looting had been rife, and life and property very insecure. Bands of brigands were still roaming about—a state of things very disadvantageous to the work of evangelization, but not directly antagonistic to Christianity. In the recent troubles in various provinces, the officials and the gentry sent their ladies to take protection with the missionaries. Whereas formerly the missionaries had to take shelter in the official yamens, now the missionary compound was the safest place. Banks would remove their valuables at dead of night to the missionary hospitals.

Mr. Burt believes that the general outlook for missions was never brighter. Access to all classes is now possible and actual. Formerly the work of evangelization had been almost entirely confined to villages; the Christian Church in China was largely a peasant community. Now, men of business, the officials, the gentry and the students are being touched and reached.

##### The Opium Fight in China

**C**HINA has accomplished great things in her fight against opium, but the anti-opium war is not yet over. President Yuan Shih-kai, in the last year of his life, in order to gain money to carry out his plans, turned to the opium traders, and for millions of dollars agreed that they might continue to sell in three provinces. Some provincial governors were not slow to follow the bad example of the President. They, too, arranged to make money out of the so-called "last stage of opium prohibition."

Another blow to the anti-opium campaign was the action of the foreign municipality of Shanghai, in voting for the continuation of the sale of opium for smoking. The opium monopoly of Canton, arranged by Yuan Shih-kai's men, was another setback.

President Li Yuan Hung has issued an edict prohibiting the planting, smok-



ing and selling of opium, and opium burnings have been reported from Kalgan and Peking. There are, however, reports of opium planting in Yunnan and Szechuen, and a despatch states that many opium dens have been reopened in Szechuen.

Friends of China need to take a fresh hold of the anti-opium crusade to offset the plots of those who have taken advantage of China's political disturbances to give opium a new lease of life just when the evil was almost suppressed.

#### Federated Work in Nanking

**T**WO former prisoners of the Nanking jails were baptized on a recent Sunday as the result of work conducted in the prison by the federated churches of the city. Several others of the twenty-eight political prisoners recently released by Government order have expressed a desire to join the Church. After liberation they held at their hotel a reception to the Christians in gratitude for the kindness shown them. At an entertainment which followed the Christians presented each released prisoner with a Bible as a lasting memorial. Part of the work of the federated churches during the summer included distribution of fans, tea, disinfectants and other articles which would make prison life in hot weather more comfortable for the political prisoners.

Chinese Christians interested in the building of a new church at Nanking are retelling the story of a nameplate erected over the door of the original Presbyterian Church. The plate bore the title "The Society of Jesus."—*The Continent*.

#### JAPAN

##### Conditions in Factories Improve

**J**APAN'S new factory law marks the first step in the emancipation of women employes in Japan. From sixty to seventy per cent. of the factory workers in the Empire are women. Raw silk, cotton, yarn, fabrics, tea, matches, towels and straw braids, which hold an important position in Japan's export

trade, pass through their hands. About a million workers will be affected by the new regulations, which prohibit the employment of children under the age of twelve in any heavy and laborious work; and further, of boys under fifteen, and women of any age, more than twelve hours a day.

A number of factories have employed Christian matrons to look after the girl employes. Presbyterian missionaries have done some successful evangelistic work in the factories, especially in the cotton mills.

#### A Builder of the Kingdom in Japan

**T**HE chief of the Government railways in the province of Kyushu, one of the few posts in the Imperial Railways which are filled by direct appointment from the Throne, is Mr. Nagao, who is as noteworthy for his Christian character and for his influence over men as for his technical skill. He became a Christian in his college days, and has not hidden his Christian light. When he held a government post in Formosa, he was the mainstay of the pioneer Japanese Church, and the founder of the Young Men's Christian Association there.

The phenomenal growth of the Association work among railway men is due largely to his aid; and the mouths of critics are stopped when the Premier himself pronounces the Kyushu railways under Nagao to exhibit the finest morale among the men and the highest efficiency in operation of any section of the Empire.

Nagao is an ardent champion of Church union, and since he was appointed to Kyushu, with headquarters at Moji, he has brought about the amalgamation of the six weak churches in one strong, well-equipped church. Almost single-handed he has raised, entirely in Japan, enough money to buy a fine site and put up a City Young Men's Christian Association building in Moji. All but \$1,000 of the amount was given by non-Christians, for they have confidence in Nagao and in the kind of religion he represents.

Wise in counsel, fearless in execution,

it is not strange that Nagao has been asked to become an official Christian worker, but he has conscientiously declined, believing he should "remain in the vocation wherein he was called."

#### AFRICA

##### Boys' Club in Tunis

**REV. STEPHEN TROWBRIDGE**, of Cairo, Secretary for the World's Sunday School Association, writes of wonderful work among the street lads of Sfax, Tunisia. H. E. Webb, a missionary, has gathered these boys, all Moslem, into a Bible Club, with many activities. Although many of these little fellows cannot read a single word, he has taught them with pictures and with oral lessons, and they are keenly interested in what they are discovering about the Bible from week to week. This special work requires a great fund of patience and grace, but there seems no reason why the same plan might not succeed in Cairo, Alexandria and other cities. These lads come from wretched homes, and many are homeless.

##### The Interned Missionaries

**FOURTEEN** missionaries of the Church Missionary Society, who have been interned in German East Africa for two years, are free. They were found by the Belgian forces at Tabora with others who are working in connection with the Universities' Mission.

On the other hand, the Moravian Board has received word that all the German missionaries of their Nyasa Mission have been removed from the stations and are interned at Blantyre, British East Africa, south of Lake Nyasa. They report that they are being kindly treated, and are permitted to visit their wives and children three hours every day.

The Board report says: "Of our congregations at the north end of that long inland sea, we only know that they are now left without their spiritual guides and ministers. Humanly speaking, that flourishing work is at a standstill. We can but do what their missionaries are doing with sad hearts but trustful faith—commend them to God."

#### OBITUARY

##### Dr. Wm. N. Brewster, of China

**DR. WILLIAM N. BREWSTER**, who has been a missionary of the Methodist Board in China since 1890, died at the Presbyterian Hospital, Chicago, November 22, after a short illness.

Since the organization of the Hinghwa Mission Conference in 1896 he has served as its superintendent. In addition to the work of district supervision, Dr. Brewster has been principal of the Hinghwa Biblical Training School, and has also directed the work of the *Mission Press* in that city. He served as mission treasurer over ten years. For some time he was editor of *The Revivalist*, a paper published in the Hinghwa colloquial dialect; and into this tongue he translated the Bible. He wrote two other Chinese works, "A Commentary on Isaiah" and a book on homiletics. Dr. Brewster lived to see the native church in Hinghwa increased from 1,000 to more than 10,500.

##### Dr. Andrew Watson, of Egypt

**AT** the ripe age of eighty-two, having been born in 1834 at Oliverburn, Perthshire, Scotland, Dr. Andrew Watson went Home from Cairo on December 11th, after fifty-five years of service on the field. He was greatly beloved and honored as a man and a missionary. He was educated in America and was married to Miss Margaret McVicar, who survives her husband. One son is a physician in Chicago, and another son, Dr. Charles R. Watson, has recently been elected president of the newly projected Cairo University. He was with his father at the time of his death, having just arrived in Egypt on University business.

Dr. Andrew Watson, through his connection with the Theological Seminary in Egypt for nearly half a century, had the privilege of a large share in the training of the entire ministry of the Synod of the Nile. We plan to have an illustrated article on Dr. Watson in a later number.

##### Dr. J. L. Dearing, of Japan

On December 20th the Rev. J. L. Dearing, an honored American Baptist missionary, died in Clifton Springs, N. Y.

# THE MISSIONARY LIBRARY

**The World and the Gospel.** By J. H. Oldhaus, M.A., 12mo, 220 pp. 2s. net. United Free Church of Scotland, Edinburgh. 1916.

This is a contribution to Christian thinking rather than a volume of information. Mr. Oldham, the secretary of the Continuation Committee of the World Missionary Conference and Editor of the *International Review of Missions*, is a writer of fine Christian spirit and intelligence. His discussion of the challenge of the war to the Christian Church, the character of the Gospel and the appeal of the world is convincing. If this study of the theory of missions could capture the minds and hearts of the rising generation there would be no lack of volunteers or of missionary givers.

**The Self-Discovery of Russia.** By Professor J. Y. Simpson. Illustrated. 8vo. 227 pp. \$2.00 net. George H. Doran, New York, 1916.

During the summer of 1915, Professor Simpson of Edinburgh visited Russia, and as a result has given us this sympathetic study of the new Russia, whose soul has been laid bare since August, 1914. The various chapters deal with economic, social, political and religious conditions in the empire of the Czar. The author was permitted to visit the Russian armies on the Galician front and not the least valuable chapter in the book is that which relates his observations while with the troops. There are also many illustrations, visualizing for the reader the experiences of war.

Professor Simpson's study of the effect of the prohibition of vodka throws valuable light on the world-wide movement to restrict the use of intoxicants. The extent to which Russia has awakened to the economic value of sobriety is intimated in the testimony of a Professor of Economics who said to the author, "What I have seen of the advantages of prohibition has brought me to believe in

the absolute restriction of beer as well as vodka. . . . . If we can arrange that for twenty or twenty-five years the population will not have the opportunity to drink, . . . Russia will be saved."

Professor Simpson is not as hopeful about religion in Russia as is Stephen Graham; nevertheless he sees clearly that the soul of Russia is essentially mystic. He speaks of the popularity in Russia of a translation of Henry Drummond's book, "The Ideal Life," and says that religious subjects are ever uppermost in the Russian mind. Since the proclamation of a "free Poland" the other day, Professor Simpson's chapter on "The Future of Poland" is particularly pertinent, and no one who speculates upon the changes which must come at the close of the present war will overlook his closing chapter on "Russia and Constantinople."

**Letters From My Home In India.** By Mrs. George Churchill. Edited and Arranged by Grace McLeod Rogers. 8vo. 305 pp. \$1.35 net. George H. Doran, New York, 1916.

The talented author of "Stories from the Land of Evangeline" has edited these uniquely fascinating letters of a noble missionary, who had the superb talent and devotion of work, but who could not write. The result is no dry-as-dust tale of missionary labors. Every page thrills one with its vibrant life and sacrifice. We see first in 1871, the young girl so naively pleased because such a great joy has come when—a missionary has asked her to be his wife!

To fit herself for this great work and that she might be no whit behind the men in this preparation, the young woman went to the Woman's Medical College, Philadelphia. Finding that they had not very long purses, and money fairly melts away even with most careful expenditure, she and a friend and room-mate canvassed for a book.

In 1873 came her wedding and the departure for India. The mere romance

faded before the reality. How did they stand it all?—the ignorance, the dirt, the disease, the outlandish notions of those extraordinary people who would even try to pull apart the curtains in our missionary's house to see what she was doing inside.

Only a saintly character could have borne it, but she did not rebel, even when children and husband were taken from her by the unhealthful climate.

A beautiful sentence comes near the end of the book, "If a balance was struck between our receipts of mercy and goodness through the past year, and what we have repaid in love and service, what a poor-showing statement we should have."

Her editor, Grace McLeod Rogers, gives a perfect picture of life in India down to the time when she came back to Canada in 1914, with her sole surviving child. Here she stayed long enough to rest, and then this noble woman of seventy-five, lame, yet rejoicing, returned to India to be among the people whom she loves so well.

MARSHALL SAUNDERS.

**The Unity of the Americas.** By Robert E. Speer, 16mo. 115 pp. 25 cents. Missionary Education Movement, New York, 1916.

A wonderfully compact, well arranged and well digested mass of information concerning the political, commercial, educational and religious conditions and opportunities in Latin America. Any one who masters the facts in this little volume will be ready to speak intelligently on Latin America at any time and any place. There are many quotations from a large number of authorities on the subject. Dr. Speer faces the problems fairly but hopefully. The evils of the Roman Catholic influence are not minimized or exaggerated but a constructive Christian program is advocated.

**The Religion of Power.** By Harris E. Kirk, D.D. 8vo. 317 pp. \$1.50 net. George H. Doran Company, New York, 1916.

These James Sprunt Lectures at Union Theological Seminary, Virginia, interpret Christianity as the religion of

power, in relation both to the world into which the Gospel first came, and the world of our own day. Dr. Kirk knows Greek and Roman history and is equally familiar with the history of dogma; he has also the faculty of separating the essential from the accidental in the study of great movements connected with the development of Christian doctrines. It would be difficult to find elsewhere in so small a compass so comprehensive and lucid a survey of the growth of Christianity, opposed as it was both to and by Jewish legalism, pagan philosophies and Eastern wisdom. The author believes, and rightly, that the faith which conquered these, satisfying the eager minds of those who were grappling with the problems of life and death, of sin and salvation, of duty and destiny, has within it still, and must forever have, the power derived alone from God.

Light is self-evidencing. So is Christianity. Gospel creed and Gospel code unite to make the faith once delivered unto the saints final. The apostle of the Christian faith is, as Dr. Kirk says in his closing chapter, quite willing to submit the claims of his faith to the arbitrament of experience.

**Nationalizing America.** By Edward A. Steiner. 12mo. \$1.00 net. Fleming H. Revell Co., New York.

America the "melting pot" of nations is being welded into a homogeneous mass with national ideals and characteristics. The war is having its influence in this direction for America is realizing its responsibility among the family of nations. Perhaps no one could have seen and analysed this process better than the foreign-born American, Prof. Steiner.

To be sure he calls pacifists "Molly-Coddles," and refers to the "Educational Chaos" of the United States and claims that everywhere nationality has triumphed over religion, but while we may not agree with all of his ideas, the reader will be interested in the illuminating study of the economic, educational and religious problems related to the nationalization of the great North American republic.





**OLD CHINA—A HUMAN GOD OF MONGOLIA]**

The Bogda or Incarnate Buddha, who is also the Hutukhta or Ruler. Is he worthy of worship and absolute obedience?

# THE MISSIONARY REVIEW *of the* WORLD

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## SIGNS OF THE TIMES



### QUIET EVANGELISM IN CHINA

THE week of February 4th to 11th has been set aside among Chinese missions and churches as a week of special evangelism.

Rev. W. M. Hayes, of Tsingchowfu, who has been a missionary in China for over thirty years, records some interesting signs of progress in letters from native evangelists. The first of these is the prevalent desire of the women to learn. One elder wrote that while itinerating with a tent which seats about 250 it would be packed with men, while many women gathered around listening on the outside. It would offend Chinese ideas as to womanly modesty for them to press into the tent among the men, but they are welcome to all the space there is out-of-doors. The women stand, shifting back and forth on small feet, straining to hear, and show a yearning to know more of the Christian message.

The tendency to accept Christianity by families seems to be growing. This is the way that the Gospel makes its most substantial progress, not in a wave of excitement, which sometimes does more harm than good, but quietly from family to family and from village to village. The word "family" is used in the patriarchal sense, embracing grandfather, father and sons, several families in one, and frequently in one large compound. Families sometimes offer to furnish a room for the evangelist to stay in, or a larger room for worship on Sabbaths.

Mr. Arthur Polhill, of the China Inland Mission, also writes of a spiritual movement in Chengk'o, an unoccupied part of eastern Szechuan. Many of the wealthy in all directions are destroying their idols, and on a recent Sunday over one hundred men and sixty women were present at the service, so that the meeting place was literally crowded out. Mr. and Mrs. Polhill received an invitation to go to a large coun-

try house to spend three days teaching a wealthy family who want to give up idolatry and identify themselves with the Church. In eastern Szechuan, at Taisichen, a large market town, another out-station was opened as the result of the testimony of a Mr. Wang, who has exerted a wonderful influence, so that some thirty families have put away their idols.

### ENCOURAGEMENTS IN SHANTUNG

**K***AI WHANG*" (opening the wilderness) is the Chinese designation for preaching among raw heathen. So vast is the untouched population and so few the workers in many parts of the Republic that there are thousands of towns, villages and groups of huts where people not only have no knowledge of the "Jesus doctrine," but have never seen a foreigner.

The Rev. Charles E. Scott reports that in one section near Tsingtau there are one hundred and eight raw heathen villages. In some of them there has been preaching, and the willingness of the people to listen to the Gospel is remarkable. In part it may be induced by the Chinese feeling of utter hopelessness of the future of their country and lack of all confidence in their officials. The saying among them is: "All officials ought to be put out, but what is the use? If deposed, others just as bad would come to take their place."

A new experience as to this willingness to listen to the Gospel is reported by Mr. Scott on a recent trip, when he was invited in these villages to stay and preach in the family temples. "These are ordinary 'Sancta Sanctorum,' where families grouped together worship the ghosts of their ancestors, place their family genealogies, and, locked securely, the tablets of their ancestors. In one place, where they had thrown out their idols, we are planning for a school in the massive-beamed, spacious room, and we not only held worship there several times while I was in the village but even commemorated the Lord's Supper.

"In another village an influential priest, the head of a company possessed of some three hundred acres, assured me that his Taoist religion was the same as mine. Welcoming me into his rooms with the well-worn Confucian saw, 'All within the four seas are brethren,' he explained to me the nature of each of the hideous-visaged deities within the temple. Before the great deity of that temple, backed on either side by two monstrous dragons, glaring out from the pillars to which they clung, I prayed to the true God."

There is progress evident on every hand. In one Kai Whang district Mr. Scott baptized ten women, who, even last January, were so afraid of the Christian religion that they did not even dare see a Chinese Bible woman. Their fervor in the doctrine and surrender were remarkable. All have unbound their feet. It is unfortunately true, however, that very few Chinese women have done this. Mr. Scott says that in all his travels through hundreds of villages he has never yet seen a



heathen woman with unbound feet. There is still an immense amount of social work to be done among the Chinese, both non-Christian and Christian.

### SOCIAL CHANGES AMONG THE CHINESE

THE Christian forces in China are becoming increasingly effective in their efforts to improve social and sanitary conditions in Chinese cities. The Young Men's Christian Association has been conducting a city-wide health campaign in Hangchow, which is, in the eyes of the Chinese, the most practical and far-reaching work that it has undertaken. The abbot of the largest Buddhist temple in Central China (a sustaining member of the Association) invited Mr. Turner, the secretary, to repeat his lecture on sanitation in the temple. There were more than 100 priests and about 200 villagers to hear the lantern lecture on sanitation. Mr. Turner distributed tuberculosis story calendars—the story of two brothers; one followed the laws of health and lived to a good old age, the other did not and died of tuberculosis at an early age. A week after the lecture the abbot of the temple came to the Association bringing with him two priests to become members. These men represent much of superstition and yet have latent power. They are now friendly with the missionaries and may become Christians.

The material improvements in the cities have also been largely due to missionary influence and to that of the Chinese students from abroad. More improvements have been made in Foochow during the past year than during the previous fifty years. The Foochow Electric Company now furnishes good light to the public and to householders. Streets have been widened, strengthened and macadamized. Until last January no wheeled vehicle of any kind was used in Foochow. Now three hundred rickshaws, besides several horse carriages, carry passengers cheaper than sedan chairs. The drains have been opened and the streets cleaned, so that both bubonic plague and cholera have greatly decreased. These changes do not merely make China interesting to us. Christianity is responsible, directly or indirectly, for every change.

### SUNDAY-SCHOOLS IN THE FAR EAST

THE Sunday-school movement is growing in the mission fields and is attracting much attention. This is especially true in Asia. Nowhere, except possibly in Egypt and India, has the Sunday-school been so effectively used on the mission field as in Japan, Korea and China. This is largely due to superior organization and supervision, cared for in China and in India by full-time special secretaries.

The China Sunday-School Union was formed in 1910, as an outgrowth of the China Centenary Conference of 1907. At first it was a ward of the British Sunday-School Union, but because of war burdens it is now cared for jointly by that organization and the American Section

of the World's Association. In China the Sunday-schools are largely made up of pupils in Christian day schools and higher institutions of learning, of men in the Christian Associations, of catechumens and of relatively few church members. Thus far they are poorly graded and insufficiently provided with competent teachers, the missionaries being almost the only ones thoroughly competent to teach in modern ways. Where no missionary is available, the school is apt to degenerate into a second-rate preaching service. Yet here are gathered 133,474 scholars in over 3,200 schools, and the most manifest need to which the Union is addressing itself is the training of competent teachers. It has prepared a special set of books—six in Chinese and English—cares for two six-weeks' summer schools for training Sunday-school workers and Bible teachers, and issues a periodical well adapted for this end. The present point of emphasis is an adult Bible-class movement for the enlistment, training and use of men and women for effective Bible study and teaching, evangelistic work and Christian service.

Korea illustrates the ideal of all the church in the Sunday-school and of all the Sunday-school in the church. Until recently the eagerness of adults to study the Bible led to the neglect of the children, who must shift for themselves in classes intended for adults. Children outside the church received almost no attention. Thanks to the visit of Dr. and Mrs. Hamill, of the World's Sunday-School Association, and the experiment of Mr. Swinehart, of the Southern Presbyterian Board, which led to the addition of 2,500 to the Sunday-school membership in his Mission, the children are now to be especially sought. The eight-year-old Korea Sunday-School Association reports a present membership of 171,632 scholars and 6,631 officers and teachers. The graded lessons were found to be less suited to Korean need than consecutive Bible study, yet there are four grades in three-fourths of the schools. Most of the teaching is done by Koreans trained in the excellent Bible institutes which are held several times a year for ten days each. When the World's Sunday-School Commission was in Korea three years ago and a Sunday-school demonstration of 15,000 scholars assembled in the old palace grounds, the Japanese officials were so moved thereby that they have since given time there and in America to study the Sunday-school in its relation to the new primary school system and the education of the young in morals. The Young People's Buddhist Society has been stimulated to attempt something of the sort for their children and youth, though with little success.

Japan's forward movement in Sunday-school work dates from 1907, when the National Sunday-School Association was formed under the inspiration of Secretary Frank L. Brown. The first president was Judge Watanabe, now Chief Justice of the Supreme Court of Korea. Its two secretaries, one a Japanese and the other a trained American worker, Mr. Coleman, of the Society of Friends, are co-operating in the development of appropriate literature, the training of pastors, super-

intendents and teachers through reading and training courses and in workers' institutes. "The Japanese are born teachers," says Mr. Brown, "and through their training in recitation of the legends and hero stories of old Japan are particularly effective in telling Bible stories. . . . Girls from the girls' schools make it a practice to go out by twos and gather the children from the streets into Japanese homes, and there, by the use of a blackboard, wall charts and graded lessons adapted from American models and illustrated with Japanese pictures, these children are very effectively taught."

As Japan is the banner country of the world in school attendance, with ninety-eight per cent of its children in public schools, the problem of grading is an easy one. Japanicized American methods are rainy-day tickets, birthday cards, banners, welcome cards, rolls of honor, attendance badges and medals, besides a series of quarterly exercises which are mostly illustrated from Japanese life. As already stated in the REVIEW, the imitation by the Buddhists, and strong opposition of some priests and public school teachers who are Buddhists, are indications of the strength of the movement. Had it not been for the war, the World's Sunday-School Association would have held its convention in Tokyo last year. The event has been delayed, but when it occurs it will demonstrate the power of the Sunday-school in the development of individual character, community social service, the national spirit and fraternal bonds between nations.

### UNITY IN THE KOREAN CHURCH

**T**HERE are signs that indicate a growing sense of unity among the native Christians in the foreign fields where it is to be hoped that the disunion such as exists in Christendom will not be perpetuated.

"Ten years ago," writes Rev. C. E. Blair, "the missions working in Korea attained exceptional results along many lines of church union and comity. These have been a great blessing. More recently, special interests have absorbed a predominant influence, and a drift toward denominationalism seemed to be setting in. But during last summer a hunger for even better things in Christian fellowship and a sense of duty to give the Korean Church a choice to grow up as one body in Christ without Western denominational stamp moved many hearts, and now we have probably seen the most fruitful steps taken in years toward comity and union. May this new impulse grow till the one Evangelical Christian Church of Korea becomes a reality."

At a meeting of the Federal Council of the missions in Korea, held last fall, resolutions were passed to the effect that the missionaries communicate with the Korean churches, "describing the benefits of the Federal Council of Missions, and suggesting that they consider the advisability of forming a similar body among themselves." This communication was presented to the General Assembly of the Presbyterian Church of Korea, where it was favorably received, and a committee was appointed

to confer with any similar committees appointed by the Methodist Conferences.

### CHURCH FEDERATION WORK IN AMERICA

**T**HERE are indications that closer fellowship among denominations is more than an academic question for platform discussion.

The Commission on Federated Movements of the Federal Council of Churches, of which Rev. Roy B. Guild is the Executive Secretary, declares that there has never been a time when so many ministers and laymen were ready to enter upon a sane and constructive Christian program of co-operation under efficient leadership as now. The secretaries of the Commission recently took a trip through the Western States and discovered the readiness not only of many individual church members, but of home mission secretaries and state superintendents, to put community welfare before denominational growth. In North Dakota the Congregational and Methodist superintendents made a list of twelve towns having both churches, each receiving missionary money. By agreement, each denomination withdrew from half the fields, leaving the other in charge to the advantage of the community and of the churches.

In Minneapolis, St. Paul, Seattle, Spokane, Portland, San Diego, Denver, strong committees were appointed to promote the organization of city-wide federations, that executive secretaries might be employed to combine the various inter-church committees already existing, and to lead in performing outstanding community Christian tasks. Fourteen other cities throughout the country already have such secretaries at work.

### THE INDIAN EVANGELISTIC CAMPAIGN

**H**OPEFUL results are coming from the native evangelistic campaign in India. A missionary, closely in touch with the present evangelistic movement, summarizes some results as follows:

"The campaign has revealed new opportunities for evangelism which were not fully realized before. In the Madura District many an old Bible was discovered in the houses of Hindus, sometimes read and sometimes unread. Not only so, but this campaign has helped to follow up the pupils of the missionary schools and has provided an opportunity for continuing the work already done in the schools. In some parts it has given a stimulus to old mass movements which had practically died out. Under the impulse of this movement various quarrels and factions in churches have been healed and parties brought together, in some cases in a very remarkable way.

"The movement has also led to the discovery of new methods of evangelism. It shows how the Indian Church will work on its own lines when it is really enthused with the spirit of evangelism. For the Indian Church it means new life. For India it means a new vision of Christ in the lives and in the service of those who are His."



## EDITORIAL COMMENT



### THE MISSIONARY CONCEPTION OF GOD

THERE has been born of the great war a demand for a new and truer thought of God. The false glorification of man, of his ability to do anything, the idea of his perfectibility in his own strength, of his mastery of himself and of the tides of social life and feeling, have collapsed, and men who have been thought of as agnostics or religious neutrals have come to realize and confess the world's need of God and of a definite and positive conception of Him. As one of these, Mr. H. G. Wells, has just written, "People habitually religious have been stirred to new depths of sincerity and reality and people are thinking of religion who never thought of religion before." And then he adds, "but thinking and feeling about a matter is of no permanent value unless something is *thought out*, unless there is a change of boundary, of relationship." Not only has the war broken down man's vain self-boasting and compelled him to bow down and look up, but it has taught him that this looking up must involve not a mere vague self-discontent but a clean and commanding conception of God. Whatever strength has been disclosed by the war has been found to have sprung from life ordered by great convictions. And the greatest of all convictions is God.

And just because men are now driven to find God are they compelled to turn to the Christian thought of God, which is the only clear and fearless and satisfying idea. Men like Professor Gilbert Murray, another of the minds classed as religiously neutral before the war, have turned to the central truth of the Gospel, the death of Christ for human sin. As the London *Christian* remarks, "The thought of the innocent suffering for the guilty, once said by liberal theology to be immoral, has been illumined by the red light of war and has brought back to men's minds the central truth of the faith."

And it has been especially the universal conception of the Christian God which the war has lifted in men's thought. The tribal and ethnic gods have paled and the heart of humanity has revolted at the idea of such chaos and civil war in God as follows inevitably from the conception of German gods and French gods and Russian gods and British gods. Men want the one God and Father, and every day that the war lasts deepens that longing.

In other words, the whole great yearning of the world to-day is for the missionary idea of God: one God and Father of all mankind, in whom the whole family of the earth is made one, before whom every race does its own work and makes its contribution to the common service and glory of humanity.

## SAPLESS STATISTICS?

**S**TATISTICS certainly—pages on pages of them—but they are sapless only for those who see meaningless figures in a statistical volume. In our "Missionary Library" will be found a note concerning "World Statistics of Christian Missions," the latest publication of its class. Here we call attention to a few outstanding and eloquent facts, selected from its multitudinous entries.

In this enterprise of Protestantism there are 412 different societies directing work on the mission fields, aided by 98 other organizations, which are independent though not directing such operations. Allied societies reporting through the previous groups increase the number by 189. In the year 1915 these societies contributed for the work \$38,922,822, an amount that has been somewhat lessened by the war. Of the directing societies sending missionaries to foreign fields, 12 are Canadian, 128 are located in the United States, 17 are Australasian, 92 are in the British Isles, 70 are Continental societies, and the remainder have their headquarters in Africa, South America, Asia, Malaysia and the West Indies. Figures like these make one realize that America is not the only land interested in missions; yet it is interesting to note that, in 1915, the United States supplied forty-six per cent of the money expended by the Protestant societies of the world on foreign missions.

In the same year various mission fields had a total foreign staff numbering 24,039, of whom 13,719 were women and 7,041 were ordained men. The medical missionaries totaled 1,052, of whom 743 were men and 309 were women. The stations where these light-bearers were resident were 4,094 in all, counting only once the towns in which a number of Boards were represented. In Tokyo, for instance, thirty-four societies report missionaries in residence. The native Christian staff co-operating with the foreign missionaries was 109,099 strong, 7,430 being ordained and 19,540 being women workers wholly unsung but greatly useful in the uplift of needy womanhood.

A most hopeful item shows that there were 26,210 organized churches and 30,752 other places having regular services. In these churches were gathered 2,408,900 communicants, with 1,423,314 others under instruction; also 36,610 Sunday-schools, enrolling 1,777,433 pupils and teachers. The contributions of these congregations for church work totaled \$4,515,984—a sum that should be multiplied by at least five to show its real cost to the givers, most of whom are very poor.

Educational work on the foreign fields is far greater than most Christian givers to missions realize. Here are a few of the data found in the tables: Total individuals under instruction, 1,973,816; fees received, \$1,565,207.

In 1,234 dispensaries medical missionaries gave 8,833,759 treatments during the year, while the 703 hospitals had their 17,364 beds occupied by 253,633 in-patients.

1917]

ENTOMOLOGICAL

1917





These are a few of the thousands of items recorded in this striking exhibit of foreign missionary activities under Protestant societies. A summary of what Roman and Greek Catholic Missions are doing is also given. The general impression of the volume is at once encouraging and discouraging, according as one thinks of what has been accomplished or of the vastly greater work left wholly untouched. If the reader could sit down for half a day and ask a missionary to interpret the significance of these figures, or selected samples, the value of the volume would be manifest.

### THE FOREIGN MISSIONS CONFERENCE

**M**ORE than two hundred delegates and visitors recently attended the conference of Foreign Mission Boards of the United States and Canada, held in Garden City, New York, January 9th to 11th.

It was marked by a series of addresses and discussions of remarkable interest and importance. The Committee on Statistics reported a total income of \$24,688,728 received by the 130 societies in the United States and \$1,266,040 in the 16 Canadian organizations. These statistics are more fully given in our insert. They represent the largest sum ever reported for Foreign Missions, and are four times the amount reported fifteen years ago.

The Conference received illuminating reports on the needs and opportunities in Latin America as revealed by the studies undertaken in connection with the Congress at Panama last year. Africa, with its Mohammedan problem and the needs of its great industrial camps and untouched areas, occupied one evening session. Other topics considered at length were those connected with missionary administration, the selection and preparation of candidates, education in the mission field and the cultivation of the churches at home.

Devotion, energy, efficiency and Christian statesmanship characterize these annual gatherings, which have accomplished wonders in the last quarter of a century in bringing missionary agencies together and in developing a harmonized and aggressive policy in Foreign Mission work.

### THE HOME MISSIONS COUNCIL

**T**HE tenth annual meeting of the Home Missions Council was held in New York City simultaneously with the Foreign Missions Conference and the Women's Council of Home Mission Boards. The most important topic brought up for discussion was doubtless the proposal to take steps to unite more closely the home missionary organizations in their common task of evangelizing North America. This is a statesmanlike project and one that cannot but appeal to large-hearted, far-seeing Christians.

The President of the Council read a paper in which he proposed that steps be taken to organize and equip an educational bureau which should be a clearing house of information on home missions and a center for supplies. It was also suggested that a field service be established to eliminate duplication of work on the home field, to forward economy, co-operation and the adequate accomplishment of unfinished tasks. Home Mission Boards have made considerable progress in the last decade, but there is need for a still more energetic and constructive program in order that the problems of the frontiers, the rural communities, the negroes, the Indians, the immigrants and the cities may be studied and solved efficiently. A committee was appointed to consider the proposal. There is reason to hope that denominational rivalry will in time give way before a larger, clearer view of the needs of humanity and the unified program of God.

### THE "REVIEW" AND THE BOARDS

**C**O-OPERATION is the modern missionary watchword. Separate and independent agencies may be necessary and best to carry on the work of the various denominations, and each of these agencies requires an official mouthpiece. But there are so many common problems and interests, and each agency can gain so much of inspiration and instruction from other workers, that there has been an increasing sentiment in favor of a magazine to represent the whole missionary cause, home and foreign.

This sentiment has crystallized in the acceptance of THE MISSIONARY REVIEW OF THE WORLD as the magazine which shall be the clearing house for information, inspirational ideals and best methods for workers. The present Board of Directors represents various denominations, and there are on this and on the Editorial Council officials of the Laymen's Missionary Movement, the Missionary Education Movement, the World's Sunday-School Association, the Edinburgh Continuation Committee, the Latin-American Committee on Co-operation, and the Student Volunteer Movement.

At the recent meetings of the Home Missions Council, the Council of Women for Home Missions and Foreign Missions Conference, which includes the Federation of Women's Foreign Mission Boards, each of these bodies, in fine spirit of co-operation, appointed committees to represent them on the Editorial Council of the REVIEW. These committees will not only be a channel of communication between the REVIEW and the various Boards, but will help to shape the editorial plans of the REVIEW and to make sure that no field or important work is neglected. It is our hope and belief that the REVIEW will thus become increasingly valuable and influential among a larger and larger constituency.

The progress made since the magazine was taken over by the new

Board of Directors is most encouraging. Already over \$46,000 of the \$50,000 capital has been subscribed, and the increase in the list of paid subscribers is nearly 25 per cent. If this progress continues, the REVIEW will soon be more than self-supporting, and we will be enabled to make further improvements in the magazine.

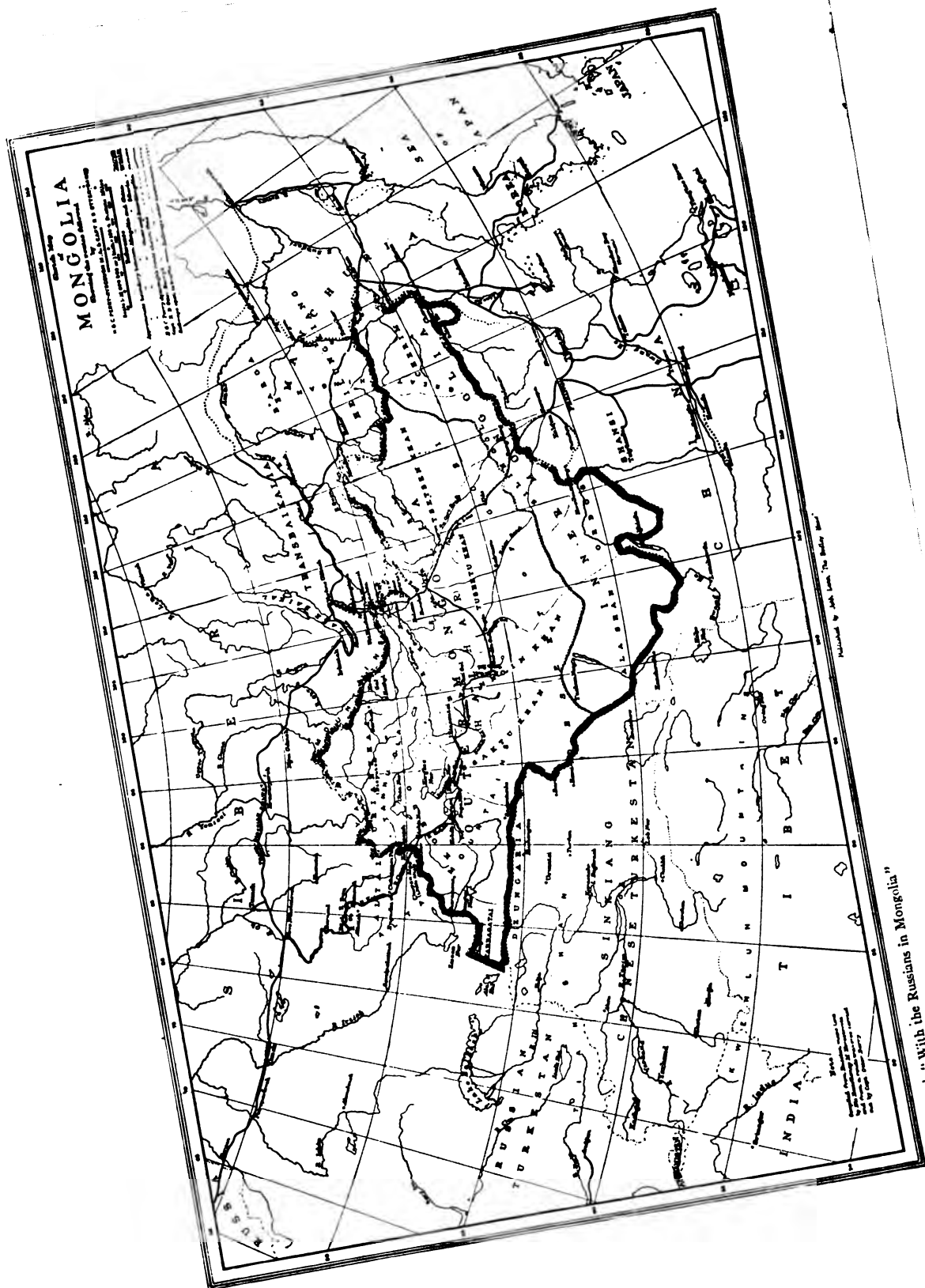
Our readers are again earnestly invited to help us advance the cause of Christ among men and women of every kindred, tribe and nation by making the REVIEW a more effective and widely read advocate of the accomplishment of the common task of the whole Church.

### HOW CAN WE HELP CHINA?

SEVERAL important articles and items of news this month reveal the present opportunities and the trend of the times in China. The increased interest and receptiveness in villages throughout the Republic show the need for more Christian workers. The awakenings among the women reveal the need for women's colleges. The boys and students are responsive to the influence of the Young Men's Christian Association. The "indemnity students" are being trained in America for future leadership in China. As Rev. Robert P. Wilder said at a recent meeting of the China Inland Mission in London:

"China seems to be at the parting of the ways. Shall she choose materialism or Christ? Politically and morally her needs are great. One of her sons, a professor in a Chinese college, has said, 'Doctrines of equality and liberty have been interpreted as authorizing a general lawlessness of conduct at home, in the school and in public. The most ardent reformers in China can scarcely wish that the new order, with its many untried innovations, should altogether supplant the old virtues that have held together for so long the component parts of this heterogeneous empire. Among these, filial respect has always occupied a prominent place, but even this is threatened. . . . China is to-day in pressing need of men, men who are willing to sacrifice their lives for a good cause. You cannot find this type . . . in schools which train men to be physically and intellectually strong, but not morally strong. . . . China needs a true religion that teaches men to honor the Supreme Intellect and 'to minister, but not to be ministered unto.' . . . The men who possess the qualifications to minister can only be found in the school of Christ."

Now, when workers are most needed, the war is cutting down the youth of Great Britain, and America, alone of all the Protestant Christian lands, is free to send her young men and young women and her money to help train the future leaders of China in the ideals and power of Jesus Christ.



Look "With the Russians in Mongolia"



ONE OF THE MONGOLS, HIS HOUSE AND HORSES

This is the home of one of the "settled" Mongols. The nomadic tribes live in tents.

## The Neglected Land of Kublai Khan

MONGOLIA—A GREAT UNOCCUPIED MISSION FIELD

BY REV. G. H. BONFIELD, D.D., CHINA

Agent of the British and Foreign Bible Society

*Mongolia is a land six times the size of Germany, with 5,000,000 people—most of whom are ignorant and degraded. Among them are only ten Christian missionaries. Think of it! What are we going to do about it? Read this paper written by one who has been among them.—EDITOR.*

THE Mongols have recently succeeded in securing for themselves a small measure of public attention. The successful revolution of the northern tribes at the close of 1911, and the dramatic events which rapidly followed not only brought to the attention of newspaper readers in the West the almost forgotten Mongolia, but also indicated its political importance to each of the three great Powers which dominate eastern Asia. A glance at the map will show how its geographical position has brought the country within the scope of the conflicting interests or ambitions of Russia and Japan, and has enhanced its value as a loyal and integral part of the Chinese Republic.

On the east of Mongolia is Manchuria; on the west, Chinese Turkestan and Zungaria; on the north and northeast the Russian Empire extends along the frontier for 2,000 miles, while along the southern boundary lie the provinces of China. The approximate area of Mongolia is 1,367,000 square miles, which makes it nearly as large as the

whole of the eighteen provinces of China, or more than six times the size of Germany. The general physical characteristics of the country may be likened to an immense shallow basin surrounded by an irregular series of mountain ranges, scattered hills and undulating plains. The basin or plateau has an altitude of from 3,000 to 4,500 feet above the sea level, and is broken by spurs and foothills which run out from the mountain ranges and cross it in all directions. This is especially the case in northern and western Mongolia.

A considerable part of the central plateau is occupied by the desert known as the Gobi or Shamo. This desert country, however, is not the desolate sandy waste of popular imagination, but rather an arid region—"a rainless sea," as the Chinese describe it. There



A MONGOLIAN "YOUT" OR TENT

are, especially in the southwest, parched, waterless regions where the sand is blown by the wind into an endless series of rounded billows; there are also stony, barren areas in which bare rocks stand up like islands. But there is much good land on which small shrubs grow plentifully and which yield, when there is a late snowfall or plentiful summer rain, a crop of nutritious grass.

South of the desert is a fertile belt of "grass country" from 50 to 100 miles broad; while on the north, for a breadth of 300 miles, a succession of well-watered valleys alternate with wooded hills and stretches of forest.

Again, on the east of the Khingans the country is but a continuation of the rich grain-growing and pasture land of Manchuria.

The climate of Mongolia is, for seven months of the year, rigorous in the extreme; while the strong winds, which sweep down from the Arctic regions and blow almost continuously, intensify the natural cold and add greatly to the difficulty and danger of winter traveling.

The brief summer with its wealth of sunshine, its cooling rain storms, its exhilarating air, and its long days, is delightful. Given a strong constitution, Mongolia is a healthy country for men from the West.

After Mongolia came under the sway of the Chinese they divided it into two unequal parts—Inner Mongolia and Outer Mongolia. This division, however, has an administrative or political rather than a geographical significance. *Inner* Mongolia consists of the territory occupied by certain of the tribes, who were either allies of the Man-

chus when they conquered China, or who have since come under the direct control of Peking. It includes that part of the country which lies east of the Khingan mountains and south of the Gobi. *Outer Mongolia* is the designation of practically all the rest of the country.

#### WHO LIVE IN MONGOLIA?

For so large an area the population of Mongolia is extremely small. Probably less than 5,000,000 souls all told, and in this total is included the large number of Chinese who, during the last twenty-five years, have pressed over the eastern and southern borders in ever-increasing numbers. The Chinese now not only occupy much of the best land, but also have flourishing commercial settlements or marts and monopolize most of the Mongol trade.

The Mongols are split up into numerous tribes, which are both grouped in Khanates or leagues, and are divided into clans or banners. Thus in Outer Mongolia there are four leagues with 86 banners, and in Inner Mongolia six leagues with 49 banners. Outside these leagues and separately organized, or holding special relations to other tribes or to the Chinese Government, there are, in the Kobdo and Altai districts of Outer Mongolia, four Eleuth and seven Urianhai tribes, while in the little known territory that lies north of the Tannuola range there are the reindeer-using Tannu-Urianhai Mongols. In Inner Mongolia, in addition to the six leagues, there are the Chahars, the Tumets, the Alashan tribes, and a small number of the old Torguts or Kalmucks.

Important as the foregoing details of the Mongol tribes and tribal organizations are to an understanding of the Mongolia of to-day,



A SCENE ON THE PLAINS OF SOUTHERN MONGOLIA

it will suffice for the general reader to remember the three main historical and geographical divisions, viz., the Khalkas in the north, the Eleuths in the west, and the tribes in Inner or southeastern Mongolia. One other fact must also be borne in mind—the members of all the Mongol tribes now inhabiting Mongolia do not, even on the most generous estimate, number three million souls.

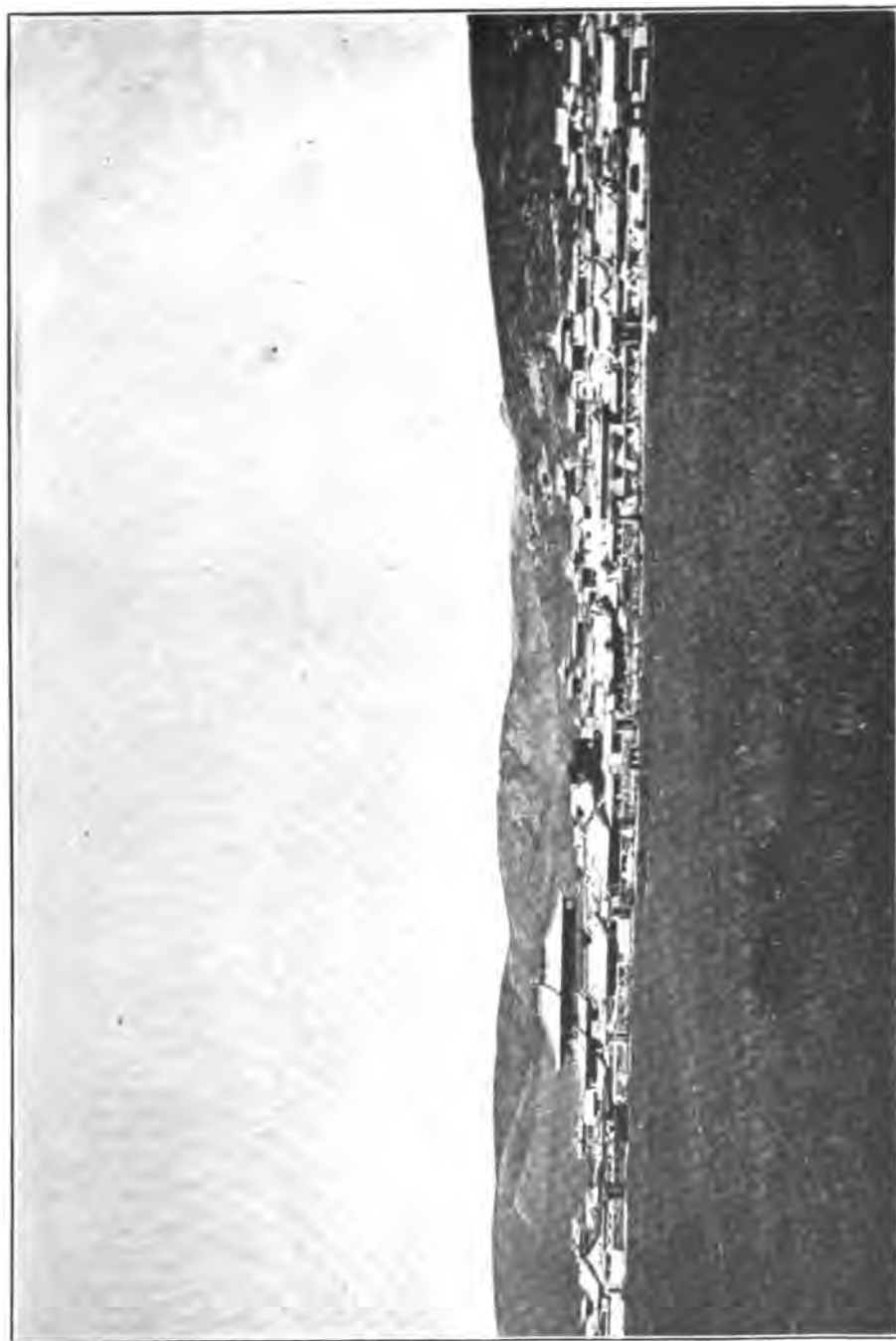
This small remnant is all that now remains of the mighty nation that, under leaders who may be justly ranked with Alexander the Great, Julius Cæsar, and Napoleon, were once the conquerors and rulers of the largest empire the world has ever seen. All students of history know that in the thirteenth and fourteenth centuries the Mongols not only conquered the whole of China, but pushed their conquests westward through Central Asia into India on the one hand, and Asia Minor and Europe on the other; eastward into the Korean Peninsula, and southward into Cambodia and Burma. Thus at the height of their power, when China was under the Yuan or Mongol dynasty (A. D. 1280-1368), the Mongols held sway over a vast and populous empire, embracing many races and tongues, and stretching from the Pacific Ocean westward to Poland and Hungary, and from Siberia southward to the Indian Ocean. The startling rapidity with which the Mongols rose to power and their extraordinary successes are only paralleled by the completeness of their downfall and the speediness of their decline.

In less than one hundred years after they had become complete masters of China and placed their leader, Kublai Khan, on the throne, the grit and spirit, begotten in the fierce struggle for existence on the wild steppes of the north, had so degenerated amid the luxury and effeminate influences of Chinese civilization and city life that their power was gone, and they were swept from the country. The subsequent history of the Mongols has been one of disintegration and decay, and their present condition is as pathetic as it is instructive.

#### RECENT EVENTS IN MONGOLIA

Of the recent political changes in Mongolia it is extremely difficult to write intelligently in the space at our disposal. But it may be explained briefly that the old fear of invasion is the key to the policy pursued by the late Manchu Dynasty toward the Mongols. Tribal divisions were encouraged, Chinese Ambans or resident political officers were appointed, while special privileges were granted to tribes that placed themselves under or supported Chinese rule. Opportunities of further curtailing the independence and weakening the cohesion of the strong Khalka tribes in Outer Mongolia were used without the slightest regard for Mongol rights or interests. Chinese immigration was encouraged and much of the best pasture land has been taken from the Mongols and leased to Chinese settlers; while such advan-





A LAMAIST TEMPLE AND MONASTERY—ONE OF THE CENTERS OF BUDDHIST INFLUENCE

tages were given to Chinese traders that the wealth of Mongolia passed into their hands.

In order to secure redress for their innumerable grievances against the alien official or merchant or farmer, the Mongols could only appeal to distant Chinese Courts of Justice, where judgments were rarely impartial and given only after much delay. Moreover, China's neglect has been as obvious as her administrative mismanagement. Through all the centuries of her rule or suzerainty nothing whatever was done for the education or uplift of the Mongols or for the development of their resources. No schools were opened; no industries were fostered, and no attempts were made to promote agriculture or improve the flocks and herds on which the tribes are so largely dependent. The Mongols were despised on the one hand, and plundered on the other; while hundreds of square miles of their country were absorbed without the slightest compensation.

This selfish and short-sighted policy of the Chinese has naturally defeated itself; for Mongolia, instead of being a strong and loyal buffer state between China and Russia, became divided in its allegiance, while the more vigorous tribes four years ago declared their independence and entered into treaty relations with the northern power. Happily for China, and as the result of long negotiations with Russia and the loss of more territory, the northern Mongols in June last revoked their declaration and they are now all united with the other races that make up the Chinese republic.

The Mongol retains not a few of his original characteristics, though he is no longer a nomad in the strict sense of the word. His habitation or his grazing rights are more or less fixed, and it is only within a prescribed area that the pastoral Mongol or herdsman moves his tent. In appearance he is none too clean. His unwashed face and hands, tousled hair, and greasy sheepskin garments prejudice the foreigner against him; and this prejudice his hard, flat face and squat figure do little to remove. His fatalism, his laziness and lack of ambition, his love of strong drink, and his quick temper have also to be reckoned with. But with all his failings there is much in the Mongol, when you get to know him, that deepens interest and wins respect.

The Mongols are a deeply religious people, but, unfortunately, their religion is the Buddhism or Lamaism of Tibet, which was introduced by the great Mongol Emperor, Kublai Khan. What Lamaism has done for Tibet it has also done for Mongolia. It has practically ruined the nation. Its womanhood has been degraded, and its family life poisoned. Its manhood has been robbed of its energy and independence; for upon men and women alike Lamaism has fastened a burden that is indeed grievous to be borne—the burden of a religion that brings no comfort or relief, while it imposes a never-ending round of exacting obligations; that is ministered by an all-powerful and unscrupulous priesthood which has at its head a "god" or incarnate



A MONGOLIAN RELIGIOUS LEADER—AN OLD LAMA IN URGU

Buddha whose debaucheries are notorious throughout the length and breadth of the land.

#### EVIL INFLUENCE OF THE LAMAS

Naturally Lamaism has had a profound influence on Mongol life and character. By its doctrine of reincarnation it has restrained predatory and savage instincts. It has formed a bond of union between the various tribes, and has made them open-handed and hospitable. But, on the other hand, it has cramped their outlook, and strangled progress; it has kept them ignorant and confused their sense of right and wrong. The number of lamas or priests in Mongolia is stated,

on good authority, to be over 60 per cent of the male population. The majority of these lamas are under vows of celibacy; but while they do not marry, they make no pretense of chastity. Prostitution flourishes to an appalling extent in the neighborhood of every temple and monastery, and the habit of promiscuous living has so blunted the sense of virtue that wives and daughters surrender themselves to this degrading practice without shame or loss of social position. No nation can stand such a drain upon its manhood and such a degradation of its family life, and, consequently, the Mongols are steadily decreasing in numbers. Until the power of Lamaism is broken there can be no hope of arresting their sure decay, or of preventing their ultimate extinction.

#### CAN THE MISSIONARY ENTER?

Mongolia is open to the missionary, and the condition of the Mongols constitutes a special call to the Christian Church. What but the Gospel of Jesus Christ can liberate and uplift and save this interesting people? Their great past, their present humiliation, and their dire need call to us and have called for years. Yet the response has been wholly inadequate and painfully slow.

The pioneer Protestant missionaries to Mongolia were Messrs. Swan, Stallybrass, and Yuile, of the London Missionary Society, who settled among the Buriat Mongols on the Siberian frontier as early as 1817-18, and carried on their work for over twenty years. Thirty years later the devoted James Gilmour (also of the London Missionary Society) commenced his itinerations, which continued for another twenty years—mainly, however, among the southern Mongols. During the same period and extending to still later years, the missionaries of the American Board stationed at Kalgan included the nearer Mongol settlements in their field of service; while the Christian and Missionary Alliance in the early nineties organized a Mongolia mission and placed a number of its missionaries at strategic points on the Chinese border. Unhappily all the members of this promising mission, save two, were swept away in the Boxer catastrophe of 1900, and the work was not resumed.

While no missionary work can be judged by tabulated results, and while it must be said that all these early missions to the Mongols were little more than beginnings, the missionaries of to-day, as the result of the labors of these pioneers, have the whole Bible in the Mongolian language. This translation was the work of Swan and Stallybrass, and it has been of the utmost value to every one who has endeavored to evangelize the Mongols.

Since 1900, when all missionary work for the Mongols was brought to a standstill, two new missions have been started and some of the older work has been reorganized. The Christian forces now engaged or taking part in this difficult enterprise are:

(1) *The Scandinavian Alliance Mission in Mongolia.* This mission, which is a branch of the Scandinavian Alliance Mission in America, is working out an interesting experiment. On a large tract of land just north of the Ordos desert and irrigated from the Yellow River, an agricultural and industrial colony has been started with the object of getting Mongols to settle there. In this way it is hoped that Mongol families will come under the influence of the Gospel, and be free from both the interference of the lamas and the opposition of the tribes. The missionaries superintending this work have had to



THE BRITISH AND FOREIGN BIBLE SOCIETY CARAVAN IN MONGOLIA IN WINTER

overcome many difficulties, and have met with no little discouragement. But their labors are now bearing fruit. Some Mongol families have settled on the land, many more are friendly, and come to the station to purchase grain, etc., while not a few attend the religious services. A school has been started and there are now twelve pupils, all of whom are learning to read the New Testament. Five Mongols have been baptized and there is one inquirer. The work is most promising, for one outstation has been opened and a Mongol has been set apart as evangelist, but the mission staff, consisting of only two men and their wives, is altogether inadequate.

(2) *The Swedish Mongol Mission* has a staff of three missionaries—two unmarried men and one single lady. The headquarters of this mission are at Halong Osso, a small Mongol settlement some eighty miles north of Kalgan. Several attempts have been made to start a school, but no regular pupils have been forthcoming. Writing

in June last, the senior missionary stated that there was only one inquirer, but added that they were gradually gaining the confidence of the Mongols of the district, and that their medical work had brought Mongols from a distance to the station. A service is regularly held on Sundays, and a few children attend the Sunday-school. Neighboring settlements and tents are visited and tracts and Gospels are distributed. An extension of this mission to Dolonor, a Mongol trading center two or three days' journey eastward, is contemplated.

(3) *The Gashatay Mission.* A little south of Halong Osso, representatives of the Pentecostal movement in Canada have their headquarters at Gashatay, another small Mongol settlement. The staff at present consists of three missionaries—Mr. and Mrs. Hindle, and Miss Fordham, all of whom have been on the field since 1911.



THE MISSION HOUSE ON HALONG OSSO, MONGOLIA

Preparations are now being made to open a school, and it is hoped that something may be done in other directions; but "whichever way the missionary turns," writes Mr. Hindle, "he is up against the lamas."

(4) *The British and Foreign Bible Society.* This society published the Swan and Stallybrass translation of the Bible in literary Mongolian over seventy years ago, and has recently published a revised version of the Four Gospels and Acts. It has also published the Gospel of Matthew in colloquial Mongolian, the New Testament in Kalmuk, and the Gospels and Acts for the Buriats. For many years the distribution of any of these Scriptures was beset with great difficulties; but since 1902 the society has set apart one (and for a time two) of its sub-agents for this particular work. Long journeys have been made and the printed Gospels have been taken to remote parts of the country. The society's caravan has crossed the Gobi over twenty times. Although the distribution of the Scriptures is, in one



WORTH SAVING—TWO MONGOL YOUNG WOMEN IN HOLIDAY DRESS

sense, but an indirect attack, it has, in Mongolia, been of incalculable value. The story of the Cross has been made known to lamas and laymen, while hundreds of boys preparing for the priesthood have used the printed Gospels as reading books in their schools. The Bible Society baptizes no converts and founds no church, but it does open the door, and in Mongolia it has prepared the way for other forms of missionary work in a singularly successful manner. Its special ministry is being carried on to-day with unabated vigor.

(5) *Missions on the Chinese borders.* Many Mongol families

have settled down among the Chinese on both sides of the border, and among these Chinese-speaking Mongols good work has been done by the Irish Presbyterian Mission from two of their stations in Manchuria; by the brethren from several stations in northeast Chihli; by the Scandinavian Alliance Mission in the extreme north of Shansi, and by other missions from various centers. The latest reports from these missions indicate that increasing attention is being given to the Mongols, and that four or five Mongols were received into the church during the past year.

(6) The work of the *Roman Catholic missions* is beyond the scope of this paper, but it may be said in passing that while there are a chain of stations along the Chinese border, and several stations on the Mongol plains, the converts have been largely Chinese. At two or three places there are small Mongol congregations under priests who speak the language, but information about these missions is still very incomplete.

#### THE OUTLOOK—TIME TO ADVANCE

It will be seen that while some missionary work is being done the forces are utterly unequal to the task, and that the evangelization of Mongolia can hardly be said to have begun. A few stations scantily equipped and sadly undermanned on the southern borders; less than a dozen Mongol Christians connected with Protestant missions; less than a score of children in schools; only three stations at which preaching in the Mongol tongue is carried on, with a few Mongol hearers or inquirers listening to the Gospel as it is preached in Chinese, is all that can be reported. It is surely a reproach to the Christian churches of Europe and America that such scanty fruits should be the only "harvest" that can be brought to the Master at this late hour of the day.

The time is ripe for a distinct advance in Mongolia. *The country is open to the missionary as never before.* The Mongols are awake and realize the need of education, of national and social reorganization, of political reforms, and of the readjustment of their relations with the countries and peoples that surround them. Some intelligent Mongols begin to murmur at the control of the lamas, and to long for intellectual freedom and a purer religion. Recent events have shaken their self-complacency, enlarged their outlook, and brought home to them the hopelessness of their present condition. Difficulties and hardships, many and severe, confront the missionary still, but beginnings have been made and the way now will be easier for other workers and further advances.

There is *no missionary* in the whole of Outer Mongolia or among the strongest and most numerous tribes.

*No missionary* in eastern Mongolia, though the country is easily accessible from several points on the Manchurian railways.





### A MONGOL CHRISTIAN AND HER HUSBAND

There are still very few Christians in Mongolia, but they offer a great opportunity for evangelism.

*No missionary in western Mongolia.*

*No missionary in Urga, the center of the Mongol's political and religious life.*

It is surely time that such forgetfulness or neglect should be corrected, and that strong and well-organized missions should be established. Picked men and women will be required for this work; methods will have to be elastic and great patience will be needed; but the Christian hospital and the Christian school, Christian literature and the printed Scriptures, the preaching of the everlasting Gospel, and the influence of Christian lives will win the Mongols for Christ, as they have won other degraded tribes under conditions equally hard. The needs of Mongolia are urgent, and the present opportunity is unique. The people are slowly but surely passing away; the integrity of the country is seriously threatened, while the present missionary work only touches the fringe of the southern plains. Surely we have here an appeal that ought not to be unheeded, and a challenge that must be taken up for the honor of our common Lord.

#### MONGOLIA—AN INTERNATIONAL PROBLEM

In a brawl at Changchitung, on the border between Manchuria and Mongolia, last August, Chinese soldiers killed some Japanese. Immediately Japan sent soldiers to the district, and demanded as reparation:

1. The dismissal of the Chinese officers in command of the troops at the scene of trouble.
2. The withdrawal of the Chinese garrison.
3. The indemnification of the families of the Japanese killed.
4. The right of Japan to police Inner Mongolia.

History has shown that the five million Mongols are not a race to trifle with. To-day they may seem simple enough, mostly stock-breeders and caravan drivers. The native princes of Outer Mongolia, however, along the Russian border, hold their heads high, and during the anti-Manchu revolution (1911) declared that their country had severed its connection with China. They requested help from Russia in framing a new government, and later Russian troops crossed the frontier and occupied strategic points. Then followed an agreement by which Mongolia was to be free to make industrial and commercial treaties with any nation, subject to Russian approval, the Mongolians pledging to Russia certain agricultural and trading privileges. Thus Russia obtained all the benefits of a dominating influence without the evils of actual administration.

Mongolia is really a buffer state between Russia and China. In 1913 China recognized the autonomy of the Outer Mongolia, an agreeable circumstance to Russia, since Outer Mongolia is next to her. Not so Inner Mongolia, and now Russia seems to have given way to Japan.



NEW CHINA AND ONE OF THE ROUND DOORS OF GINLING COLLEGE

## An Open Door for Chinese Women

### Beginnings of Work at Ginling College, Nanking, China

BY MISS FREDERICA R. MEAD

“ANYONE would be interested in Ginling College the moment she stepped through one of your round doorways,” remarked one of our friends. We all like doorways, particularly open doorways, and when they are round of course they are a little more attractive because they are Chinese. Let us step through this one at once and *be* interested in Ginling College.

I like to think that the spirit of unity and cooperation that have built Ginling College are typified by the circle of the doorway through which we have come. Years ago the idea that there was need for a college for women in the Yangtse Valley grew into a conviction in the minds and hearts of several of the principals of girl's high schools in Central China. At Kuling, one summer, they deliberated together, and finally, with Miss Pyle of The Laura Haygood School in Soochow as chairman, a committee representing seven denominations assembled to make plans for such an institution.

When the constitution, drawn up by this committee, was presented to the authorities in China and in America, the terms of co-operation were approved by the Baptist, the Christian, the Northern and Southern Methodist, and the Northern Presbyterian Mission Boards, and each promised to fulfill the following conditions:

(1) To provide \$10,000 gold toward expense of plant and equipment.

(2.) To provide one member of the faculty.

(3) To make an annual appropriation toward current expenses of not less than \$600 gold.

With that assurance of support, the committee became the Board of Control, made up of three representatives of each of the five churches. They invited Mrs. Lawrence Thurston to undertake the presidency, and in 1913 she came to Nanking, to enter upon her duties of organization.

Nanking was named by the China Continuation Committee as one of the five cities where women's colleges should be established, and was chosen as the site for the Yangtse Valley College for several good reasons. The Nanking Mandarin vies with the Pekingese Mandarin as the most universally understood language in China; Nanking University for men is a flourishing union work of Central China, and was ready to cooperate in any possible way with a college for *siao dzies*, or "little sisters," as young women are called in Nanking. Lastly, this ancient capital, situated only seven hours by train west of the metropolis of Shanghai, has always been a center of Chinese education, and has kept many of the best old traditions that are dying out in the port cities.

As our doorway is more attractive because it is round, so we think that our college is more attractive because it is growing in a distinctly Chinese city, and because, too, we have as our college home a Chinese official residence. It was built by the Li Hung Chang family, and not only round doorways between the front courtyards, but carved timbering in the ceilings; southern windows, where the sun sifts in through rice-papered lattices; long vistas from court to court, with their pleasant contrasts of sunlight and shadow; and a fascinating garden with tea house and sunny pools, all speak of the best in Chinese architecture and gardens.

But the round doorway is more than a shape, more than a structure; it has brought us into a living opportunity that is Ginling College itself. Five of the nine girls who finished the first year's course last spring have now come back to form, with a new student, our present sophomore class. The freshmen again number nine. The girls of our college group are sensitive natures and their personalities are too sacred to describe individually. Among them are just the types that we find in an American college. There is the girl who is not independently interested in college work, but is there because her parent or guardian sends her. She has yet to wake up. Then there is the girl who has had some experience in teaching and is willing to work her hardest to learn what will help her to make her future work more effective. There is also the girl who has had privileges of education from the beginning

and looks to her college work as the fulfilment of her dream for the best preparation for a life of service—the abundant life.

Let us pretend that we are transported to Ginling and are going, invisibly, through a day with the students to see how this aim is working out. At half-past six we hear the rising bell, waking the stillness of the court where are the students' dormitories, good-sized rooms, opening on the stone terrace downstairs, upstairs, on the balcony that surrounds the court. Morning voices and laughter sound from behind



SOME OF THE STUDENTS AT GINLING COLLEGE

the latticed doors and windows, for the girls are experiencing what it is to have one instead of many roommates, as is so often necessary in mission high schools. Soon we watch them hurrying to breakfast in the adjoining court, where they enter the dining room through another round doorway, this one not built of brick and plaster, but of wood, latticed in a cherry-blossom design. Mrs. Djang, the well-loved matron, presides over the girls' meals and does the housekeeping for this part of our college family. Classes begin at eight o'clock in the morning, and except on the coldest days, when we make special arrangements, gather in open-air classrooms—the whole south side of the rooms being nothing but woodwork screens. The forenoon classes are all studying Western subjects and are taught in English, and as all do not come on the same day, you may take your choice in visiting them. Among the freshman courses there is Miss Goucher's English class, which she is basing on a series of English essays. She is a graduate of Goucher College in Baltimore, founded by her father, Dr. John F. Goucher. She also has a valuable course in practical art. The chemistry class is under the direction of Miss Nichols, who has been

loaned by the Southern Methodist Board. In Miss Nourse's psychology class are gathered all the freshmen and those sophomores who did not take the course last year. She is a graduate of the University of Chicago and is introducing these girls to the principles of psychology which will help them most to help themselves in their studies and in their daily life. History and mathematics are substituted for chemistry and psychology in the second semester. Mrs. Thurston teaches a course in the Life of Christ.

The sophomore courses offered are those by Miss Nourse in English history and sociology, Miss Nichols in botany, Mrs. Thurston in college algebra and astronomy, Miss Goucher in domestic architecture, and Miss Rivenberg, a Vassar graduate, in the Bible.

This has been a very busy morning and we are glad when the noon bell calls us to chapel in the quiet, paved hall opening on one of the front courtyards. Here the whole family gathers and one of the members of the faculty has charge of the services, in which the hymns, the Bible reading, the short talk, and the prayers touch the keynote of the day.

After luncheon, old China is brought vividly before us as we watch the girls walking up and down through the courtyards conning their Chinese classics. Al-



THE GUARDIAN OF THE COLLEGE GATE

though we are trying to add more of constructive thought and intelligent criticism and appreciation to the study of the classics, there is still an imperative demand for a large amount of memory work. Later the girls are free for recreation, and the general trend is toward the garden, where they walk up and down under the rose trellises, quietly read in a corner of one of the benches, or enjoy a game of tennis.

On Friday we might slip into a class on hygiene at 4 P.M., which is under the direction of Dr. Tsao, one of our most valued faculty members. She is a graduate of the Philadelphia Medical School for Women, and has probably the largest and most influential practice of any physician in Nanking. Although she is a Chinese, she conducts the course almost entirely in English.

As the evening closes, let us step into the library where the girls are studying. In structure it is like the chapel. Opposite the door is the long, southern expanse of latticed windows which gives almost the effect of heavy leaded glass. High overhead the soft gray tiles of the roof shed a medieval atmosphere from above the heavy timbering. After supper all sorts of things may be happening. Perhaps it is a quiet evening for study; perhaps there is a "Current Events Club" meeting in progress; perhaps a lecture; or better still, an informal evening of music and sociability in the faculty living room.

This visit having been on a week day we will want to go back to Ginling for an hour on a Sunday. Most of the day is like any Sunday in any school where there is a loving wish to have the day one of worship and growth in spirit, but I do not believe there are many schools or colleges where there is such an attractive Sunday-school as the one that assembles in our chapel at two o'clock Sunday afternoon. The pupils are the little ragamuffins of the neighborhood, the teachers are our college girls, and last spring the attendance reached an average of fifty. Let me quote a bit from the letter of Miss Zee, one of the students, who tells about this year's start:

"I want to give you a report of to-day's Sunday-school, which was the first time we had this year. How many children will you guess we had, without looking at the following numbers? While we were cutting the pictures out for lessons, some said that the children would not come because no one had even told them that we would begin our Sunday-school this week. How could they come? Some said they would not come because it was raining. But when the time for Sunday-school drew nigh, and eight of us went to the chapel, what do you think we saw—children sitting quietly in three rows; there were thirty-six altogether. We felt so ashamed of our idle expectations. The Sunday-school went regularly



LOOKING PAST THE RECEPTION ROOM AT GINLING COLLEGE

as we did last year. The children did not forget at all the songs which we taught them. So, Miss Mead, I trust that God *will use* us to accomplish something for our neighbors here."

Dr. J. E. Williams, of Nanking University, has said, "The future of the Christian Church in China depends upon her women." Here at Ginling we have gathered together girls, many of whom are of the same type of mind as those that, coming to America, stand at the head of their classes at Columbia and other leading colleges. Our students have a great advantage in not having to leave their homes for years so as to become out of touch with the life of their own people. We are stirred as we think in terms of the Kingdom of God of the individual possibilities of the lives of these girls in leadership in the homes and schools and churches of their country.

Ginling offers a living opportunity not only to our college girls and our neighborhood, and through them to China, but to those in America. The College Committee of the Board of Trustees, which is made up of representatives of each of our five co-operating boards, and of which Dr. Robert E. Speer, 156 Fifth Avenue, is chairman, and Miss Elizabeth Bender, 150 Fifth Avenue, secretary, is cooperating in a splendid way in gathering funds, friends, and members of the faculty. Smith College is also deeply interested in this her newly adopted sister college in the East, and for the coming year has subscribed \$1,000 toward the English department.

Our present buildings are rented for four more years. By that time we expect to have outgrown them and will be needing such a permanent equipment as the best we can offer to the Chinese to meet their needs. We must compete with the growing tendency of the most brilliant students to leave their own country in order to study in American colleges. Here is an opportunity for friends to enter into this opportunity and to have a share in these buildings.

In laying strong foundations for college work there must be specializing on the part of the faculty, and some of the staff must be proficient enough in Chinese to give their lectures in that language instead of in English. This takes time. Furthermore, unless we fulfill our promises to our students, and fulfill them efficiently, we shall not be able to hold the confidence of the very best womanhood of China. Our greatest need at present is for professors for the biological and physical sciences and for music.

May the round doorway of opportunity in Ginling College stir prayers in many a heart that Christ may enter in and fulfill His plan for each student and member of the faculty and for each one who has stepped into a vital interest in His work there.



# Why Men Don't Believe in Missions

## A Consideration of Some Objections to Foreign Missions

BY REV. JAMES L. BARTON, D.D., BOSTON, MASS.

*The reasons given for not being interested in Foreign Missions or for declining to support them, would fill a book. Some of these reasons are trivial; some based upon lack of knowledge; some upon misinformation, while others are sincere. A candid consideration of some of these objections is here presented by one who has himself been a missionary and is now one of the missionary statesmen of America.—EDITOR.*

IT is not surprising that an enterprise, the field of which is in the midst of a distant and an unknown civilization, and that is based chiefly on the commands of Christ and that demands so much sacrifice, should be variously interpreted and often strongly opposed.

A number of experienced missionary administrators have furnished a list of the objections to missions with which they have most frequently been confronted. Over fifty stock objections are the result, most of which have been current for half a century or more. We will consider these objections under four divisions, although many of the topics could be placed under three of these headings. The divisions under which we will consider the subject are:

*I. Objections raised by non-Christians and by anti-Christians.*

*II. Objections raised by professing Christians who fail to grasp the full significance of our faith.*

*III. Objections growing out of ignorance of what missions are.*

*IV. Objections based upon difference of judgment as to methods of administration and policy.*

### I. OBJECTIONS BY NON-CHRISTIANS

*1. We have no right to interfere with another man's religion.*

This objection is put in a variety of ways. The position is defended by the declaration that every people, if not every person, has a religion in which he was born, which is adapted to his way of living and the civilization of which he is a part, and it is the rankest impudence to assume that our religion is better than his or more suited to his environment. He is satisfied with what he has, so why attempt to make him dissatisfied? Out of non-Christian civilization have come men of recognized ability, thus showing that their religion is not a failure. We would, therefore, better mind our own business and religion and let the other man do the same.

This sounds plausible to many people who fail to apply the same line of reasoning to any other phase of interracial relationships. Those

who object to sending the Christian missionary with a message of comfort and peace to peoples who may not wholly be satisfied with their religion are usually believers in and supporters of the commercial missionary, whose chief concern is to make the peoples he reaches dissatisfied with what they have. The people of Asia a half century ago did their sewing by hand and were satisfied with the methods employed. The sewing-machine missionary entered their country, and by demonstrating what a sewing-machine would do, created a dissatisfaction and unrest that resulted in introducing machines for sewing cloth and leather extensively in the Near and Far East. I have seen in one tailor shop in a city in the interior of China nineteen sewing-machines, which illustrates the success of missionaries of this class.

Then comes the cigarette missionary with his brilliant posters, illustrated literature and free cigarettes. The old pipe loses much of its charm by comparison, and the African and innocent Asiatic who have never been conscious of a need of tobacco at all, come to be regular customers, and the cigarette business becomes a part of the activities of the awakening East.

It is clear that the one who is so solicitous that the Eastern peoples be not aroused into a state of dissatisfaction over their ancestral religion is not loath to employ numberless means and agencies to make the same people dissatisfied with practically everything connected with their ancestral habits and customs, except religion. They advocate missionaries whose only purpose is to exploit the people and the resources of the country for personal gains, and condemn the missionary who, without hope of personal gain, carries that which exalts every ideal, promotes the moral excellence of the race and nation and lays the foundation for the true Christian civilization. Such objectors laud selfishness and condemn self-sacrificing service.

*2. The people of the East already have a satisfactory religion.*

This statement is usually due to ignorance.

One cannot but wonder if, in the face of the horrors which even now are being perpetrated in the Turkish Empire upon non-Moslem subjects by Moslem leaders and in the name of Mohammedanism, these objectors would affirm that Islam is a satisfactory religion. When the history of Mohammedanism and its blasting effect upon every civilization it has dominated is studied, it is difficult to comprehend the frame of mind of him who declares that the religion of the 230,000,000 of Moslems is satisfactory.

As Hinduism is studied in the face of its effect upon society, its treatment of widows and its insistence upon the permanent degradation of millions and tens of millions of India's low-castes simply because they chanced to be born into a caste from which in Hinduism there is no door of escape upwards, it is impossible to comprehend the thinking of him who says that religion is satisfactory.

We cannot dwell upon the savage races of the Pacific Islands and Africa or the non-progressive Buddhist faith that held for centuries Japan and China in its stereotyped mold and ask, by what possible canon of interpretation we can proclaim these religions as satisfactory.

If we should consult thousands of Moslems, Hindus, Buddhists and fetish worshipers in all parts of the world, who have begun to think seriously upon religious matters, we would discover that multitudes of these are deeply dissatisfied with their religion and are attempting to make it better through some process of reformation or are contemplating a change. No awakened man of the East can be satisfied with any religion that he is not convinced is the best. No religion short of this is good enough for any individual or any race.

3. *God will look after the heathen without our interference.*

It is difficult to take this statement seriously. It is contrary to all other rules of human action and so, with the rarest exceptions, must be taken as a trivial reply by those who have little esteem for God or men. It would seem to be the expression of unbelief accompanied by disregard of the lessons of history and the principles by which nations and races and peoples are moulded in their practices and in the shaping of their civilizations. Even the races of the remotest antiquity were led through human agencies. Race and inter-race changes have been brought about through contacts of men with men and the outreachings of the influence of such relationships. In the face of these facts, to affirm that a people's religion, that which lies deepest in their hearts and lives, may meet with a radical change without human agency and human effort, is to deny the facts of history and the teaching of all religion.

4. *Missionaries are a lot of pious loafers and self-seekers.*

This objection is usually offered in the smoke-room of steamers, by hangers-on at Eastern tourist hotels. By this simple declaration the objector would put an end to all foreign missionary work. He does not wish to know the facts; he has settled the case forever.

The answers to all such are the life and work of the missionaries themselves. Some objectors are won over by being thrown into personal relations with a single missionary, although the conversion may be to belief in one missionary rather than to a work. No one would deny that there have been unworthy missionaries. Missionary administrators would be more than human were this not the case. There was one unworthy disciple among the Apostles, but his presence there did not condemn the entire body. The story of missionary martyrdom and the self-sacrificing, heroic service rendered in times of pestilence, famine and massacres, can be explained in no other way than as self-forgetful devotion. At the present time the presence of over two hundred American missionaries in the Balkan Peninsula, Turkey, Persia, the Caucasus and Syria, with freedom to leave at any time, surrounded by atrocities beyond the power of language to describe, beset with disease and pestilence and

famine, cut off from communication with friends and kept in ignorance of what is going on in the world, now and then laying down a life in willing sacrifice, but always alert to a service almost divine and scorning to retreat; these and hundreds like them in the history of missions constitute the answer to him who would crush with an epithet the noblest class of men and women this world knows.

## II. OBJECTIONS BY PROFESSING CHRISTIANS

The idea of foreign missions had no large place in the Church, either in Europe or America, until a little over a century ago, and it is within the last fifty years that the most of the interest and knowledge now prevalent has been created. All loyal church members do not yet believe in the obligation and privilege of all followers of Jesus Christ to make Him known to all nations. The process of instruction must continue until the entire Church comprehends the complete Gospel of world redemption. We hear such objections as the following:

1. *There is work enough at home or there are heathen enough at home.*

This is true enough if we mean there are more heathen at home than there ought to be. But if the fact is used as a reason for not sending missionaries to foreign and non-Christian countries, then we are wrong.

All moral, intellectual, social and religious advance is by the process of diffusion. It has been so in all history and will probably continue to be so to the end of time. In promoting education in America we do not concentrate upon one locality until every worthy youth therein secures a general or a college education. We establish schools and colleges all over the country, even though the city of New York alone is in crying need of more educational facilities. We do not attempt, in promoting the cause of purity or temperance, to bring all our forces to bear upon one township or county or even one State, but these principles are widely advocated all over the country and the results begin to appear in localities widely separated.

In religion the same law has been in operation. Buddha and his followers did not confine their labors to one territory until all had become Buddhists, nor did Mohammed and his successors concentrate their entire effort upon Mecca and Arabia, but both of these religions grew by diffusion until they had covered, but only in part, many countries.

The same is true of Christianity. Christ did not confine his efforts to any one section of Palestine, but went about performing miracles and teaching in widely separated areas. After His death His disciples did the same.

One wonders what would have been the result had the disciples decided to begin with Bethlehem, the birthplace of our Lord, and to do nothing for Jerusalem so long as there remained a single non-Christian

there; after this to take Jerusalem, the city of His burial, and when all had accepted Him as Redeemer and Lord, to move on to Nazareth and so over Palestine and from there to Asia Minor and Rome. By this process the Church could hardly have survived the first generation, or would still have been working away in Bethlehem, for surely there would have remained a few obstinate Jews and a lot of pagan immigrants to command the attention of the Church.

With every third person at home a member of a Christian congregation, no one has a right to say, in the face of history and the physical, psychological and spiritual law of the expansion of religious ideas, that there are so many heathen at home that we are released from the obligation to carry the Gospel of Christ to the ends of the earth.

2. *We need the money for church expenses. "Charity begins at home."*

This is the utterance of supreme selfishness and in defiance of the law of spiritual equivalents. Charity that stays at home miserably dies and the church that lives but for itself loses all that made it a church of Jesus Christ. No church can long continue as a living spiritual body that has no unselfish means of sacrificial expression. The spring that gives out no stream soon becomes a stagnant and festering pool. The Christian who makes no sacrifices in service becomes incapable of sacrifice. Foreign Missions, quite apart from what they accomplish in turning multitudes in foreign lands to Christ, are worth all they cost and more in keeping alive among Christians the true spirit lived and taught by Christ Himself. Was there ever a church or a communion in all history that made itself poorer by giving men and money to carry the gospel to those outside? And to this is added a wealth of new spiritual insight and power of priceless value.

3. *It is a hopeless undertaking.*

It is in this truth that we center our hopes. If we expect to win the world to Christ by the rule of mathematics or the law of averages or through the physical resources wrapped up in a few thousand missionaries and a few million dollars, then we are indeed undertaking a hopeless and a fruitless task. It is because the task is humanly impossible that we find our supreme satisfaction. We are thrown back upon the words of our Lord, Who declared that all power was given to Him in Heaven and on earth and that He would go with His disciples to the ends of the earth and give them the victory. The disciples undertook a hopeless task when they set out to convert the Roman world, but they succeeded. The modern missionary movement has achieved triumphs no less marked and, in the face of appalling difficulties, is registering triumphs to-day no less significant, because the power of God and the living Christ is with them.

4. *Our own religious life is too imperfect.*

For a moment we are staggered by this objection. We ask, who is worthy to take up the task Christ and His disciples laid down and carry it on to completion? Then, as we see the lack of spirituality in the churches and the failure of Christians to live up to the high standards laid down by our Lord, we are forced to exclaim, "Who is sufficient for these things?"

Without attempting to deny our own unworthiness, we find hope in the fact that Christ used woefully inadequate means to achieve high spiritual ends. This has been true throughout the history of the Christian Church. The Epistles of Paul show how far from perfect were some of the apostolic churches, and yet they exhibited tremendous power for good through the ability of God to use imperfect means to produce worthy results. One of the surest means of perfecting and spiritualizing our own religious life is by attempting to impart the blessings of our religion to others.

### III. IGNORANCE OF FOREIGN MISSIONS

A visit to mission stations and the realization of what missionaries accomplish will remove the objections of those who are unbelieving through ignorance. We name here four of the more common in this class of objections:

1. *The aim of missions is too narrow; it does not elevate the entire man and the whole fabric of society.*

This objection is based largely upon missions as carried on half a century and more ago, when, undoubtedly, aims and operations were more narrowly superscribed than in these later days. Modern missionary magazines and books reveal the comprehensive sweep of modern missionary operations.

Education in all departments and phases, the kindergarten, the college, the Christian university, literary, scientific, professional and practical, has become a part of missionary endeavor. Uplifting literature of all classes, industrial advance in a multitude of forms, including agriculture, social movements reaching and elevating every department of the native social order; these and many others are but the common every-day operations in the foreign missionary field, demonstrating the breadth and thoroughness with which the missionaries are lifting up the entire man as well as the whole fabric of native society.

2. *Missionaries live in luxury and have an easy time.*

If by living in luxury one means different from the people among whom they dwell and in some cases much better than many of them, we cheerfully acknowledge that this is true. Experience has shown that missionaries can most effectively do the work they are sent to accomplish by retaining many of the customs of Western home life. In many countries an attempt to live as the natives live would be disastrous to influence and fatal to health.

A brief residence among missionaries in the field or an examination of the books of the missionary societies at home reveals the absurdity of the charge of luxury. At the same time, the missionary is one of the chief assets of the work. He has usually given at least ten years to study and from two to four years to acquiring the language and in special preparation. Mission boards insist that health be conserved by securing as good hygienic and sanitary surroundings as possible. In spite of this a large number of missionaries die of plagues and scourges that infest the country where they live. One mission board last year lost four missionaries from typhus, three of them physicians, while four times that number had the dread disease. Cholera, smallpox, bubonic plague, malaria and other tropical diseases are always present in some missionary field, and every year a considerable number die because of them.

Few have ever heard a foreign missionary refer to any hardship he has endured, and yet few men and women have as a class ever been called upon to face greater privations, endure more hardships and meet more real perils than are the foreign missionaries who enter upon their work for life and seldom look back when once they have put their hand to the plow.

3. *Missions cause governments great trouble.*

In some cases missionaries or missionary societies have appealed to government on behalf of missionaries and their institutions; for a missionary does not give up his citizenship when he goes abroad, nor do missionary institutions erected and supported by American funds become outlawed because they are missionary. But these cases are infrequent.

The records of the State Department would reveal the fact that the missionaries have been far more a help than a burden to the Department and their embassies abroad. The cases are many where in crises the legations have been greatly dependent upon the trained, experienced missionary, with his wide knowledge of the country and his marked influence with the government. Many ambassadors have freely acknowledged that but for the missionaries in such cases they would have been almost helpless. The presence of the missionaries and their institutions has given the representatives of their government a prestige and a standing in a great many instances that they never could of themselves have acquired. Repeatedly missionaries have been drafted into the consular or diplomatic service in times of emergency, where they have rendered conspicuous service.

4. *Sectarian controversies on the field are a disgrace.*

We heartily accept this position, but such controversies are not as common and disgraceful as the objector believes. The foreign missionaries realize the foolishness, even the criminality, of letting denominational differences deter the progress of the Kingdom, and they have

adopted almost numberless methods of co-operation covering every department of missionary activity. Many articles have been written upon this subject. While foreign missions are not yet wholly free from sectarian difficulties and hindrances to the most rapid and effective advance, the missionaries are already teaching us lessons in co-operation and even the closest interdenominational affiliation that put us to shame at home.

#### IV. ADMINISTRATIVE QUESTIONS AND POLICY

Here the intelligent critic may be of great help to the mission boards and to missionaries. A true science of missions has not yet been fully wrought out. There is a place for suggestion and criticism that will be of substantial aid in reaching the basis of a real science of the expanding Kingdom of God.

##### 1. *Overlapping by different societies.*

One might answer this by calling attention to the way parishes of different churches in the United States are hopelessly mixed. This, however, is not pleaded as an excuse for overlapping in the mission field. The tendency in most mission countries is to prevent this, although a question of policy is involved, which is, shall a communion follow, with a preacher and a church its communicants when they go into a territory that has been assigned to another body or missionary? Some believe they should not, while some feel it to be the duty of every church to see that its communicants are provided with a preacher and a church according to their faith and order.

##### 2. *Missions cost too much.*

There is need of constant vigilance upon this question of expenditure of mission funds. It is easy to become careless, and officers of boards and missionaries need constantly to guard against waste and costly experiments. The matter of expenditures should be perpetually scrutinized, and whoever does this in a spirit of fairness and intelligence is a true friend of the cause. Some critics in ignorance speak rashly and even harshly. If they would only visit their missionary headquarters and go through the accounts, see how carefully budgets are prepared upon the field and then scrutinized at home before appropriations are made, understand how everywhere endeavor is exercised to stretch every dollar so as to make it do the work of two, he would be convinced of the purpose of his society not to waste a cent of sacred funds. This problem of economy is one that missions and boards are trying to solve.

##### 3. *The results do not justify the cost.*

If by results we mean only the additions to the native churches, there is reason for pressing this criticism. No one doubts that the conversion of individuals and bringing them into the Church of Christ is an end and aim which we must not allow to be clouded, not to say lost sight of. Yet there are many who believe that it is no less necessary to



train a native ministry and a body of native leaders who shall go on doing their work even when the missionary is not there. Nevertheless, it is a genuine and important question as to how much of the funds given to a mission board for its regular work can legitimately be invested in work that is remotely related to the Church.

4. *Missions give too much to medical and educational operations and too little to direct evangelization.*

This is too large a matter to deal with here. We must not forget that the most of the miracles of Christ were miracles of healing, and that the Church in the mission field must be made an indigenous Church, led, supported and propagated by its own people. If this end is ever to be attained, Christian institutions of great variety must be planted in every country. Great wisdom is needed to keep these many departments of work in proper balance, that no one may eclipse the others, and that all in perfect harmony work together to the one goal, the permanent planting of the Kingdom of God throughout the entire world.

#### IN CONCLUSION

Opposition at home to foreign missions or the failure to support them arises from one or more of the following causes:

1. Hostility to Christianity and the principles for which it stands.
2. Fixed prejudice against peoples of other races.
3. Misconception of what missions are and what they have accomplished.
4. Stock objections that have done service for decades, the most of which are without any foundation in fact.
5. Absence of an impelling desire to help those who are in need of assistance.
6. Supreme selfishness.
7. Failure to appreciate the Fatherhood of God as Creator, and the common brotherhood of all men.
8. Misapprehension of what Christianity demands of all its followers.
9. Absence of a lively imagination to picture vividly the needs of people of another and a remote country.
10. Mistrust of the sincerity and the ability of the missionaries.
11. Unworthy missionaries whose failure is known and who are taken as representatives of the class.
12. Satisfied ignorance of need and opportunity.
13. Lack of confidence in the management of the missionary society or board.
14. Shrinking from what an interest in missions might demand of personal service.
15. Absence of an impelling devotion to Jesus Christ as personal Saviour and Lord.



A CANADIAN INDIAN FAMILY OF FOUR GENERATIONS AT HOME

## Canadian Indians and the Great Spirit

BY REV. F. G. STEVENS, FISHER RIVER, MANITOBA,

Missionary of the Canadian Methodist Church

CANADIAN Indians are of very diverse kinds. Many languages are spoken and many modes of life and very different types of character are found among these people, as they occupy our land from the Atlantic to the Pacific. Our remarks apply to the Indians of the Algonquin confederacy—the Crees, Salteaux, and Ojibways. These are kindred peoples, speaking similar tongues.

Their pagan religion is practically devil worship. They have a concept of a Great Spirit who is good and beneficent and all-powerful; the Creator of all things, including man. He is to be worshiped, yet no special stress is placed on His propitiation.

Evil spirits are many and include those dwelling on the earth, under the earth and above the earth. The pagan Indian lives in constant fear of these, and his whole aim in religion is to propitiate the bad spirits in order that they may not do him harm. In common with all other devil worshipers, their religion consists of fetichism and incantations accompanied by the use of drums and rattles, also of medi-

cines, having as their object the producing of evil to others or the warding off of the same. Thus the pagan life of these people is pitiable in the extreme; for with them evil is prominently present and the good not very much in evidence.

When the Gospel message came to these people they had little reason for its rejection. It brought good tidings of life, light and love to those who were verily "sitting in darkness and the shadow of death." Emphasizing as it did the prominence and power of the Great Spirit and His interest in and His love for men, as evidenced by the sacrifice of His only Son for them, the new message was indeed good news, glad tidings, to these people.



A CANADIAN MISSIONARY AND HIS DOG TEAM

Of the three tribes above named, the Crees received the Word most gladly. To this day work among the Salteaux has been most backward. Almost to a man they cling to their old pagan religion, declaring that the Great Spirit gave the Indian a different religion from the white man, and they must cling to what was given them. The Ojibways have been a little more tractable and some advancement has been made among them.

The Crees have accepted the Gospel message, with all that it means. In the Lake Winnipeg region and northward, and also in the Province of Alberta, are missions of the Methodist Church ministering to these people. The Protestant Episcopal Church has a large work among them also.

We must take into consideration the former trend of mind, mode of life and traits of character of any people, when we begin to study how they have received the Great Spirit's message. Everywhere,



the Northland, to return to the home field. This has been hard on a work where, of all things, steady, prolonged effort is necessary.

The Indians have the great Spirit's Word in the plain Cree language. This was given them long years ago by Rev. James Evans, who, divinely inspired, invented the Cree syllabic characters in which to print the Bible in the beautiful language of the Crees. This Bible has been recently revised. They have hymn books, Pilgrim's Progress and a number of pamphlets in their language.



SOME RESULTS—A DAY SCHOOL FOR CHILDREN AT FISHER RIVER

A difficulty has arisen as to the reading of these books by the Indians. Their instruction in schools has been in English, and many who could read English, parrot fashion, despised their own language and are nearly as badly off as if they could not read at all. Under wise direction more and more are reading God's Word in their mother tongue. A good many can also read and understand English, and comparing the two is a great help.

#### SOME RESULTS OF CHRISTIAN MISSIONS

For twenty years I have been among these people and know them in all stages of degradation and development. Nearly thirteen years ago I was privileged to travel from end to end of our work on Lake Winnipeg district and to see, in advancing stages, the condition of Indians from heathenism up to a good state of Christian civilization. I was among real pagans at Sandy Lake and had the pleasure of bringing a whole band from heathenism to Christianity, and, as I traveled northwestward and then southward, I saw at each succeeding station

increasing evidences of the Gospel's enlightening effect upon the Indians. To me it seemed like the advancing stages of light from darkness to dawn, then sunrise, and then well on toward noon.

In the summer of 1913 I had again the pleasure of going over the ground of my former work. Everywhere there were signs of advancement and much to encourage. Former Christians had progressed, and those who were formerly heathen were now Christians.

The story of the Deer Lake Indians is particularly romantic. When I first saw them they were pagans. Now, almost without any outside influence, they are all turned to the Christian religion. One of their number had married a woman from a neighboring band. He used to summer with his wife's people, who were Christians. These people were without a resident missionary, but were visited by one at stated periods. Necessarily their mode of worship was of crude form, yet here this man learned something of the Great Spirit's way and will. He became at last the leader of his people in religious things. Under his instructions they have built a small, crude church and carry on worship to the Good Spirit therein. They had been doing this for five years, and our visit last summer was the first they had from any missionary.

We find the Gospel of Jesus Christ to be the really effectual means of reaching these people. They are emotional in their services, and our meetings put us in mind of good, old-fashioned Methodist worship. Not being given to reading or meditation, they seem to need a great deal of public worship to satisfy their religious longings. They are fond of the class meetings and will sing and pray and testify all night long if they are allowed. Like the negroes, they dearly love to preach.

During years of working among these people we have come across many bright samples and also many of the opposite kind. Never do we expect to find such another as Pā-pa-mēē-kēē-sēē-quāp, or William Campbell, as he was baptized, Chief of the Crane Indians, who lived at Sandy Lake, away up in what is now New Ontario. Even while a pagan he seemed to be naturally good, and when he heard even indistinct tidings of the Gospel message, he seemed at once to believe and to begin to live the Christian life. During our intercourse, we were moved with wonderment at his goodness. When famine blighted his people, in the winter of 1899-1900, he was simply heroic in his efforts to help his poor people. Since then he has gone to his reward. We think of his lonely grave there in a great, lone land, but his brave spirit is surely up yonder and we shall meet again some day by and by.

We have strong hopes for the future. If the work is properly pressed there will surely be good results. We are not building up a nation of Indians, but we are trying to assimilate an aboriginal people into our body politic, with its Christian life and civilization. Of this work it may be said, "This must decrease, and that must increase." In the meantime precious souls are being garnered in the home above.

# Three Calls in the Night

BY MRS. E. C. CRONK, COLUMBIA, SOUTH CAROLINA

A YOUNG GIRL sat in Northfield, Massachusetts. In her hand was a message which contained sufficient cause for the troubled expression on her face.

The message summoned her to come to India to see her mother, who was ill on the mission field. Ida Scudder did not want to go to India. She thought almost resentfully of the many members of her family who had given their lives to India.

Her noble grandfather, Dr. John Scudder, might have been the most prominent of New York's physicians if he had not read "The Call of Six Hundred Millions" as he waited to see a patient in New York City. That call from out of the darkness and superstition and suffering laid hold of his heart and drew him out to India to give his life in self-sending ministration. His life and work had blazed the way with a trail of light through India's darkness, and never, since it set the light a-shining, had there been a day when there was no Scudder in India to keep this torch burning.

One by one they had come back to America to be educated—his children and his grandchildren. One by one the call of God and of India's awful need had drawn them back. Seven of his children and fifteen of his grandchildren had already gone back to India. Ida Scudder had been born there. Her father and mother were there now, pouring out their lives in service.

"It is enough," said Ida Scudder as she sat in Northfield with the summons in her hand. She would go, eagerly, gladly, to be with her mother while she was sick, but, when her mother was well, she would no



DR. IDA SCUDDER, VELLORE, INDIA

longer bury herself in India. She would hasten back to America to live her life as other girls were living theirs.

So Ida Scudder took passage for India to see her sick mother—only to see her sick mother. She assured herself and her friends over and over again that there was no danger of her staying in India—the India that had already claimed more than its share of Scudders.

One night she sat in her father's house in India. As the dusk of the twilight was deepening into the darkness of the night a knock sounded at the door. The girl answered its summons. A man stood before her. He was a high-caste Mohammedan, tall, slender, white-robed. He bowed low and spoke.

"My young wife is ill—ill to the death. Our doctors can do nothing for her. Will the gracious lady come to attend her?" Ida Scudder knew naught of medicine.

"My father," she answered eagerly, "is a medical man. He will come to see your wife."

The Mohammedan drew himself up proudly.

"No man has ever looked upon the face of my wife. We are high born. I should rather a thousand times that she should die than that a man should look upon her face."

Silently he turned and went out into the darkness.

Ida Scudder sat down and thought. She was in India now. In India with this pitiful, unpitied child-wife, who might be dying even as she sat and thought of her. How long she sat she knew not. She was startled by a second knock that sounded. Possibly the man had been softened by the sight of the agony of his little wife, and had come for her father. Eagerly she opened the door. It was not the same man who stood there. Possibly it was his messenger.

"My wife,"—began this man, as had the other, "my wife is very sick. She is giving me much trouble. It is a pity that a wife should give her husband so much trouble. After all my pains she may die unless the *mem sahib* comes and heals her."

The girl looked at him hopefully. Surely he could not be as prejudiced as the other one.

"I am not a doctor," she explained. "My father is a medical man. He will——"

The man interrupted her with a proud uplifting of his turbaned head. "I am a high-caste man," he said. "No man dare look upon the face of my wife."

Even as he spoke he turned and disappeared in the darkness.

Ida Scudder's thoughts went with him back to the girl. Perhaps she was only a little girl. So many of them were. Perhaps she was dying even now because no man could help her and there was no woman to help. Something clutched at the heart of the American girl over there in India and choked her throat as she sat helpless and unhelping. It was terrible that two calls should come in such rapid succession on



the same night. As she shuddered at the thought and the misery of it all a third knock sounded. A third man came before her. His voice was almost eager.

"My wife," he said. "She is ill, very ill. They told me I could find help for her here. A wonderful foreign doctor who had done remarkable things." At last there was a call for her father!

"Oh, yes, I will send my father," she answered gladly.

The man involuntarily straightened himself. "Not a man! No man shall look upon the face of my wife. You must come."

In vain did the girl plead that her father would come. Sadly and alone the man departed as had the two other men before him. Ida Scudder sat down again. Were all the suffering child-wives in India calling to her that night? Was one of those endless processions she had read about in missionary magazines actually going to march by her door with unending, maddening continuance?

The night passed on. The day dawned. Ida Scudder walked out into the street. As she passed a gateway she heard wailing and loud lamentation. It chilled her heart. She knew that the life of one of the child-wives had passed with the passing of the day.

She went on. At another house the beating of the musical instruments, the shrieks and the moans, told her that a second little wife was dead.

She would have turned back, sick at heart, but a relentless hand drew her on until she stood before the rude bier bedecked with flowers, which was to carry away the poor little body of the third wife whom the skilled touch of a physician might have healed.

Unspoken accusations sounded in her ears though no voice sounded the words that accused her, "If thou hadst been here, these might not have died."

That fall, among the names of those who entered the Woman's Medical College in Philadelphia, there appeared the name of Ida S. Scudder. She heard the call of the women and children of India; the call of her grandfather's love and of his life; the call of her father's and mother's sacrifice. Above all, she heard a call which came from the lips of a Man Who hung upon a Cross. The print of thorns was upon His brow. Nail wounds were in His hands and His feet, and His side was pierced. The Cross seemed to be transplanted until it stood in India's soil, and the voice of Him upon it said not "Go ye" but "I have died for India. Come follow me."

As she has followed the Cross into India Dr. Ida Scudder has brought blessing and health and life to thousands of India's girls and women. She passes on to the girls and women of America those knocks that are summoning aid in the night. The night is dark in India and we have light. The call comes not from three only but from the three hundred and fifteen millions of India's people. They appeal with an insistent call for some to go and for all to give and to pray.

# Do Missions in China Pay?

## A Testimony to American Missionaries in China

*Mr. Julian Arnold, a Commercial Attaché of the American Embassy in Peking, gives a very forceful and deserved tribute to the American Missionaries*

THE American missionary population in China numbers about two thousand five hundred and represents nearly fifty per cent of the entire foreign Protestant missionary population in this country. In missionary educational and hospital work, American institutions represent probably seventy-five per cent of the work being done by all missionary bodies. More Americans resident in China are engaged in missionary activities than in mercantile pursuits. Thus, in a way, our missionary interests are our predominant interests in China. They probably spend as much as \$2,000,000 a year in China, the bulk of which is sent from the United States.

Does it pay? Yes, and from whatever viewpoint it is considered. Contrary to statements often made in print and in speech, the Chinese do appreciate the labors of the foreign missionaries and do welcome them in their communities. There are instances of opposition on the part of native communities to missionary work in these localities, but this opposition generally gives way under a better knowledge of the work of the societies in these communities. Time generally wears away this opposition, and often societies which at one time met with violent opposition in a community are now warmly supported by the same community. Missionaries are often criticized for living in good foreign houses and for having comforts quite superior to those enjoyed by the Chinese among whom they work. In fact, one will find a missionary in China living as well as foreigners in other walks of life. But, why not? It would be a sad reflection on western civilization if we obligated our missionaries to live in the sordid, unsanitary way in which the mass of Chinese live. It would also reflect sadly on the missionary if he were to come to China from the United States and leave behind him the lessons which our country has to teach in sanitation and cleanliness. As the majority of missionaries live in the interior of China, away from treaty ports, that is, in places where foreign merchants are not by treaty permitted to live, does it not stand to reason that the missionary, in living in western style rather than in Chinese style, incidentally teaches the Chinese among whom he works, to understand the virtues of things western? First toleration, then investigation, and later adoption, is the process of the result of the missionary carrying things western into the interior of China. Our merchants and manufacturers could well afford, as a business proposition, to equip American mission stations in the interior of China with American furnishings. Thus, let the American merchant be the last to criticize adversely the American missionary for carrying American ideas of living and comfort to the interior of China.

No people have done so much to acquaint the English-speaking world with the Chinese people and things Chinese as have British and American missionaries through their books and other publications on China and its people. These missionaries learn the language of the communities in which they reside and come to know the people among whom they work more intimately than do Britishers or Americans in other walks of life in China. As a result they have given to the English-speaking world a flood of knowledge regarding this strange country and its people, which, from a commercial viewpoint, is in itself a very important work.

# BEST METHODS

EDITED BY MISS BELLE M. BRAIN



## BEST METHODS FOR MISSION STUDY

BY MRS. NOBLE C. KING, OAK PARK, CHICAGO, ILLINOIS

Secretary for Missionary Education of the Woman's Presbyterian Board of the Northwest

THE study of the Bible and the study of World Missions are very closely connected. The one is a study of God's vital truth, the principles of salvation, of holy living and of service to our fellow men; the other is a study of these principles at work in the lives of men, saving, transforming and renewing them.

The study of God's Word and God's World Work should go hand in hand. The story of modern missions and the establishment of the Christian Church in every land is in very truth the story of "The New Acts of the Apostles, the continuation of the things which Jesus began to do and to teach." Yet in large measure the Church of to-day accepts only a part of the "Program of God," studying His Word but not the record of His World Work. For this reason the Church is finding it necessary to lay large plans for the missionary education of its members.

The study of the great world fields, of the heroism of those who have not counted their lives dear unto themselves, of the triumphs of the Cross and the trophies won from rocky soil, together with the realization of the fact that God is at work in Oriental and pagan lands to-day no less than in Christendom, gives great stimulus to the Church in the homeland. The benefits to the individual Christian from mission study are likewise many, the most important of all being that it gives a new understanding and conception of God's purpose and the mighty task He has laid upon His Church, and results in a wonderful deepening of spiritual life. The call to heroic service is seen to be not to the missionary alone but to every follower of Christ—that the call to unselfish, sacrificial service is no less to those who

stay at home than to those who go to the mission field.

The fact that the subject of missions is being more widely studied by the Church to-day than ever before in its history, that mission study is being put into every organization of the Church, and that the leadership is so inadequate to the task, makes it important to raise a high standard of missionary education and to give these leaders the very best methods and the best training for their work.

### *Opportune Times for Holding Study Classes*

The time chosen for holding study classes should be a matter of careful consideration. Putting them in at inopportune times has been a prolific cause of failure.

The custom is increasing, not only in Episcopalian churches but also in churches of all denominations, of using the Lenten season for a study class period. The reasons are obvious. Many of the most successful classes have been held during this period set apart for quiet meditation and sacrificial service, the closing session being held before the special meetings of Holy Week begin.

Other favorable times are the autumn, when it is possible to put in a six-weeks' class before Thanksgiving, or immediately after the holidays, when people are through with the Christmas rush.

In many localities the summer months furnish the best time for such courses. For those who do not attend the summer conferences, there is a great opportunity in utilizing the hotel veranda, the woody retreats, the morning hours. Literature is not available in such large

quantities, but the freedom from winter cares gives time for quiet thought and strength for study which make up for whatever lack of material there may be. Some fine classes have been held at summer homes and at summer resorts.\*

### *Types of Mission Study Classes*

In the main there are four types of mission study classes operating in the churches, all seeming to fill a place in the missionary education of the present day. They are as follows:

1. The lecture course based on some study book. These are largely conducted by Women's Interdenominational Missionary Federations in all sections of the country and at the summer schools. In these courses a large amount of subject matter is covered and much inspiration gained. Books are bought and notes are taken. Sometimes discussion is allowed, though not always.

2. The large, extensive class where text-books are purchased by all, topics are assigned and prepared by the members, and a portion of the time is given to discussion. Notable under this type of class is that led each year during Lent by Mrs. Wallace Radcliffe, of the New York Avenue Presbyterian Church, Washington, D. C., with over one hundred women in attendance.

3. The reading circle, where a missionary book (not necessarily a text-book) is read and discussed by a group of persons who for various reasons are unable to undertake preparatory work or who are disinclined to take up regular study. Much is gained, of course, by the mere reading together of the book and the possibilities under a consecrated leadership are very great. Such reading circles often lead into real study classes.

4. The small, intensive class, limited in number, which meets either for the study of a text-book or for a study of the methods of teaching based on a text-book. This is the ideal method. Such

little groups hidden away in somebody's parlor or dining-room, or possibly a conference or church class room, known only to a comparative few—quiet, thoughtful, dead-in-earnest groups facing mighty world problems—are changing the whole attitude of the Church toward the missionary enterprise. Perhaps we may change the tense and say that they *have* already changed the whole attitude of the Church in regard to missions. A few years ago a missionary from India returning for his second furlough was pleased to note how greatly the home church had grown, since his former visit, in intelligence in regard to the work in India. He declared that he could only account for it by the fact that the church had really been studying missions in the then new study class movement.

### *The Ideal Class*

The quality of the work done in mission study is steadily advancing, though even yet the highest type of study class is but little understood. This is evidenced by the number of reports which the writer receives of classes that are still *reciting* their lessons.

In the ideal class recitations, papers and set talks are excluded or used very rarely, and the discussion method, based upon a previous study of the subject by the class as well as the leader, is substituted. It should have one leader for the entire course; weekly meetings which give time for preparation yet without loss of interest between sessions; and questions for discussion of the subject assigned by the leader the week previous. In such classes the leader guides and develops the discussions to definite conclusions which have a real value.

The mission study class is really the only method of missionary education which seeks to assimilate missionary food. When the first mission study text-book, "Via Christi," was issued by the Central Committee for United Study for Foreign Missions, after the Ecumenical Council in 1910, that gifted woman, Miss Abbie Childs, one of the committee, earnestly urged that in the prepara-

\* Winter resorts in Florida and elsewhere also furnish excellent opportunities for holding mission study classes. See the account of a "Tourist Mission Study Class," held in St. Petersburg, Florida, which appeared in the Best Methods Department of THE REVIEW, in May, 1916.—B. M. B.

tion of the committee text-books it should be presupposed that they were to be *studied*. "We collect the food," she said, in effect, "from all over the world. We carefully prepare it, eliminating all waste matter, cook and season it skilfully, serve and garnish it attractively on a convenient table for our readers. But we cannot be expected to *chew* the food for them!"

Where the function of the text-book ends, that of the study class begins. It "*chews the food*"!

How much missionary food we take into our systems through reading, sermons, lectures and programs, yet how little of it we really assimilate! "I remember so little of a chapter when I read it," said a member of a study class recently, "but when I have studied it with the class, it stands out clearly in my mind."

#### *The Ideal Leader*

One of the greatest needs of the rapidly growing study class movement is trained leaders, especially leaders with a spiritual vision. Sometimes we have training without spirituality, and *vice versa*, but for the ideal leader both are needed.

Too often the tone of the class is intellectual rather than spiritual. A class in a suburb of Chicago which recently completed a course in "The Living Christ for Latin America," included in its membership one who had for many years followed the false teachings of Christian Science but had at length been brought out from it into a living faith in Lord Jesus Christ. "I have been in many mission study classes," she said to the leader at the close, "but they have all been largely intellectual studies. This one has shown me the possibilities of revealing, through the study of world-wide missions, the marvelous plan of God for bringing the world to Himself."

Surely we cannot put our intellectual standards too high, but would it be worth while if we should stop there?

#### *How to Get Leaders*

The leader is responsible to a great extent for the spiritual as well as the

intellectual tone of the class. The problem is how to get spiritual leaders who have in addition the trained ability to develop thought in a class session and produce "team work" on the part of the members.

Years ago a leader of a young people's missionary society in Ohio solved the problem in her church. First she prayed for leaders; then she studied the young people, picked out the promising material and trained them to active service in the home church. At the same time she impressed them with her own strong personality. The result was that a very large number of them went forth to fields of service in all parts of the world.

A pastor of an Indiana church is attempting to solve it in a somewhat different way. Being deeply imbued with the missionary spirit and desiring to make a strong missionary impression on his church, he chose four young women of his congregation and sent them last summer to the Lake Geneva Conference of the Missionary Education Movement. They went home filled with new ideas which are no doubt being worked out in that church at the present time. Why did not a hundred other pastors do the same thing?

Pastors and other Christian workers can do a great work in choosing, guiding and praying for their young people, and giving them opportunities of getting the world-wide vision which will count in all their work throughout their whole lives. Are they doing it?

In this day of summer conferences and winter institutes there is abundant opportunity for young lives to come into close touch with great missionaries from the field and great missionary leaders in the homeland. But some one must open up these advantages to them. For this reason every society should pay the expenses of one or more delegates to these gatherings every year. In some societies where the available funds are not sufficient to send more than one delegate, the plan is being tried of paying half the expenses of two, and it seems to work very well.

### *Promoters of Mission Study*

To do its best work every mission study class should have a promoter as well as a leader. The promoter may be an individual or a committee, the duties being the same in either case, i.e., securing the leader; enlisting members for the class; arranging the time and place for the meetings; procuring text-books, maps, charts; assisting in securing books for collateral reading; and seeing that assignments are conveyed to absentees. The promoter should always be included in the membership of the class and should in every possible way stand back of the leader in making the class a success.

A good promoter is sometimes as difficult to find as a good leader and is quite as necessary to the success of the class. To be a good promoter one must have initiative, tact, persistence and enthusiasm, and must be deeply in earnest and impressed with the possibilities of the task. Whenever great success is achieved, either in an individual class or in a campaign, it is safe to say that some strong personality has been behind it.

The task of the promoter, especially along the line of securing members for the class, is often up-hill work. There is so much to be done in the way of overcoming inertia, dislike for study, the "too busy" excuse, and countless other objections, that were it not for the fact that it is worth while to give even one person a new vision of the missionary enterprise and his relation to it, few would be willing to undertake it. Yet it is a task with great possibilities and great rewards.

At Lake Geneva last summer one of the two-hour normal classes culminated in a deep, heart-searching session where many decisions for service were made. "I was simply thrown into this class," said a lady to the writer at the close. "I did not want to come, I was planning to do something else. But how glad I am that somebody, figuratively speaking, threw me in. I shall never forget it. It will influence my whole life and work." Sometimes the promoter must

"throw people into classes" if they are to be gotten at all.

In some churches a promoter is appointed to look after the interests of mission study in all the various organizations of the church. In such cases he (more often she) is usually given the title of "Secretary of Mission Study," and his opportunities are very great. If your church does not include such a promoter among its regular officials, it would be well to appoint one at once.

### *Enlisting Recruits for Mission Study*

In a church in the Middle West which has a very live and energetic promoter of mission study, it was planned to start a campaign with an organization meeting, though it was not so called. It was advertised instead as an informal social missionary gathering with a program and invitation of such attractiveness that a large number were induced to attend.

As Latin America was the subject to be studied in the prospective classes, it was made the topic of the program. Maps of Latin America were drawn from memory and afforded much amusement. Picture posters were displayed showing the superlatives of Latin America—(1) the highest active volcano; (2) the highest waterfall; (3) the highest lake; (4) the largest coffee crop; (5) the largest dairy in the world; (6) the finest emeralds; (7) the richest country in plants, shrubs and trees of commercial worth. Charts were also shown giving the comparative areas of Anglo-Saxon and Latin America, the population, education, etc. Chili sauce was served (brief stories of patriots and missionaries of Chili) and Brazil nuts were cracked (paper cut in the form of a Brazil nut doubled, painted brown and having a quiz question written inside).

At the close of the program, announcement was made of the classes which were to meet for the six successive weeks and enrollments were taken. Almost every one bought a text-book and a large proportion of those present agreed to join one of the classes. Lesson assignments were given out for the first week and

the campaign was launched with great enthusiasm.

### *A Class of Program Makers*

An excellent way to enlist recruits for a study class is to appoint a group of people to some special service and then offer the study class as an opportunity to secure training for that service.

A class in a church in Oak Park, Illinois, which held its sessions last autumn and used "The Living Christ in Latin America" as its text-book, had, as a large part of its membership, women who had been asked to prepare the programs on Latin America for the Woman's Society. They came eager to learn all they could and remained through the entire course, thus getting the background of the entire book rather than of the single chapter each was to take as the basis of her program.

When the class had completed its sessions, these leaders met to plan their programs, each choosing an aim for her chapter, the material which should be used and how to adapt it. One woman announced that, through studying the chapter, "The Heritage of a People," she had herself gained such a deep sympathy for the Latin American people that she wished to make this the aim and appeal of her program.

Some one has said that it is a crime to have stupid programs when there is so much fascinating material to make them interesting. A sure way to make them helpful and attractive is to precede them with a study class.

### *Chicago's Mission Study Drive*

Last year a very successful campaign known as a "Mission Study Drive" was carried to a successful completion in Chicago among the young people of the city and suburbs under the auspices of the Chicago Christian Endeavor Union.

The promoting for this drive was done by a strong committee with Mr. Charles E. McBurney, missionary superintendent of the Chicago C. E. Union, as chairman. Even the smallest details of it were planned long in advance, sub-committees on text-books, leaders, meeting places, etc., being appointed to carry

out the plans of the general committee. The goal was at least one mission study class in every church in Greater Chicago in which there is a Christian Endeavor Society.

The month of January, 1916, was devoted to publicity and at the close of the month the drive was formally initiated by a series of parlor conferences, one in each of the eleven districts of the Union. The presidents and missionary chairmen of the local societies were invited to these conferences, the plans were laid before them, their interest was aroused and their co-operation secured. Returning to their home churches, they enlisted their own local workers, and chose their leaders without delay.

The next step was a series of Normal Classes for the training of the leaders chosen by the various societies. There were five of these classes and during the first three weeks of February they met simultaneously in the loop district (the heart of the city) for two sessions each week, the place of meeting the offices of one of the Mission Boards having headquarters in Chicago. At the beginning all the classes united for a brief meeting at which plans were outlined and thoroughly explained. Then the various classes retired to smaller offices for their own class sessions. The text-books used were "The Rising Church in Non-Christian Lands," "Comrades in Service," and "Around the World with Jack and Janet," and the leaders were the very best that could be secured in the city of Chicago.

Following the completion of the normal work came the organization of the local classes, and by the end of March every society enlisted in the campaign had a class studying missions. Close watch was kept on all classes and the final count showed the number to be 130 classes. This year will probably see even greater results, for plans on a much larger scale have already been laid.

### *A Two-Section Study Class*

A recent letter from a worker in Oquaka, Illinois, tells of something new in mission study. The Woman's Society of thirty-two members has been divided

by the president into two sections, each with its own leader. The two sections or classes meet separately for study. Then the whole society comes together again and the two sides are tested by a set of previously prepared questions after the order of an old-fashioned spelling-match. There is also a system of credits. Each side is given one credit for each member in attendance and ten credits for each new member secured for the society as a whole.

"Instead of a drowsy, comatose organization," says this worker from Oquaka, "we now have a lively crowd of women who are actually learning many facts concerning missions, and their interest will surely be awakened when they understand the work."

### *Things a Leader Ought to Know*

**How to Begin.**—When a leader begins his preparation for teaching a text-book, he should, first of all, read it entirely through, making comments, noting down impressions, questions, lessons, etc., as he reads.

**How to Outline the Chapters.**—Before teaching each chapter, the leader should make an outline of it, working it over and over until he is satisfied that it is clear, concise and comprehensive. This is necessary to give him the mastery of its entire contents so essential to success.

**How to Select an Aim.**—The leader should have a dominating purpose for the entire course; he should also make preparation for each session with a special aim in view. "What do I wish to impress upon the minds and hearts of these wide-awake, ready-to-listen, open-hearted young people through the presentation of this chapter? How shall I make the best use of my one-hour opportunity with them?" These questions should ever be uppermost in his mind.

**How to Adapt the Text-book.**—The leader should select from each chapter as he studies it as much as can be profitably used in the time allotted to the class session. If but a portion can be well covered it should be chosen with a view to the course as a whole and with special reference to the needs of those compos-

ing the class. Almost all text-books require adaptation, additions or subtractions being made with the viewpoint of the class always in mind.

**How to Make Assignments.**—An assigned lesson should consist of from three to five questions. Before assigning them to members of the class care should be taken that they are clearly stated, that they cover the material and assist in the realization of the chosen aim.

**How to Make Use of Assignments.**—In the average class, the leader calls on those to whom topics were assigned, at appropriate times during the class session. Is there not a hint of a better way in the following incident? In a class recently conducted on Latin America, the leader *privately* asked Mrs. J—— to look up the life of the great educator, Sarmiento, and give it in about three minutes at the next session of the class. Then at the class hour, when the discussion turned upon educational progress in Argentina, Mrs. J—— watched her opportunity and at an opportune moment presented her information without being called upon. It caused no break in the discussion, and was a distinct contribution. The fact that it had been pre-arranged and was not spontaneous was not discovered by the class. This is ideal where the discussion method is used.

**How to Make a Teaching Outline.**—After the leader has mastered the contents of the chapter to be taught, chosen an aim and assigned questions and special topics, then a teaching outline should be drawn up, based on the above. Sub-questions should be carefully noted which will develop the thought of the lesson and lead out the members of the class to earnest thinking and self-expression, and to definite impressions and conclusions.

**How to Use Prayer and the Scriptures.**—There is no question as to the advantage of the use of prayer and the Scriptures in the opening and closing devotional services of any religious gathering. They lead our thoughts Godward at the beginning and tie up impressions at the close. But there is another use of both possible in a study class which counts for even more. The discussion



of the great world problems and questions, viewed from the religious standpoint, again and again throws us back upon the actual truth of God's Word as we realize our own inability to solve these mighty problems. When hearts and minds are thus quickened, the Scriptures take special hold, and the use of them becomes wonderfully fruitful and convincing. And prayer—when hearts are powerfully stirred by some great truth, there is nothing one wants to do but pray, and timid souls are encouraged to voice their petitions audibly before others for the first time. In the ideal class the writer would eliminate all *perfunctory* use of the Scriptures and prayer, but seize upon every opportunity for the use of both in the most effective manner.

**Expecting Results.**—Leaders should not only *attempt* to reach a high standard of teaching, but they should *expect* definite results from their work. The following suggestive "Things To Do" is being put in the hands of all Presbyterian class members following the study of Latin-America. It is condensed and adapted from a leaflet by Mr. B. Carter Milliken, Educational Secretary of the Presbyterian Board of Foreign Missions, and can easily be adapted to other text-books. The leaflet is published by the Presbyterian Board of Foreign Missions, 156 Fifth Avenue, and in its complete form will be found excellent for distribution.

*For Members of Classes Studying Latin America*

1. Begin at once to pass on any information you have gained.
2. Endeavor to have the text-book, "The Living Christ for Latin America," placed in every home in your church.
3. Ask your pastor to preach a series of sermons on Latin America.
4. Keep the subject of Latin America before your church by means of posters, charts, maps, mottoes and a bulletin board with items of current news.
5. Urge your Sunday-school superintendent to take up the subject of missions in Latin America in the Sunday-school.
6. Arrange for the presentation of the special stereopticon lectures on Latin America prepared by the Board of Foreign Missions.
7. Promote the formation of other classes or groups for the study of Latin America.
8. Prepare to lead such a group yourself.
9. Increase your gifts to foreign missions as much as possible.
10. If there are those among your acquaintances who do not give because they do not know of the opportunities for investment, try to give them the facts and secure gifts from them.
11. Practice prayer yourself and promote it in your church. Ask your pastor and Sunday-school superintendent to arrange for definite prayer for Latin America from the pulpit and the Sunday-school platform.
12. Bring the call for personal service on the mission field to the attention of your young people.

**DETERMINE** what you can do, and straightway do it. To receive an impression and not act on it, to see a vision and be disobedient to it—these tend to harden one's spiritual sensibilities and retard one's development.

To see the vision and to follow it means enlargement of LIFE. There is great joy in MAXIMUM SERVICE.

**DO IT NOW.**

**TWO RESULTS OF MISSION STUDY**

1. It brings the student into closer and truer relationship with God in Christ and with his fellow men.

2. It releases power in the form of gifts, prayer, personal service and consecration of life—the means God uses to win the world to Himself.

**DO YOU DESIRE SUCH RESULTS IN YOUR CHURCH?**

**THEN GIVE THIS METHOD A TRIAL**

B. CARTER MILLIKEN

# Woman's Federation Bulletin

EDITED BY MRS. HENRY W. PEABODY, BEVERLEY, MASS.

## A WOMAN'S CLEARING HOUSE

BY MRS. WILLIAM H. FARMER, MONTCLAIR, N. J.

THE Federation of Woman's Boards of Foreign Missions of North America ought to be a great and efficient clearing-house for woman's foreign mission work. Progressive ideas and ideals should circulate like bills and checks. The interchange of methods, the strengthening of prayer life, the enthusiasm of united effort among women of different Boards should offer *new life* to all churches. And are not vitality and responsibility pressing needs to-day?

To become a member of the Federation each denomination pays a fee based upon its annual income for foreign missions, and its voting power, expressed by delegates sent to the annual meeting in January, is in like proportion. From so broad a constituency as all North America, speakers and expert leaders of the highest ability can be secured. Through the wise counsels of those whose practical experience has been long and varied, there will surely be found a solution for many a vexing problem, and discussion frank and luminous may be anticipated.

The special fields of Federation work are clearly shown in the standing committees. These include methods of work among women, young people and children, plans for increasing interest in the mission enterprise, with follow-up work and publicity; foreign mission propaganda in schools and colleges; investigation of summer schools and conferences; and publication work which is delegated to the Central Committee on the United Study of Foreign Missions. Home Base work is the concern of these committees, but the Federation is also interested in local federations that are springing up rapidly. Helpful emphasis is laid on the Day of Prayer, mission study in groups large or small, and interdenominational fellowship.

On the foreign field the Federation plans Christian literature for women and children of non-Christian lands, and gathers information in regard to such interdenominational institutions as the new Union Woman's College at Madras, India; the new medical school in Vellore, India; Ginling College in China, and the hoped-for women's college in Tokyo.

Each Board belonging to the Federation is asked to appoint one woman, preferably an officer, who shall be the means of communication between the Executive Committee and her own Board. She is to be known as a "Federation Representative," and will be promptly notified of all action taken by the Executive Committee.

One does not need prophetic vision to grasp the possible importance of such an organization as this. Simple in form, democratic in spirit, effective in publicity, wise in counsel, may the Federation minister to the deepest needs and the highest aims of every Christian church of North America.

### UNITED STUDY BOOKS FOR 1917-1918

A REAL treat is in store for students of missions in two remarkable books to be published this month. About four years ago the Central Committee on the United Study of Foreign Missions secured Miss Jean Kenyon Mackenzie, a missionary of the Presbyterian Board, in Kamerun, Africa, to write a study book. The general topic assigned was: "The Approach of the Gospel to Primitive Peoples." The new book, "An African Trail," is the result.

Miss Mackenzie is known not only as a missionary, but as the author of notable letters which appeared in *The Atlantic Monthly* in 1915, under the title, "Black Sheep." The response to

these letters, later issued in book form, led the editors of *The Atlantic Monthly* to seek permission from the Central Committee to publish two chapters of the coming text-book in their magazine. These chapters appeared in the November and December numbers of *The Atlantic*. The entire book of six chapters carries out the promise of this foretaste.

Miss Mackenzie's fitness for writing the book is based on her first-hand knowledge of the field, her charming literary style, which has passed the highest test of American literature, and her rare psychological insight, strengthened by training of the highest order. We quote Miss Mackenzie's own words in the opening paragraph of her book:

"This is a book about a neighborhood—a neighborhood like many others in the forests of equatorial Africa. It is a book about a tribe, one like many others of the tribes of the Bantu people of Africa. It is a book about an adventure—an African adventure which repeats itself wherever the Word of God makes entrance into a neighborhood of those forests and addresses itself to those tribes. This is not a book of ethnology, or anthropology, or zoology, or geography, though in our neighborhood and in our tribe there is rich quarry for such effort. Neither is it a book of missionary history or biography, though we have been not without honor in our corps and history. This book is an account of the impact of the Word of God, in a Bantu dialect, upon the hearts of some of the tribes of the Bantu."\*

The chapter headings are as follows:

- Chapter I. The White Man in Africa.
- Chapter II. The Bulu.
- Chapter III. The Bulu and God.
- Chapter IV. The Ten Tyings.
- Chapter V. The New Tribe.
- Chapter VI. The New Custom.

#### The Junior Book for 1917-1918

THE book for Juniors, entitled "African Adventurers," was also written by Miss Mackenzie and is a stroke of

\* The book contains 16 half-tone illustrations. It may be ordered from Woman's Boards of Missions.

Price, 30 cents in paper, postage to be added; 50 cents in cloth, postage 8 cents.

genius. In the story of two African boys she introduces local color, thrills of adventure and a background of missionary motive and achievement. It is a story of equal interest for girls. Little Asala is as great an adventurer as her brothers. It is a story, and we all love stories. It is a story of heroes, and boys and girls delight in the heroic. It is far more than a study book, and because we believe it will take a place among the classics for young people, the usual questions and helps for a text-book are not included but will be provided elsewhere. The young reader may start on his adventure with these two real boys in Africa unimpeded by the thought of study, or tests, or moral lessons. Try it on any boy or girl of any age who can read, and note the result. The book is delightfully illustrated with sixteen half-tone cuts from photographs furnished by the author.

The chapter headings are as follows:

- Chapter I. The Family of Akulu Mejo.
- Chapter II. White Men and Their Adventures.
- Chapter III. Assam tells more about Livingstone.
- Chapter IV. An Adventure with Dwarfs.
- Chapter V. Adventures of Assam and Mejo.
- Chapter VI. The Return of the Adventurers.

Both books will be published March 1st, in ample time for leaders to prepare programs for the coming year and for summer school lecturers to arrange their notes.\*

All boards are urged by Miss Mackenzie to provide supplementary material on their own missions in Africa.

#### WOMAN'S CHRISTIAN COLLEGE, MADRAS

THE cheery little magazine of the new college for women in India is called *The Sun Flower*. The second number includes many interesting features. The frontispiece gives two charming views of the new building given by the Woman's American Baptist Foreign Mission Society from the legacy by

\* Price of Junior book of 120 pages, paper covers, 30 cents, postpaid; cloth covers, 50 cents, postpaid. Order from your Board.

Laura Spelman Rockefeller. These imposing buildings, which we hope to show readers of *THE REVIEW* in a later issue, are set in a compound of ten acres on the banks of the river. The building has had a notable history. Since its erection, prior to 1798, it has been the home of famous Englishmen and Indians. The residents have included one notorious character, a native ruler who attempted the murder of an English official. He has left as his memorial on the college grounds a little stone house which his monkeys occupied.

The following bit of description from the college magazine gives an idea of the location and color, and hints at some further needs of the college:

"Nungambaukam is a quiet residential quarter with shady roads between gardens and estates. You enter our premises by a white gate—with its sign, 'Women's Christian College'—and a bamboo-bordered driveway which reveals nothing until it bends to the left. From that bend you can take in the whole contour of the place at one sweeping glance. Three white buildings stand in the midst of green lawns, and trees, and shrubbery, and all the vivid coloring of blossom-time—purple bougainvillea, pink antigonon and cassia, yellow portia and acacia, and scarlet flame of the forest. The small two-story house on the left is the bungalow, where twenty-five of the students and two of the staff have their rooms. But your eye will be caught first by the main building—a high, imposing mansion at the head of the driveway, with a scarlet tree shading its white pillared porch. The building is shaped like a T, with the stem toward the river bank at the rear. This portion of the building contains the large dining hall downstairs, and the library above it, both surrounded by semi-circular verandas that overlook the river. The front part of the house contains the office, staff sitting-room, central staircase, large airy class-rooms, rooms for five of the staff, and a third-story sleeping room, now occupied by nine students. The charm of the house is its residential, rather than institutional, appearance.

"At one side of the big house is a small, oblong building which has been transformed from a storeroom into a peaceful little chapel, where we meet twice a day for prayers. Behind the chapel are the kitchens and out-houses and one more small building known as the Enclosure, which contains eight or nine student rooms, built round an open courtyard in the form of a real Indian house.

"The grounds contain two tennis courts, two badminton courts, and ample room for other games, even though we should lay out several more flower beds. We are gradually acquiring plants in pots, without which a house and compound in India look very bare. Where the ample stables of Doveton House now stand, we hope to erect, in the near future, a hall of residence, which will increase our very limited accommodation for staff and students and enable us to use more rooms in the main building for classes. We need this new hall very much and are waiting only for the necessary lakh of rupees which will make it possible. Our ten acres of land offer us considerable room for expansion, and if the college continues to grow at its present rate, expansion will be the next great problem which we must face, for our present buildings are filled to overflowing."

Miss Macdougall, the president of the college, writes in her last letter of the arrival of the new American members of the faculty, Miss Edith Coon, M.A., formerly of the faculty of Mt. Holyoke College, Massachusetts, and Miss Mabel Dibell, of Western College, Oxford, Ohio.

We quote from Miss Macdougall's letter the very pleasant words concerning our American representatives:

"I should like you to understand how very much we appreciate your choice of Miss Coon and Miss Dibell for us. They both seem part of us already. When Miss Coon, after a fortnight in college, went away to begin her travels by visiting Madanapalle, we felt a real blank. She will be a most valuable addition to our little band of professors. Her sweet, gentle ways attracted the

students from the very first. We all look forward to January, when she will take up her abode permanently with us. Meantime we are planning for her to see Travancore, Vellore, Nellore, Madura, Palamcotta and perhaps Guntur also. Every mission has been inviting her.

"Miss Dibell is now hard at work with science students and seems very happy and content. We like her very much indeed. She has taken charge of the athletics of the college. That will bring her into pleasant relations with all the students. We have 75 students now, of whom 9 are Hindus."

#### FOREIGN NOTES

##### Ginling College

**MISS NAROLA RIVENBURG**, B.A., B.D., graduate of Vassar College and Hartford Theological School, has arrived in Nanking, China, and received a hearty welcome from the college and its president, Mrs. Thurston. The students have nearly doubled this year in numbers and the prospect for Ginling College is exceedingly bright.

Miss Frederica Mead, whose interesting article on Ginling College appears in this number of *THE REVIEW*, a member of the faculty and a graduate of Smith College, is now at home for a year of study in Teachers' College, New York. Smith College students have recently signified their deep interest in Ginling College by offering to be responsible for one of the departments in the college.

##### Miss Bonnell, of Shanghai

**THOSE** who read in *THE REVIEW* recently the most interesting account of the "Door of Hope" in Shanghai will grieve to hear of the death of the founder of this work, Miss Cornelia Bonnell. This brave Vassar girl went out to China as a teacher, since no board felt willing to invest in a representative with such frail health. After a few years of secular teaching, Miss Bonnell was convinced that her work lay with the unfortunate girls who are bought and sold in that infamous quarter of Shanghai known as "Foochow Road."

Those who have looked into the horror of darkness represented by this place can appreciate in some slight degree what has been accomplished by the sacrifice of this noble life.

The little group of women whom Miss Bonnell gathered about her have shared in her work of faith and have helped to rescue thousands of girls. One of the last appeals was for a building in which to segregate those who were afflicted with tuberculosis.

The Industrial Department of the school has provided a part of the support, and free-will offerings from residents in China and friends in America have supplemented the work of the girls.

#### WOMEN, MISSIONS AND PEACE

By the Rev. Sidney L. Gulick, D.D.

**H**AS not the time come for every church to establish a Committee on World Problems and to introduce into all its groups at some suitable time the study of the methods and responsibilities for establishing World Righteousness and World Peace? No new organization is proposed and no new meetings.

The World's Alliance for Promoting International Friendship through the Churches and the Federal Council of the Churches of Christ in America invite the co-operation of each church by the appointment of such a committee.

Christian women have their peculiar responsibilities in these matters. They train the children in the home, in the schools and in the Sunday-schools. They look upon international problems and policies with interests less warped than men by ambition for great financial gains, commercial conquests and national glory. The disasters and calamities of war fall most heavily upon them. Through their Missionary Societies, Women's Clubs and Chautauqua Courses they are organized for study and for work as are no other groups in the country. They, therefore, should bend their energies to the study of these questions and to the development of intelligent convictions and sane methods for the establishment of international righteousness and good will.

# SEED THOUGHTS FOR MISSIONARY ADDRESSES

BY REV. JAMES M. GRAY, D.D., CHICAGO, ILLINOIS,  
Dean of the Moody Bible Institute

## A SERMON OUTLINE

### Missionary Motives

1. Obedience to the Divine command.
2. Sympathy for our fellow-men.
3. Reward of service.

The foundation for the second point lies in man's lost condition (Romans, Chapter i. 18 to iii. 20). The following is a suggested outline of this inspired Classic:

In the previous verses we learn that man becomes righteous before God only on receiving by faith a righteousness through Christ. At verse 18 we begin to see what man's condition is which makes this a necessity.

(a) A Divine declaration about sin (i. 18-21).

Men hold down the Truth by their unrighteousness. It does not get a chance to be known because of this (18).

God's eternal power and Godhead might thus be known by the facts of creation, so that men are without excuse (20).

Man is fallen from God through his own ingratitude and conceited reasonings. It is a moral rather than an intellectual fall, for his foolish or senseless heart is darkened (21).

(b) A revelation of its punitive and degenerative effects (22-23).

At once sin becomes punitive and degenerative (22-25).

Note that the awful indictment against the Gentile world is corroborated by the Greek and Latin classics.

(c) Instruction as to the universality of sin (ii. 1 to iii. 20).

Even philosophers and moralizers were no better than the common people (1-3).

God is no respecter of persons, as between Gentiles and Jews (6-11).

The Gentiles did not possess the Old

Testament, but are judged by the law written on their hearts (12-16).

The Jew had the Old Testament, and while equally sinful with the Gentile, was trusting in the letter of the law while violating its commands (17-20).

The Jew is morally no better than the Gentile (iii. 10-18).

Therefore, the boasting of the Jew is stopped, and all the world has become guilty before God (19).

On the ground of works no man can be accounted righteous before God (20).

This condition of the world stirs our deepest pity, and lays upon us an obligation to hasten the proclamation of the remedy! Compare the cause of appeals for war relief with the destiny of a lost soul! Note the call to do all that lies in our power by prayer, by word of mouth, by giving, and in every other way, to turn men "from darkness unto light and from the power of Satan unto God" (Acts xxvi. 18).

## FACTS FROM THE FIELD

### Hunger for the Word

THE following is taken from some recent correspondence of Mr. Gordon Robertson, who represents the Africa Inland Mission in Mahagi Centre, Congo Belge, Africa:

"Now that I have a grip of the language I am going out every second day to villages preaching the Gospel. We have a regular service every morning at seven o'clock, with an average attendance of 160. Then various classes during the week, with an attendance of from ten to thirty.

"It seems so strange at first, when they gather round sitting on the grass, and then, after the message has been given, they will not move but want it given all over again! I never saw a people so hungry for the Word of God.

"There are some bright Christians among them. Last week one boy said he wanted to talk to the people, and then gave them a good Gospel message. Also he gave two weeks' wages to God and without money being mentioned. How the work of God would prosper if those who are more enlightened had something of his spirit!

#### The Great Need

"The chief was very much against my coming here, as he thinks all the heathen practices will have to be given up. He said, 'You have come to make us have only one wife, we want ten; you have come to make us stop dancing and stop drinking beer.' I told him I had come with but one purpose, and that was to tell him and his people about the Lord Jesus. He asked me what I would do if the people still went on with their sins and their shame, and I told him I would still tell them of the Lord Jesus. He thought this was very strange.

#### The Call of Africa

"There is work for one hundred persons near here. People send word imploring us to come and start schools and meetings. They also come long distances to hear the Word of God. My tent is on a big hill, from where I have a view of fifty miles—west, south and northwest—over a beautiful territory teeming with people who have never heard the name of Christ. A few nights ago I was telling my boys there were thousands of people in my country who knew Him; and when they were at prayer a little later they asked God to send more of the white people to tell them about Jesus."

#### MISSIONARY AMMUNITION

*Selections from a pamphlet prepared by a Committee of the Foreign Missions Conference exclusively for pastors. This may be secured by clergymen from their Foreign Mission Board.*

#### THE SANCTUARY OF MISSIONS

Saviour, sprinkle many nations;  
Fruitful let thy sorrows be;  
By thy pains and consolations  
Draw the Gentile unto thee!

Of thy cross the wondrous story,  
Be it to the nations told;  
Let them see thee in thy glory  
And thy mercy manifold.

—*Arthur Cleveland Coxe.*

I feel sure that, as long as we look on prayer chiefly as the means of maintaining our own Christian life, we shall not know fully what it is meant to be. But when we learn to regard it as the highest part of the work entrusted to us, the root and strength of all other work, we shall see that there is nothing we so need to study and practice as the art of praying aright. . . . It is only when the church gives herself up to this holy work of intercession that we can expect the power of Christ to manifest itself in her behalf. . . . With disciples full of faith in Himself, and bold in prayer to ask great things, Christ can conquer the world. "Lord, teach us to pray."—*Andrew Murray.*

#### Let Us Give Thanks,

For the influence and power of  
the missionary appeal:

*Thanks be to thee, O Lord our God,  
for the high privilege of telling all men  
the story of thy love. Thou who hast  
set us on our journey bring us, we pray  
thee, to our goal and use us always for  
thy glory.*

#### For the heroes of missions:

*For the splendid zeal and courage of  
all those who in the past have witnessed  
for thee among the nations of the earth,  
we bless and praise thy holy name!*

For the gifts made by the church for the  
extension of thy kingdom:

*O God of the endless years, make our  
little day fruitful for thee!*

For the self-sacrifice of our doctors and  
nurses in the mission field:

*Thou who didst heal the sick, bless  
and support those who heal in thy name:  
Let Us Pray,*

For the growth of the missionary  
ideal among ministers:

*O Lord, who hast called thy servants  
to speak in thy name, make us instant in  
prayer and effort for the furtherance of  
thy world-wide kingdom.*

# NEWS FROM MANY LANDS



## THE CHINESE REPUBLIC

### A Profitable Investment

**A**N annual gift of \$1,000 enabled the Shansi mission of the American Board to open up new work in the remote province of Shensi lying to the west. Here was a district the size of Massachusetts, with ten walled cities, teeming with population, and with stretches of rich agricultural land reaching to the great wall of China, utterly untouched by the Gospel. By means of this one gift, Mr. W. O. Pye, the missionary in charge, has been able to place ten native pastors in as many cities. The first reports are full of encouragement. Mr. Pye has recently inspected the work and finds that already 267 converts have been made and that at several centers churches may soon be organized. On this trip he opened six new preaching places. The people, who had not even heard there was a Christ, are keenly interested in the Gospel story, and, unless signs fail, the Shensi work will be assuming large proportions in a few years. Mr. Pye is bringing the new converts in groups of 80 to the city of Liu-lin-chen for special instruction in Christianity. The course lasts about two months and will help anchor the converts in the new faith.

### Chinese Attack Immorality

**I**NVITATIONS have been issued by the Reform Society of Peking to all Chinese who are willing to give up vice to join the organization. The 10,000 members of the society have pledged themselves to abstain from plural marriages, gambling and impurity. The organization is headed by Honorable Yung Tao, who became a church member in May, and who, it will be remembered, gave away 10,000 New Testaments before that time, and prominent among the members is C. T. Wang, until recently a high official in the government. Members of an advisory committee include Paul Reinsch, the American minister, and Rev. Chauncey Goodrich.

## Home Mission Work in China

**T**HE eleven Protestant Episcopal missionary dioceses in China (seven English, three American and one Canadian) are bound together in the Chung Hua Sheng Kung Hui, with its synod, its forty thousand baptized, its self-supporting parishes, its native clergy and its organized Sunday-schools. Small as yet, compared with the teeming millions of China, it is nevertheless an earnest of the great things which are to come.

The first act of this synod after it met, fully organized, in 1915, was to constitute itself as the Board of Missions of the Church and to appoint an Executive Committee instructed to prosecute plans for a new mission, to be conducted by Chinese churchmen in some part of China hitherto untouched, with the hope that at once or later a new diocese might be formed there under a Chinese bishop.

The Executive Committee has chosen a remote part of the jurisdiction of the Bishop in North China, 600 miles southwest of Peking, to center round Si-An-Fu, the capital of the Province of Shensi. The two Chinese clergy who have been selected to start the mission, both graduates of St. John's University, Shanghai, were expected to arrive at their post in September last. The entire expense of this work is being borne by Chinese Christians.

### A Chinese Moslem Converted

**A** MOHAMMEDAN young man, Mr. Gin Liang Foo, who was a patient in the hospital in Tsinanfu, has accepted Christ and been baptized. Rev. W. P. Pailing writes of him: "Some of my happiest hours in China have been spent by the bedside of this delightful young fellow; but Mr. Gin, having found Christ for himself, like Andrew of old, feels constrained to go and seek his brother, too. He has persuaded his mother, brother, and two sisters (his father is dead) to examine the 'doctrine' for themselves, and he informed me some time ago that they, too, are becoming



interested, for they have seen the great change Christ has produced in him. On many occasions when I have entered the wards, I have found that he has walked with the aid of his crutches to the bedside of some fellow-patient and there occupied himself in teaching him a hymn, reading some passage from the gospels, or talking to him of Christ; while on one occasion, when a student failed to turn up to take the ward service, rather than have no service in the ward that night, Mr. Gin himself sat on the table to conduct the service, and, I afterwards heard, gave quite a good talk on one of the parables. On Christmas Day, as I sat beside his bed during service, it made one's soul thrill as one listened to this man singing the Christmas hymns from the very depth of his heart, and eagerly drinking in the Christmas message."

#### **Christian Work for Chinese Boys**

**T**IENTSIN as a field for extensive boys' work is most alluring," writes Mr. R. M. Hershey, secretary of the Young Men's Christian Association in that city. "In the year and a half since the boys' department was organized over 400 boys have joined as paying members and over 200 are daily using the privileges. Under the leadership of a thoroughly wide-awake departmental committee these members are being organized into various groups where they will find opportunity for service and development of Christian character.

"About 300 of the boy members are in educational classes. Already five Bible study and social groups have been organized. The Sunday Meeting Club has been one of the most successful features, the aim being to secure the attendance of a definite group regularly. This attendance has been as high as 200 of the same boys coming throughout a month. With 10,000 boys in the grade schools and the old family unable to furnish the desired ideals and training, with educational problems incident to starting a new system, these potential home builders await the service and help which the Association can render, provided adequate leadership in staff and equipment can be secured."

#### **Foot-Binding Still Common**

**B**ECAUSE certain of the more advanced Chinese women have unbound their feet, there seems to be a wide-spread impression in America that foot-binding is a thing of the past. Listen to the recent testimony of a young woman missionary in Tsingtau:

"I have itinerated all these years, through hundreds of villages, and never yet have seen a heathen woman with unbound feet, and what is significant to me now, as a student of the social conditions in China, is to see everywhere no heathen little girls with unbound feet, that is, none who have come to the age of foot-binding. Nor have I seen any Christian women as old as I am with feet unbound; though, of course, usually Christian school girls, ranging below my age, have unbound feet. Of course, many Christian women older than I have unbound their feet as much as they dare. I cannot tell you how interesting every phase of the Chinese life is to me, and as I purposely walk, eat and sleep with the Chinese, what they reveal in confidence of Chinese conditions, heathen and Christian, as we are counselling together, discussing the country's conditions, the status of the Church and the problems of each home to which we go, with reflections on it after leaving, and the comments they make on the heathenism bristling everywhere along the road, are simply wonderful."

#### **Valuable Additions to Church**

**T**WO members of a group admitted to the church in Changsha were a captain in the revolutionary army and an ex-member of the provincial parliament. Rev. Walworth Tyng writes of these men: "The captain is a fine, upstanding man and an earnest Christian. He tells us he became interested through one of his privates, who was treated in our hospital service during the revolution. The member of parliament we prize as a very unusual man. He is a man of means and of education, including three years in Japan, and above all of kind heart and most winning personality. He is a real progressive. For, though the wealthy here are given to

plural marriages, not so his clan. Three generations, embracing seventy members, have had no secondary wives. He himself decided ten years ago to give his daughters an equal inheritance with his sons (they usually get nothing), and, against the opposition of his immediate relatives, refused to bind their feet. 'In ten years,' he said, 'we shall see an end of foot-binding.' This gentleman's wife and eldest son were received as catechumens along with him. The son had been in our boarding school for a year."

#### JAPAN—CHOSEN

##### A Japanese Bishop Proposed

IN 1907 the American House of Bishops of the Protestant Episcopal Church adopted a series of resolutions, containing the conditions on which it would consent to the consecration of a native bishop for the Church in Japan. These conditions have apparently been complied with, so that the following resolution was carried at the recent General Convention in St. Louis:

"*Resolved*, That the House of Bishops recognizes, with gratitude to God, the progress of the Gospel in the Empire of Japan whereby, through the efforts of the missionaries of this Church, of the Church of England, and of the Church of England in Canada, a Japanese Church has been established under the title of the 'Nippon Sei Kokwai,' and records its conviction that the said Nippon Sei Kokwai is competent to proceed to the election, whenever it deems it advisable, of a Japanese Bishop, in accordance with the provisions of its Constitution and Canons, and that the Bishops of said Church will be justified in proceeding to the consecration of said Bishop when he shall be duly elected and confirmed."

##### What Won the Policeman

IT is the witness of the life, rather than of words, that makes the deepest impression on non-Christian people. This is shown by a Japanese chief of police who recently told the steps which had led up to his conversion.

About sixteen years ago, when a thief, who had broken into a mission-

ary's house, was arrested and put in jail, the latter, hearing of it, went to see him, and offered to help his family, if he had any dependent on him, while he was in prison. This was the first thing that impressed him favorably toward Christianity. Then there was among the Christians a policeman, lower in rank than himself, but bold and fearless even when derided. This Christian's character and courage greatly impressed him. When suffering serious eye-trouble and threatened with blindness, the Christian doctor, an eye-specialist, was so kind and comforted him with so many Bible verses, that he was again deeply impressed. The fourth step was the careful instruction of the pastor. During this period, while chief of police in another town, he permitted the holding of a class for the regular study of English and the Bible in the police headquarters, though himself at that time only favorably disposed toward Christianity, and not all recognizing its truth as the only religion.

##### A Japanese Salvationist

THE recently deceased wife of Colonel Yamamuro of the Salvation Army became a Christian while studying at the Women's College in Tokyo. Shortly after, she was brought into contact with Salvation Army lasses from England, volunteered to help them in the language, and ultimately was drawn into Army service. She was the manager of the first Army Rescue Home in Japan for women and often faced angry mobs, seething about the house, when some girl had escaped the clutches of the nether world. Later she was the mother of a large family and the helpmate of her eloquent, able, and devoted husband. She displayed many of the characteristics of the English mother of the Salvation Army, Catherine Booth. How esteemed she and her work were can be inferred from the fact that to her funeral came more than twenty members of Parliament, forty professors of universities and colleges, many leaders in the commercial life of Japan, and various members of the nobility. The Marquis Okuma, the late Premier of Japan, sent his personal representative. Mrs. Yama-

muro's dying words were, "True happiness is by the side of the Cross of Jesus."  
—*Record of Christian Work.*

#### Korean Christian Literature

ONE of the enterprises which claimed the attention of the late Dr. H. G. Underwood was an effort to provide adequate Christian literature for the Christians of Korea.

There is now not a single Bible dictionary or concordance, hardly a single commentary on the Scriptures, no Christian biographies excepting those of Luther and Wesley, and very few devotional books. In fine, the splendid evangelistic character and activities of the Church in Korea are handicapped by the lack of Christian books.

Just before he died, Dr. Underwood communicated to H. B. Hulbert, who lived in Korea for twenty-three years, the fact that the united missionary body of Korea had made a special request that Mr. Hulbert act as the field agent in this country for the Korean Religious Book and Tract Society, for the purpose of putting that society on a firm basis. Dr. Underwood gave the last ounce of his power to planning for this pressing need of the Korean church and laid it upon the hearts and consciences of the Christians of America to stand loyally behind the organization.

Besides a fund for the printing and distribution of the literature, the society needs adequate quarters in the city of Seoul. A fine site has been secured in the very heart of the city, and \$25,000 is needed to build a fireproof edifice for a depository and distribution center for the books. The work has the whole-hearted endorsement of the mission boards affected.

#### A Korean Evangelist

OF good family, Mr. Kim Sung Won is rough and plain of speech, ugly in appearance, yet a man of ability and an interesting speaker. No one but he could have cared for the mountainous territory that he traverses with so much fidelity. Strong physically, he has

crossed rough mountain passes, walking from fifteen to thirty miles per day in heat or cold to preach the unsearchable riches of Christ. For seven years he has lived in this field, enduring great hardship, passing through spiritual crises successfully, and winning the affections of his people. With an insufficient salary, his property has all gone into his living, and he has suffered many privations for the faith. For four years now he has spent about three and one-half months each spring at the Theological Seminary in Pyeng Yang, and will graduate next spring. He has left home and kindred, has given money and time and strength in ungrudging missionary work in the destitute regions, but who that knows him can doubt that his joy in the Master's service grows deeper and fuller each year?—W. M. CLARK, Chunju, Korea.

#### INDIA, BURMA, CEYLON

##### Importance of the Outcaste

"THE future of India will not be in the hands of the high-caste Hindu, but in the hands of the low caste and the outcaste." This is not quoted from any missionary, though it represents the belief of most of them. The sentence appeared in a publication of the Arya Somaj, a high-caste organization which aims at a revival of a purer type of Hinduism. Despite all persecution, the Indian low castes and outcastes are turning to Christianity literally by the thousand. So great has this trend become that the leaders of Hindu thought are thoroughly alarmed. The Arya Somaj, which is much more anti-Christian than is the Brahmo Somaj, has begun missionary work among the masses of these people, and is in dead earnest about it.

The challenge of opportunity is before the Church. The low caste and outcaste do hold in their hands the future of India. They are looking to Christianity for intellectual and spiritual freedom. Whether India is to be won soon for the Master will depend upon how fully Christianity can meet the opportunity presented by the movement of these people toward the Church of Christ.

**Brahmin Women's Views on Caste**

**W**ALUBAI, a Bible woman in India, reports an encouraging experience. One day, while she was on the train, at one of the stations some low-caste women entered the car. There were Brahmin and other high-caste women in the car and they complained that they did not wish these low-caste women to come in. They called them names and told them in an angry manner to get out and not touch them. Walubai got into conversation with some of the Brahmin women and said: "Why should you be cross with those women? God made them as well as ourselves; they are our sisters." One of the Brahmin women, hearing her say this, said, "Oh! you must be a Christian; they are the people who talk like this." They had a good talk, the women acknowledging that they were not right in their thoughts about the low castes. "But we are taught from childhood," they said, "and that is the reason we are harsh. Some day these thoughts of Christians will prevail and caste will be given up."

**Reaching Parsees in Karachi**

**D**R. J. HOPE MOULTON, of Manchester University, an authority on Zoroastrianism, came to Karachi for five days. His first lecture was given in the Government College auditorium. The second lecture, to the Parsees, was attended by practically all the English-speaking Parsees of the city. At both of these lectures Dr. Dhalla, the Parsee high priest, a graduate of Columbia University and possibly the most intellectual Parsee in India, presided. The following day, at a splendid garden party given by the Parsees in honor of Dr. Moulton, he was invested with the *dastur's* shawl, which is worn by the priests and is the highest honor which the Parsees can bestow on anyone. On the following night Dr. Moulton lectured in the Young Men's Christian Association auditorium upon "Young Men's Christian Association Ideals," and was greatly surprised to find half his audience Parsees. One of the results of this visit was a request from the leading Parsee women for Mrs. Shumaker, the wife of the

Young Men's Christian Association secretary, to organize a Cosmopolitan Club for the women.

**A Moslem Tribute to Mission Schools**

**T**HE *Indian Standard* prints the following extract from a letter written recently by a Mohammedan gentleman who is at present a collector and magistrate of a district:

"As a graduate of St. Stephen's College, Delhi, I have a personal experience of the education imparted in a mission school, under the guidance and direct supervision of the Cambridge Mission fathers, and its salutary effect in after life on moral and spiritual development of all willing and thoughtful youths. In point of moral culture, I have no faith in government and other colleges, excepting those conducted by some mission or other. I should therefore naturally desire that my son run his career of studentship in a mission school and a mission college."

**The Testimony of a Brahmin**

**A** REMARKABLE case of the conversion of a Brahmin Pandit at Gopiganj, Benares District, is reported by the Rev. A. W. MacMillan, L.M.S., in the annual report of the North India Tract and Book Society. Ramswarup, the Pandit, purchased some tracts from the society, and reading some lyrics, substituted the name of God wherever Christ's name appeared. During six following years he had read several books of the society, and both he and his wife were "greatly affected" while reading a tract on the atonement. The Arya Somaj, learning the state of affairs, organized a debating meeting to prove that Christ was a sinner. After three hours of discussion, Ramswarup got up and calmly told the audience of some 300 people that he was Christ's, and would on no account "be unfaithful to Him." Instead of an uproar, there was a perfect stillness. This stillness "was wonderful." The next morning Ramswarup publicly witnessed, giving voluntary testimony of the good received from the society's books, and was baptized in the name of the Holy Trinity.

#### Karen Christians Build a School

**T**HE new Sgaw Karen High School building at Bassein furnishes a fine illustration of what is being achieved along Christian educational lines by the native Christians of Burma. This building, 105 by 36 feet, finished in brick and metallic shingles and completely surrounded by a protective veranda, was constructed at the expense of the native Christians themselves, except for a grant of Rs. 9,000 (\$3,000) from the Government. No financial aid was asked of the constituency at home. The work of building was begun at a critical period—just at the time when the European war raids were seriously threatening Burma's and especially the Karens' chief industry, rice exportation. The wealthy gave money, one of the donors remarking at the completion of the building that he had invested Rs. 1,500 in it and the investment had afforded him the greatest pleasure of any yet made; teachers and students, after class hours, dismantled and helped remove the two old houses that were to be replaced by the school; trained pupils did the painting, oiling, grading and some of the concrete work; the Government engineer courteously drew up the plans of the building free of charge, and the school hired its own masons and carpenters and supplied the timber from its mills. The building is now practically free of debt, and stands as a monument to the ambition and efficiency of the Karen Christians.

#### MOSLEM LANDS

##### Student Volunteers in Turkey

**A**T the first Young Men's Christian Association Conference in the Turkish Empire, held in June, 1914, above Beirut in the Lebanon, the Student Volunteer Movement of the Turkish Empire was formed.

Except in local centers, this movement does not yet have any formal organization. It has no officers, no secretary, no reports. At the Lebanon Conference a few men met together and prayed earnestly that this movement might gain headway among the college students of Turkey, consuming selfish-

ness and sending forth young men and young women eager to lay their lives on the altar of God's service in the spirit of Christ among the people of the land. The challenge is to *remain in Turkey*—in many ways a harder call, involving more sacrifice than the call to *go*, to which we listen at our conferences.

The majority of these volunteers are Greek Orthodox and Armenian Gregorians. There are a few Protestants, and one Turk. These students face the reformation and deepening of the spiritual life of the great historic churches to which they belong. And ever before them looms that Gibraltar of resistance to the claims of Christ, that mightiest of Christianity's opponents in the field—Islam.

#### Action Against the Armenian Patriarch

**T**HE Turkish Government has taken significant action against the Armenian Patriarch by depriving him of his political functions. It was objected that the patriarch had a relation to a superior in Russia that could no longer be tolerated and that the communal status established by the Armenian Constitution was a menace to the existing order. The action now taken abolishes the Patriarchates at Constantinople, Akmarh (Lake Van), and Sis (in Cilicia), and recognizes only that of Jerusalem.

It annuls the National Constitution drafted in 1863, which provided for a representative body, called the General Assembly, to meet twice a year. This assembly elected two bodies, known as the Ecclesiastical and Lay Councils, composed of fourteen clericals and twenty laymen from the notables. These councils, through several sub-committees, have had full charge of all matters relating to the community. The patriarch of Constantinople was the chief executive of the nation, as well as its representative at the Sublime Porte.

#### Armenian Need Increasing

**A** FEW days before the sailing of the Christmas ship, \$410,000 was cabled by the American Committee for Armenian and Syrian Relief from New York to Tiflis in the Russian Caucasus,

to Tabriz, Beirut, Jerusalem, and several other inland cities of Asia Minor for the relief of starving and homeless thousands accessible from these centers. In addition to this the committee appropriated \$500,000 to be sent early in January, legally binding itself to this amount, although the treasury was practically exhausted. It also gave assurances to the distribution commissions in the field that still another \$500,000 would be forthcoming in January, if it could possibly collect that sum.

Latest reports, received through the State Department from the American Ambassador, indicate that the need is practically indescribable and will continue through the winter and indefinitely thereafter, with sufferings multiplied by increased cold and hunger.

The telegram states that this is a crucial time and that the pressure brought to bear upon the refugees to compel them to embrace the Mohammedan religion continues in the interior, this being especially true outside of the relief centers.

To preserve the Armenians and Syrians throughout the winter, at least \$5,000,000 is required—merely to prevent wholesale starvation. To repatriate the hundreds of thousands of Armenians and the Syrians who have been driven from their homes will require as much more, at the very lowest estimate.

#### **Need and Opportunity in Bagdad**

**B**AGDAD'S importance as a mission center is enhanced by the proximity to it of the sacred cities of Kербela and Nedjef, resorted to by thousands of pilgrims, in addition to its being the residence of the Quadiriyah order of dervishes. Bagdad contains 70,000 Jews, more than Jerusalem, yet there is no missionary to them. Says Dr. Johnson, a medical missionary of the C. M. S.:

"An intelligent Moslem in Bagdad was not far wrong when he said to me in the autumn of 1914: 'This war is a punishment inflicted by the Almighty on Jews, Moslems, and Christians alike, for all have grown cold in religion, in their unrestrained pursuit after wealth.' I think it is safe to say that when Moslems

come to know the moral, social, and political causes which led up to the war, and when their present sufferings have exerted their sobering influence, they will then be led to look for something more spiritual than their own faith can supply."

In recent years there has been an increasing demand for the Scriptures in Mesopotamia. The British and Foreign Bible Society has depots in Busrah, Bagdad, and Mosul. Two other missionary societies are at work in this great field, the Dutch Reformed Church of America and the Church Missionary Society. A Bible depot, a mission hospital, and a church are crying needs for Bagdad, particularly a church.

#### **Persian Mountaineers Accessible**

**T**HE mountain field of the West Persia Mission of the Presbyterian Church, U. S. A., has for the time being been blotted out, as far as organized mission work is concerned. The Rev. E. W. McDowell, who has had this work in charge, writes:

"During the unrest of the past year the mountain Nestorians were driven by the Kurds and Turks from their mountain villages into the Salmas Plain. The Kurds and Turks killed all who came in their way, but the bulk of the people escaped and some 40,000 crossed the Turkish border. Since the fall of 1915 they have been living as refugees and have been cared for with other war-stricken people.

"Opportunity is being offered to us to preach the Gospel to these mountaineers to a degree never possible before. In one service we have preached to people to have reached whom in other days would have required weeks of travel. Then we could meet with them only for a few days, and that at long intervals; now we may preach to them daily. Formerly they only knew us slightly and had many prejudices against us; now they have come to know us well and to trust us as friends. They had before heard the Gospel preached, but now they both hear it preached and see it exemplified. It has indeed been a wonderful opportunity."

## AFRICA

## Opportunity on the Niger

WRITING in his diocesan magazine, Bishop Tugwell, of Western Equatorial Africa, tells of a visit to the Udi district. From Onitsha, about 150 miles up the Niger, the Bishop journeyed to Awka, and thence to Udi, now famous for its coal field, and already linked up with Port Harcourt by rail, from which port thousands of tons of coal will shortly be shipped. The Bishop writes:

"We were kindly welcomed by the manager at Ngwo, the center of the coal-mining area. We were able to visit some of the chiefs in the neighborhood, whilst at the coal mines we met companies of Ibos and Yorubas, Christians who urged upon us their claims for spiritual help. Udi stands on a plateau some 1,200 feet above sea level, from which a wonderful view of the surrounding country can be obtained. It was a most heart-stirring experience to stand upon the brow of a cliff and look upon the vast expanse of country, thickly populated, and to realize that throughout that region not a ray of light has, as yet, penetrated the darkness which for centuries has brooded o'er the land. I was constrained to cable to the Church Missionary Society: 'Immediate expansion, Udi urgent.'"

## Rubber for Rum

I WITNESSED in the town of Dondo, Angola, at the head of navigation of the Quanza River, the process by which trade with the native is made a farce, and his life forfeited as well as his produce. It was an unusually fine season for the rubber trade, and large baskets were brought down from the interior by thousands of natives arriving in large companies, entering the town in single file, singing as they came. The first act of the trader was to get as many of these as he could into his large yard and give them rum and a present of some sort. Drinking was followed by drunkenness and drunkenness by frenzy, and in this state the poor wretches were allowed to march in companies, dressed in flashing colors, carry-

ing guns and brandishing knives along the streets in wild mock fights. Then came the weighing of their valuable rubber with a falsified balance, their payment partly in rum, and their dismissal—each stage lubricated with rum. This was the return for that rich product which might have furnished means for developing many a happy, sober, native Christian village, a consummation made impossible by rum."—W. P. DODSON.

## Critical Situation in Nigeria

ARCHDEACON DENNIS, who has been at work in the Eastern Province of Nigeria since 1893, writes: "The area occupied by the Niger Mission (C. M. S.) contains a population of perhaps 3,000,000 souls, and is as yet largely unevangelized. It is everywhere open to us, we have the ear of the people, and seldom indeed has an out-station been occupied of recent years without speedy visible results. In hundreds of towns and villages, where it seems but the other day that the sowing of the good seed was commenced, the fields 'are white already to harvest.' The unique opportunity so evidently given us by God should be bought up without delay. *For it is passing, and delay is perilous.* The Mohammedan Hausas from Northern Nigeria are everywhere more and more in evidence. Naturally the unsophisticated pagan looks upon them with a certain respect, representing, as they do, a civilization in some ways superior to his own. They are to be found in all parts of the country, peddling their attractive wares from house to house, thus coming into closest contact with all classes of the community, and steadily increasing an influence which is uniformly hostile to Christianity. Before the present favorable attitude turns to one of indifference or hostility, and in view also of the activity of the numerous and zealous Romish priests, it is surely of the first importance that those who are preaching the pure Gospel should lose no time."

## Troubles in the Congo

CERTAIN Protestant missionaries and native converts in the Belgian Congo have recently had some very painful experiences with the agents of the Roman

Catholic Church. One missionary writes: "On a certain day I was in one of the villages and a Roman Catholic priest was there. At his instigation our two teachers were arrested and beaten without trial, cruelly tied up for the night, tied together by the neck in the morning, and forced to attend a Roman Catholic service, the priest officiating. I was a witness of all this, even to standing at the door of the church, hoping to encourage my teachers thereby."

Another missionary writes: "I was in a village and a priest came into the village and began shouting and using abusive language, winding up by saying, 'You are a devil, go home to your women.' This was all done before the natives in the village."

*The Missionary Survey* comments: "It cannot possibly be in the interest of the Roman Catholic Church in Africa or anywhere else that a spirit of hatred and strife should be engendered between its followers and the adherents of evangelical missions."

A plan is on foot for calling a general conference of Protestant missionaries in the Congo, especially to consider this question.

#### **German Mission in Southwest Africa**

**G**OOD news comes to the Rhenish Mission from Southwest Africa, where the people are recuperating from the severe famine. Multitudes are coming to the mission services, and among the Ovambo in Hereroland, Missionary Wulfhorst reports more than 30 baptisms and 140 new inquirers.

The Berlin Mission receives good reports of their churches, but in Transvaal the schools have been taken from the Berlin Mission, the seminary has been closed and German teachers have been expelled.

#### **Home Missions in South Africa**

**T**HE Colonials in South Africa are generally hard on the natives and make the work of Christians indispensable to native welfare. The Presbyterian Church of South Africa, which is made up of Europeans, is fortunately

feeling an increasing responsibility for the evangelization of the native peoples, and is taking more interest in missionary work among them than heretofore. The reports to the Assembly held at Maritzburg and the increased contributions being made to the Mission Fund distinctly show this. The funds are in a hopeful and encouraging state, in spite of the many claims that the war has made. Some of the congregations have doubled their contributions.

Attention was called to the rapid development of mission work in the Orange Free State, and it was resolved to take steps to secure a superintendent for this work and to aim at raising a sum of \$10,000 for further extension there. Other openings are mentioned in the Transvaal and in Swaziland.

#### **In the Gold Mines of Johannesburg**

**T**O the gold mines of Johannesburg the black men come from the very heart of Africa, from all the territory south of the Zambezi, even from Lake Nyasa. As many as 270,000 are in the "Rand" at one time, and in a year fully 400,000 come and go. Separated from kraal and tribal associations, they are susceptible to all the evils of civilization. "They come to the Rand harmless savages from the bush. They go back devils." So writes Frederick Bridgman. That is why he is investing his life in Johannesburg, for the thousands of men who work in the mines must be reached, and if won to Christ, they go back into the interior to preach Him in the kraals.

On his motor-cycle he tours among the compounds for miles around, and in and out among the slums of the great city he and Mrs. Bridgman go, doing their transforming work. The Bible is being distributed in thirty languages. Nine chapels have been built in Johannesburg alone, and the congregations range from twenty to four hundred. The influence of Johannesburg for good reaches far back into the interior. Young men who might never have been won to Christ back in the kraals are won in Johannesburg, and, converted, they go into the interior to win others to Christ.



**ISLANDS OF THE PACIFIC****Malekulan Martyrs**

**S**IX native Christians in the island of Malekula, in the New Hebrides, have recently met death for Christ. A band of ten Christian teachers went into the bush to reach the fierce tribes, and established friendly relations with two villages. But at the third a trap was laid. As they were about to begin their service a man called out, "What have you come for?" The teachers replied. With that the man fired. This was the signal for a volley, and four teachers fell dead. Two more of the party fell as they ran for the scrub. The other four escaped, one of them being wounded. Gloating over their cruel deed, the savages cooked and ate five of the bodies. Dr. Sandiland writes that the Christian party are bearing the blow in a humble, childlike spirit, but that the heathen relatives of the fallen heroes are thirsting for revenge. Much prayer is asked that human passions will be restrained, bereaved hearts comforted and a stricken church sustained.

**Japan and Captured Islands**

**T**HOSE interested in the evangelization of the Caroline and Marianne Islands, in the Pacific, will note that the Japanese have agreed not to make a part of their demands in peace the right to hold permanently the South Sea islands which were wrested from Germany at the outbreak of the war.

**Opportunity in the Philippines**

**REV. FRANK C. LAUBACH**, of the American Board, who is asking for seventeen new workers for Mindanao, writes: "Mindanao is to-day one of the most fertile fields for evangelistic work in the world. The wild folks know nothing about the evangelical Christian movement; but the educated peoples on the north coast of the island do. They associate the Catholic Church with the oppression of the Spanish days. Hence there is a widespread opinion that Catholicism is hanging as a weight on the spiritual progress of the Filipinos just as the Spanish regime was hanging

on to the political liberties of the people. They are, therefore, more than ready for the Protestant religion, which they associate with American institutions. There is a freedom of soul in Protestantism which is exactly what the Filipino wants and most needs. If our Church meets her opportunity, Christ, as He has been revealed to us, will become the guide and inspiration of the people of Mindanao. If our Church fails to meet her opportunity now, it will pass, and no one can predict what will take its place."

**Leprosy in the New Hebrides**

**L**EPROSY, introduced from New Caledonia, has been spreading in the New Hebrides. Mr. Fred Paton, some time ago, began urging the people to set apart a tract of land upon which the infected could be segregated. The suggestion was at first treated with indifference; but finally the islanders became convinced of the danger, and presented a site, with plenty of running water, rich soil, and fruit trees. One fact is worth recording—in every case where the man alone and none of his family was a leper, the wife elected to enter the leper camp with him; but in no single case was a "well" husband willing to go to the segregation camp with a leprous wife! "The blessing of God," writes Mr. Paton, "seems to have rested upon these self-sacrificing Tanna women. In no single case did the wife contract the disease. In every case, save one, the husband died; and the widow, after being examined and pronounced free from the disease, returned to her own people."

**Life in the New Hebrides**

**A** MENTAL picture of the conditions surrounding missionary life in the New Hebrides may be formed from the following items culled from a letter received from Rev. Fred Paton, of Malekula: "Not long ago a quiet, inoffensive British subject was murdered by the North Malekula bushmen, about eighteen miles from here. They came to the seacoast and sold him coconuts. He evidently sat down to chat and smoke, and had pipe in one hand and tobacco in the other. They killed him with his own

axe. Then they rushed into the house, where tea was already laid, and killed five children, cutting their bodies to pieces and taking one body away to eat at a bush festival. . . . Owing to fighting and shooting in the villages behind Onua, five bushmen have come to the shore, and we hope they will stay altogether. They don't know any shore language, and we talk by signs. . . . We have our communion next Sabbath. Two old cannibals will join. Our collection will go to the relief fund of the Belgians. We sold the nuts on the mission land as copra last week for 35 shillings, which is a good start."

#### Indians in Fiji

REV. J. W. BURTON writes from Fiji: "A great change is about to take place in the conditions on this field. Hitherto there has been what is known as the 'Indenture System' among the Indian workers in these islands. The people are brought out from India—recruited by agents in the provinces—and are then indentured to a planter for five years. The wages have been very low and the moral conditions have been almost indescribably bad. The coolies have been herded together like so many beasts, and given very little chance of clean life—all for the sake of gain. Recently there visited Fiji, on behalf of the Hindu and Mohammedan community in India, two Christian English gentlemen—Mr. C. F. Andrews and Mr. W. W. Pearson. These men made an independent report on the conditions of coolie labor in Fiji, and in a large measure, owing to their investigations, the Indian Government has decided, with the consent of the Secretary for State for India, that the whole indenture system shall be abolished. Many of us feel inclined to sing a Te Deum, for the system has been a disgrace to civilization and a serious obstacle to Christian missionary work."

#### NORTH AMERICA

##### Chinese Students in America

NO one can estimate the good results that have come to America and to China in the return of the "indemnity fund" after the Boxer uprising. Last

October 80 more Chinese students sailed from Shanghai for American colleges and universities—65 men and 15 women, all of them to be supported in America from the "indemnity fund." Other students, who will maintain themselves while abroad, accompanied the government students. Previous to their departure receptions were given them by the American University Club, composed of graduates from American universities residing in Shanghai, and by the Young Men's and Young Women's Christian Associations.

There are now in America more than 1,200 of these "indemnity fund students," who represent the best in intellect that the new China has to offer. To gain the privilege of being supported by this fund these students have had to pass severe competitive examinations. Many are filled with the highest patriotism; many of them also come with the kindest anticipatory feeling toward America as the nation that really embodies the true Christian spirit. Some have experienced sad disillusionment, because the Americans they have met have treated them in a manner contrary to the spirit of Christianity. The importance of reaching these men and women for Christ cannot be over-emphasized. Several of the conspicuous Christian leaders who are making the new China were trained in America, while, on the other hand, the most active Confucian propagandist in China is a Columbia University-trained Chinese. American Christians have a great responsibility in their manifestation of Christianity to these visitors.

#### Word From the Border

A GOOD deal is already known of the work which the Young Men's Christian Association is doing among the soldiers on the border, but one of its best features is a quiet piece of "follow-up work," of which naturally little is said. From the various camps letters are sent to hundreds of parents, friends, pastors of churches and secretaries of local Associations, giving them names of men from their local communities and homes who had either signed cards ex-

pressing their determination to lead the Christian life or the "clean living" cards, pledging themselves to abstain from profanity, drink, and other vices. These letters establish a point of contact between the man with his new determination and new purpose in life and the influence of the home that will contribute most to his winning out in his fight for character.

#### **A Strong City Mission**

**A** SPLENDID piece of constructive work was done by the Presbyterians of Louisville, Ky., when more than \$52,000 in subscriptions covering a period of five years, or \$10,400 a year, was raised for the maintenance of the "Presbyterian Colored Mission" of that city. The work is under the direction of Rev. John Little and an executive committee representing all the Presbyterian and Reformed churches of Louisville.

Seventeen years ago a group of six students from the Presbyterian Theological Seminary found a section of the city thickly populated with colored people having no religious advantages and in absolute ignorance of God. On the first Sunday twenty-three colored children came together. In the seventeen years the work has grown from a small mission school in a rented building to two large institutional plants with 1,585 people attending its classes, clubs, and services carried on under the direction of ninety-four white teachers in two buildings open seven days in the week. The work includes not only religious services, but also classes in sewing, cooking, carpentry, and basket weaving.

#### **The Liquor Traffic**

**L**AST year the drink bill of the United States was \$2,411,856,678. The total budget for the United States Government for the same year was only \$1,061,574,919.12. "In other words, the money spent for intoxicants would have provided the nation's budget for all purposes for two consecutive years, without additional appropriation or taxation on the part of Congress, and in addition thereto would have provided the difference, a surplus, in the form of a

sinking fund amounting to \$288,346,839.76, and this surplus would have fully covered the military and naval appropriation on the preparedness program vetoed by Congress."

Appalling as these figures are, there is encouragement in the fact that the "wet" territory is narrowing. At the last election four "dry" States were added to the list. Now the sentiment for national prohibition is growing. It is estimated that one-half the population living in wet territory lives in four States. One-sixth lives in six cities. One-half the saloons in the United States are in fourteen cities. In thirty-six States there are fewer saloons than in New York City. There are fewer saloons south of the Mason and Dixon Line than in Chicago.

#### **An Extra Million Needed**

**T**HE Presbyterian Board of Foreign Missions is seeking to raise an extra million dollars for certain strategic pieces of advance work over and above that provided for it in the regular budget. One of the most urgent of these opportunities is the Latin-American development, for which a large fund is needed. The new comity arrangements have thrown on the Presbyterian Church an increased territory and also an increased share in union schemes. The Presbyterian Church carries alone the responsibility for missionary work in Siam, and part of the new fund is to be applied to the extension of work in that Empire. Conditions in China which have thrown open 1,700 walled cities have suggested a plan of evangelization which seems sensible and wholly attractive, whereby a native center would be established in each city, the former pawnshop buildings being purchased, equipped and manned with three native workers, supported by outside funds for three or five years, after that to be self-supporting. For many of these cities the Presbyterian Church is responsible, and a fund is to be raised to inaugurate the scheme. The amazing mass movement among the lower castes in India has been demanding attention for some time, and it is the simplest missionary statesmanship to take advantage of it. Provision

is made for this in the fund now being raised. Five educational enterprises are included also: Silliman Institute in the Philippine Islands, Teheran College in Persia, Peking Federated University in China, the Training School at Moga in India, and the women's colleges and other institutions of higher education in Japan.

#### **Pioneer Life Farthest North**

**P**POINT BARROW, ALASKA, is the northernmost mission point in the world. Rev. F. H. Spence, M.D., writes from there:

"We have no telegraph, telephone, wireless, automobile, overland limited or airship; but neither do we have the saloon, the brothel, or Sabbath desecration; and the house of God is filled. Three times a week do they flock to God's house, and with them all their children, from the oldest to the youngest. Their faith is simple. If they lack food, they pray to God to give to them. If any are sick, they ask Him to restore them to health. Gentle are they, kind and generous to one another. It may be at times we look with longing eyes at the privileges you enjoy, and then the peace and faith and quiet of these people steal over us and we are content."

#### **LATIN AMERICA**

##### **The Bible in Mexico**

**R**EPORTS to the American Bible Society indicate that Mexican officials, troops and civilians are welcoming the Scriptures more eagerly and widely than they can be supplied. Rev. W. F. Jordan, the Society's agent in Mexico, writes: "I found the two workers who had gone down to Mexico City very much elated with the success they were having. In the first two weeks of the campaign 17,000 gospels had been distributed. Pastors and churches were co-operating heartily. Of course, they were not getting cost prices for the books. They were being sold for ten cents each, Mexican money, or about two-fifths of a cent American money. As at the present rate of exchange, however, a peon's wages are only about ten cents, it was as much as it was best to ask for them at this time."

In Puebla 5,000 Bibles, or portions, have been distributed in six months, and still more are demanded. "The wonderful Book is really becoming popular in Mexico," writes Mr. F. F. Wolf. "In the public concerts which the city gives, the orators seldom fail to refer to Jesus or to the Bible, though they often misinterpret its teachings. When the Lord thus raises up political orators to help spread His Word we can but see the great interest He is taking in this part of His vineyard."

#### **Cooperation in Cuba**

**I**N a field the size of Cuba, where twelve American missionary societies are at work, it would seem that economy and efficiency demand a union or correlation of the different denominations for the higher educational work. Growing out of the Regional Conference in Havana, following the Panama Congress, an interdenominational committee was appointed to study the field and make recommendations to the several boards. One of the chief questions before this committee will be that of education, to determine how many and what schools are needed to give higher and technical education. Much interest centers in the possibility of an interdenominational institution for the training of teachers, kindergarten teachers, and ministers.

A plan is also under consideration to organize a union church for English-speaking residents of Havana. At present the M. E. Church South has an organized congregation served by a pastor appointed exclusively for English-speaking work, and the Presbyterians and Baptists have weekly preaching services in English. It is believed that a union congregation, with its own place of worship, would meet the needs better than separate services have done.

#### **Churches Destroyed in St. Thomas**

**T**HE probability that the Danish West Indies will soon be under the American flag should increase very much our interest in the missionary work now being carried on there. The Moravian Mission Board has churches on several of the islands, but these were seriously damaged, if not destroyed, by the hurri-

cane last autumn. In describing the effects of the storm, the *Moravian* says:

"It is very plain that help of a two-fold sort is urgently needed—money or clothing to meet the pressing wants of the unfortunate, who, at least in St. Thomas, usually depend in the best of times to some degree on imported food, and money to aid the congregations to restore their places of worship and mission houses: thousands of dollars will be needed.

"For many years these people, at no time well off, have been faithfully trying to work forward to the goal of self-support and independence of the moneyed aid of their friends in America and Europe, so far as their religious wants were concerned."

#### A Bishop for Central America

THE possibility of undertaking more aggressive work in Central America has been before the Protestant Episcopal Church for some years. The matter came before the General Convention in a concrete form through a recommendation of the Board of Missions, which suggested that the House of Bishops consider the consecration of a bishop for the Canal Zone, who should take over such further jurisdiction in the neighboring republics as the Church of England might see fit to relinquish. After careful consideration, resolutions were passed to bring this about. The territory in question comprises the republics of Guatemala, Honduras, Salvador, Nicaragua, Costa Rica and Panama. These have all been a part of the Diocese of Honduras, which will now be confined to the colony of British Honduras.

The population of Central America is about four and a half millions, of whom nearly half are Indians and in the remaining half is a considerable proportion of negroes, very many of whom are members of the English Church.

#### Union Services in Sao Paulo

A FEW weeks since there appeared in *O Puritano*, the largest evangelical periodical in South America, published at Rio de Janeiro, Brazil, an item which shows one of the effects of the Regional Conference. It refers to

the united efforts being made by the churches of all denominations in Sao Paulo, a center of culture and study for the greatest republic in the Southern continent. During the last two years the Christian forces have drawn together in services for prayer, and now for united work. In the month of September the "Gaumont Palace"—a former skating-rink, holding five thousand persons and said to be the largest auditorium in South America—was rented for a whole week. All members of evangelical churches were organized to attend the meeting each evening and secure the presence of as many friends and strangers as possible. Speakers presented the principles and truths affirmed by evangelical Christianity, and a vigorous effort was made to arrest the attention of the great city in behalf of the "living Christ." This is but one of the advance steps taken by a body of Christians, where one congregation recently built a new church seating over eight hundred persons.

#### The Problems in Brazil

AFTER spending a month in studying conditions in Brazil, John Nelson Mills writes that the problems confronting the missionary forces are three:

First, the low morality of the people, aided and abetted by both Church and State. The Brazilian government is largely supported by a lottery, which has its agencies by the thousands in every large city and its soliciting agents by the tens of thousands throughout the country. Everywhere one travels, at every railway station, in every village, he is importuned by men and boys to buy chances in the federal lottery for that day's drawing. Cities have their municipal lotteries and the Catholic churches have theirs. Is it any wonder, then, that gambling is rampant? There is not a bank but has suffered by the defalcations of its gambling clerks. Candalaria, the richest church in Brazil, is supported by a lottery. Indeed, in some places the Church is more wicked than the State.

Second, alienation of the leading men, by these and other immoral practices, not only from the Church, but from religion. When a man has been deceived

by the only form of Christianity he has known, it is difficult to attract him to any.

Third, the temperament of the people. This induces to strife, and prevents even Protestants from working unitedly together. Said one of the missionaries to me, "There is something in the Brazilian atmosphere that leads to revolution. I feel it in myself." The united effort carried on so successfully in India, China, Korea, Porto Rico seems impossible here.

#### EUROPE

##### Prohibition in England

REFERENCE has already been made in the REVIEW to the monster petition, asking for the abolition of the liquor traffic, which has been presented to the British Throne. In connection with this, an appeal for a nation-wide publicity campaign has recently appeared in the London *Christian*, signed by Rev. J. Stuart Holden, from which the following paragraph is quoted:

"The threatened interests of the 'Trade' are organized to oppose, with all the power of wealth and influence at their command, this liberation of the nation from its fatal curse. Unless it is strongly brought home to the Government that the great majority of the people demand courageous action in the slaying of this giant, which has too long held our people in bondage, filched our money, and crippled our resources in war as in peace time, there is only too much ground for fearing that it will yield to the 'Trade,' as it has yielded before. And if Drink wins now it wins for good. For never again will such an opportunity for its overthrow be before us."

##### Foreign Students in England

OF the 2,000 foreign students in Great Britain, 280 are Egyptian, 300 Chinese, 1,200 Indian and Ceylonese, and 60 Siamese. There are a few West Africans and Japanese and several from the Malay States and South America. Of the 1,200 Indians and Ceylonese, 700 are in London. There are four Christian Unions among these foreign students. Of these the Chinese

is the oldest. The next in age is the Indo-Ceylonese Christian Association, which was revived last autumn and which holds meetings regularly throughout the year. At its Retreat last Easter it was decided to enlarge the Association to include Indian and Ceylonese students throughout the British Isles. Until then it had been limited to London. The committee appointed for this consisted of one representative for the Indian students in Scotland, one for those in England outside of London, one for Wales, three for London, and also one foreign student secretary. Last March a meeting was held for West Africans, at the close of which those present decided to form a Christian Union. The Egyptian Christian Society was formed as a result of a meeting of Coptic students at the home of Mr. Robert Wilder. They have been meeting regularly to study the religious and Association needs of Egypt and for Bible study, in which they use the Arabic Bible.

##### The Belgian Y. M. C. A. in Danger

A CORRESPONDENT of *The Outlook* calls attention to the fact that not the least of the misfortunes which the war has caused in Belgium is the almost complete ruin of the Young Men's Christian Association work in that country. The Brussels Young Men's Christian Association, in spite of the fact that the Protestant population of the city is very small, had before the war several hundred members and was beginning to play an important part in the religious life of the city. Its effectiveness was due largely to the enterprise of the two foreign sections, German and Anglo-American, which disappeared entirely at the outbreak of the war; and, as millions of Belgians are wholly or partially objects of charity, the society is now almost absolutely without funds. For the past two years Mr. Van Duynen, the Brussels secretary, has received only a fraction of his always modest salary, and if help is not forthcoming it is possible that it will be necessary to abandon the work entirely. Minister Brand Whitlock has given assurance that funds addressed to him for the Young Men's

Christian Association will reach the proper hands safely.

#### The McAll Mission in War-Time

**O**WING to the changed conditions and unforeseen circumstances arising out of the present war, the McAll Mission has had to adapt itself as best it could to the pressing and varied needs of possibly the most critical period in its history. The work has been greatly affected by the war; nevertheless, it has been carried on with many tokens of blessing.

Two of the workers have been appointed army chaplains, and one is chaplain to the fleet, whilst a fourth is acting in that kind of capacity whilst serving as a stretcher bearer. The last has recently won the "War Cross."

One of the army chaplains, Pasteur Nich, the superintendent of the Fives-Lille Branch, has, in addition to winning the "War Cross," gained "the Cross of the Legion of Honor" for conspicuous gallantry on the battlefield. He has written that the work of an army chaplain is very solemn, because one by one his soldier-parishioners are killed. Some have been wounded as often as four times before receiving their death-blow.

Pasteur Nich lends books, and one that the Christian soldiers appreciate greatly is the biography of Hudson Taylor. But there are some that find all that they need—relaxation, advice, encouragement—in the Bible alone, and they stick to that.

#### A Mission College in Rome

**A**N observer of religious conditions in Italy, after commenting on the indifferent attitude of the young men today toward the Roman Church, goes on to say:

"The Waldensian churches—'evangelicals'—are pressing their simple gospel service in many places, and other denominations are pushing their work forward. The American Methodists have 4,000 Italian church members. They have secured six acres of land on Monte Mario, north of the Vatican, and are planning to open a high-grade

college, to cost from a quarter to a half million dollars. When the proposed five-story building and its tower are completed the visitor will see the American College, a landmark hardly less conspicuous than the dome of St. Peter's. There is no doubt that a first-class, up-to-date college there will draw 1,000 students, and such a school the Methodist workers are planning."

#### The Sufferings of Poland

**A**CCORDING to a statement made by the honorary executive secretary of the Polish War Victims, "the latest authentic reports from Poland are that all children under seven years of age have ceased to exist, having died from hunger and disease." When the war broke out there was in Poland a population of 34,000,000. At the end of the second year, according to the authority just named, 14,000,000 human beings have perished from various causes in Poland. The property damage in that country due directly to the war is estimated at about \$11,000,000,000. More than 200 towns and 20,000 villages have been razed to the ground; 1,600 churches have been destroyed. As an instance of the vastness of the destruction of human life occurring in Poland, the following is given: "In Galicia, Austrian Poland, in the district of Gorlice, where a battle raged for several months, 1,500,000 civilians, caught between the lines of the contending armies, have perished right there from starvation while in hiding."

#### Americans in Monastir

**T**HE entrance of the Allies into Monastir is of special interest because the American Board has maintained work in that city since 1873. Four of the missionaries are supposed to be there at present: Rev. and Mrs. William P. Clarke, who have general charge of evangelistic, industrial, and educational work; Miss Mary L. Matthews, principal of the Girls' Boarding School; and Miss Hilda Hawley, a young English nurse, who is associated with the American Mission, but has for two years been serving in the military hospitals.

Within the last five years the possession of Monastir has changed several

times: from Turkey to Bulgaria, from Bulgaria to Serbia, from Serbia back to Bulgaria and her allies, and now the Entente Allies are in possession. In spite of the changes, the work of the Americans has gone steadily on. The schools have not closed; sick and wounded have been cared for, irrespective of nationality; the missionaries have gone among people of all classes; and the houses of the American missionaries have been centers of friendliness and helpfulness.

#### OBITUARY NOTES

##### Dr. John L. Dearing, of Japan

WE referred very briefly in our January number to the death of the Rev. John L. Dearing, D.D., a leader in the Japan Mission of the American Baptist Foreign Mission Society, on December 20th, at Clifton Springs, N. Y. Dr. and Mrs. Dearing came to America on furlough last May and he had been doing deputation work.

Dr. Dearing was born in Webster, Me., in 1858 and was educated at Colby College and Newton Theological Seminary. After holding several pastorates, he was appointed a missionary, and in 1889 sailed for Yokohama, Japan, where his influence as a missionary statesman became widespread. In 1894 he became president of the Yokohama Baptist Theological Seminary, and later, for some time, acted as general missionary for China, Japan, and the Philippines. He was secretary of the Edinburgh Continuation Committee, editor of *The Christian Movement in Japan*, and secretary of the Federated Mission Movement.

##### Dr. H. D. Porter, of China

HENRY DWIGHT PORTER, M.D., missionary to China under the American Board, 1872-1906, died recently at his home in La Mesa, Cal., aged seventy-one. His missionary work began at Tientsin and was continued at Pangchwang, Shantung province, where he founded Williams Hospital in 1882. Driven out with the missionaries of other boards in Shantung by the Boxer troubles of 1900, he was compelled the next year to return on furlough because of his

arduous labors in connection with safeguarding the lives of foreigners in that uprising, and he retired five years later. He was the author of several books in Chinese and in English.

##### Rev. Graham Lee, D.D.

REV. GRAHAM LEE, D.D., for many years a valued and honored member of the Korea Mission of the Presbyterian Board, died December 2d in California, where he had been obliged to live since 1912 on account of his health. In 1892 he was assigned to the Korea Mission, where he labored with indefatigable zeal; his whole heart was in the Christian message and it was the supreme joy of his life to preach Jesus Christ and Him Crucified to the people of Korea. They, on their part, quickly learned to recognize the unselfish character and the loving devotion of the man, and Dr. Lee became one of the active members of the mission, through whom the power of God was mightily manifested in northern Korea.

##### Dr. Alice Mitchell, of India

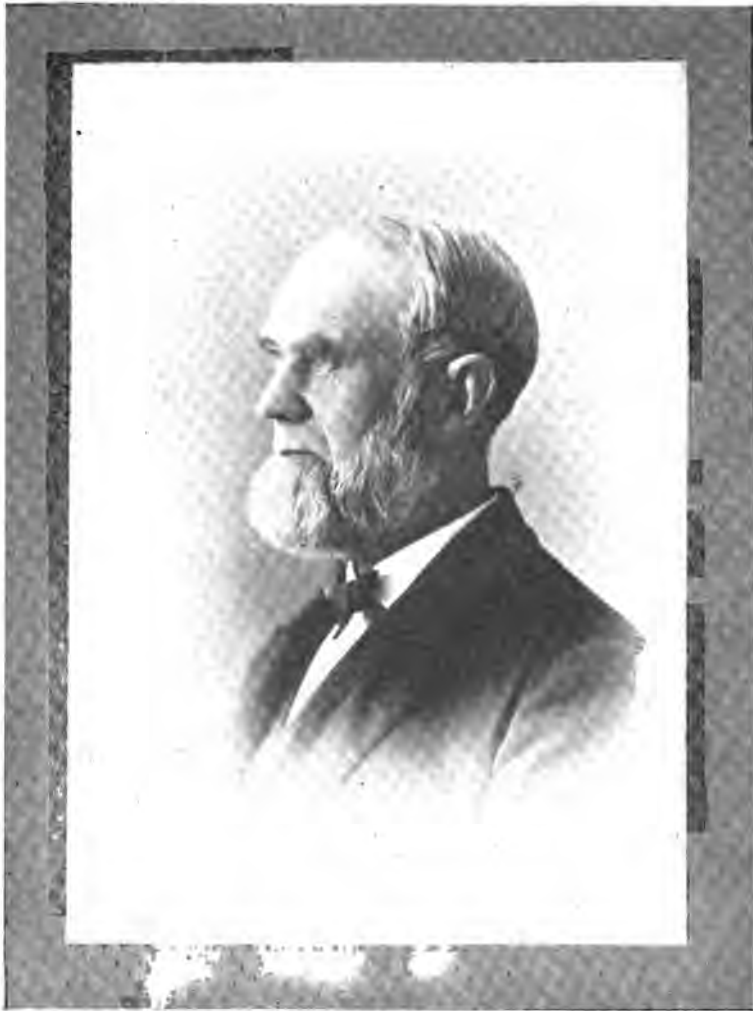
THE Presbyterian Board reports the death, on November 21, 1916, of Dr. Alice Mitchell, a member since 1895 of the Punjab Mission, and the daughter of Dr. Arthur Mitchell, for eight years one of the secretaries of the board. Since 1896 Dr. Mitchell's work has been in connection with the Woodstock School, and she has exercised general superintendency both of the Woodstock School and of the Woodstock College. How heavy was the burden of the work she carried is indicated by one of her last reports, in which she speaks of having taught seventeen periods a week in the school classes and of having conducted the whole work of the office, including a heavy correspondence, the discipline of the school and its general administration. In spite of delicate health, Dr. Mitchell did her work with unwearied fidelity and with full devotion.

##### Dr. W. A. P. Martin, of China

A biographical article on the late Dr. Martin, written by Dr. Arthur J. Brown, will appear in our March number.







*Delavan L. Leonard,*

Dr. Leonard was for over twenty-five years Associate Editor of the Review. He was born on July 20, 1834, and was for some years a Congregational Home Missionary in Utah. He died at his home in Oberlin, Ohio, on Friday morning January 26, 1917. He was well known as a missionary historian and statistician.

# THE MISSIONARY REVIEW *of the* WORLD

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## SIGNS OF THE TIMES



### THE UNITED STATES AND SIAM

SIAM enjoys the good will and friendly feeling of all the world, but she has no more earnest and sincere friends than the people of the United States. Her just and patient conduct in international relationships, the freedom and happiness of her people under their government, and the cordiality of the relations between the American citizens—almost entirely missionary—in Siam, and both the government and the people, have fostered and strengthened the special good will of America toward the Siamese. As has been the case with Chosen, the chief relationship has been through the Christian missionaries, and in consequence the problems have not arisen which are likely to grow out of the collision of commercial or political interests.

When the first treaty between the United States Government and Siam was negotiated in 1856, Dr. Wood, of the American Embassy, who was later surgeon-general of the navy, wrote that "the unselfish kindness of the American missionaries, their patience, sincerity and faithfulness, have won the confidence and esteem of the natives, and in some degree transferred those sentiments to the nation represented by the missionary and prepared the way for the free and national intercourse now commencing. It was very evident that much of the apprehension they felt in taking upon themselves the responsibilities of a treaty with us would be diminished if they could have the Rev. Mr. Mattoon as the first United States Consul to set the treaty in motion." In 1871 the Regent of Siam frankly told Mr. Seward, the United States Consul-General at Shanghai, "Siam has not been disciplined by English and French guns as China has, but the country has been opened by missionaries."

The Siamese Government has often given expression to this deep

appreciation of the spirit and work of the missionaries. During the reign of the present king's father there were many utterances like the following: "Many years ago the American missionaries came here. They came before any other Europeans, and they taught the Siamese to speak and read the English language. The American missionaries have always been just and upright men. They have never meddled in the affairs of government, nor created any difficulty with the Siamese. They have lived with the Siamese just as if they belonged to the nation. The government of Siam has great love and respect for them, and has no fear whatever concerning them. When there has been difficulty of any kind, the missionaries have many times rendered valuable assistance. For this reason the Siamese have loved and respected them for a long time. The Americans have also taught the Siamese many things." The missionaries brought the printing press, modern education, the hospital, the use of quinine and vaccination and the care of the leper to Siam. "Your missionaries first brought civilization to my country," said the present Minister of Foreign Affairs. And some years ago, at a banquet given in honor of Prince Damrong, then the leading statesman of Siam, the prince said to the American Minister in a voice to be heard by all present: "Mr. King, I want to say to you that we have great respect for your American missionaries in our country, and appreciate very highly the work that they are doing for our people. I want this to be understood by every one, and if you are in a position to let it be known to your countrymen, I wish you would say this for me. The work of your people is excellent."

The present king, who was educated in England, has been equally cordial in his expressions, and has now sent a number of Siamese students to colleges and universities in America. Among them has come his own brother, who, although one of the highest princes in the land, desires to be treated in America as a private citizen, and who is applying himself to a long seven-year course of study in sanitation and hygiene with a view to returning to devote himself to meeting the conditions of life in Siam. It has required no small measure of courage for one of the leading princes of the kingdom to choose such a sphere of activity, and all who have met him have been greatly pleased with his modesty, his good sense, and his ability. At a recent dinner in New York, where he was the guest of the Presbyterian Board of Foreign Missions, he gave renewed expressions to the friendly feeling of the Siamese Government toward the American missionaries, praising their careful abstention from all political interference, their sincere and unselfish efforts to serve the Siamese, and the purity and consistency of their lives as representatives of Christianity.

It is greatly to be desired that the present group of Siamese students should make such friends and gain such help from their studies in America that larger numbers will follow them to take back to their own land the best that America can give. Christian people in the com-

munities where the students are living have a distinct Christian duty of helpfulness and friendship toward them.

### PROMISES FOR MEXICO

THE withdrawal of American troops from Mexico and the appointment of Mr. Fletcher as United States representative to the *de facto* government of Carranza is the result of the joint deliberations of the American-Mexican Commission. What will be the ultimate effect is yet to be seen. The Mexicans should recognize in these concessions the helpful spirit of the United States and the desire to avoid the use of superior power to enforce rights. It is unfortunately true that the United States has spent some \$200,000,000 in the unsuccessful pursuit of Villa and in the protection of the Mexican Border from armed raids.

Many in the United States are working to preserve the peace and to create confidence in the Carranza government. The Mexican-American League, under the lead of Dr. David Starr Jordan, has recently issued a pamphlet to explain the progress which Mexico has made since the outbreak of the Revolution. The pamphlet says:

"Communal lands have been restored to the Indians, a sixteen-year factory limit for children established, arbitration courts, minimum wage, eight-hour day, and needed divorce legislation, are all in running order. There are in Latin America twenty times as many schools in existence as five years ago. President Carranza has sent to the United States 500 teachers for advanced normal instruction. Laws have been passed against bull fights, cock fights, and, in many states, drinkshops have been suppressed."

Encouraging news comes also from the evangelical mission reports. *Mexico*, the Methodist organ, speaks of 700 girls in its Puebla school and 600 in that at Pachuca. Several able men in the State schools are on the teaching faculty. Mr. Davis of the Baptist Mission says that 200 new converts have come into the membership of the mission—seventy of whom are already baptized. "We have a big doctrinal class which meets every Monday night. It is the most enthusiastic class I have ever taught. These new converts want to get as far as possible from Rome." Mr. Fritts of Chihuahua mentions a canvass for new members which the Young Men's Christian Association of that place conducted. The Roman Catholic priest publicly warned the people to have nothing to do with the enterprise, but more than 1,000 new members signed, everyone paying fees three months in advance. People are much more accessible to the Gospel than in former years.

The revolution has continued to make it impossible to carry out the missionary program for Mexico. The Constitutionals only nominally control the country, for outside of the larger centers bandits roam

at will, and very little effort is made to get rid of them except when they molest the lines of communication. A correspondent writes to the *Baptist World*:

"The Constitutionals have abolished the constitution which they were supposed to be fighting to uphold, and there is now no other law than that of the will of the military chiefs. The people, seeking by force of arms to rid themselves of the dictatorship of Diaz, have fastened upon themselves a dictatorship still more arbitrary. The economic situation is critical in the extreme. The masses were in Paradise in the times of Diaz compared with their misery and suffering now.

"Yet good has been accomplished. The power of the priests has been broken, although by no means annihilated. The common people have learned that no dictatorship can sustain itself perpetually, even though it cover itself with the seamless robe of religion or clothe itself in the sheep's clothing of constitutionalism. But in the country at large, by the mere fiat of the first chief, the national pastime of bull-baiting was abolished, and in some States the military governors have effectually suppressed the traffic in alcoholic liquors. A small amount of land has also been divided among the common people, though not much, and some of the *egidos* or communal lands have been restored to the Indian villages. But as a whole the revolution lacks that moral motive which would make it the success it might be.

"Evangelical work has suffered the inevitable consequences of a condition of revolution, lawlessness and brigandage. The American missionary societies, under the idea that their responsibility for the safety of their workers was greater than their responsibility for the work, recalled their missionary workers. Many schools of all grades from primary to theological have closed. Outlying stations have been abandoned, and the work in general has been greatly interfered with. Yet our churches in the larger cities have had a most prosperous year. The workers on the field are agreed that there never was a time when the people were so ready to hear the Gospel as at present. Bibles, Testaments and tracts are eagerly accepted and read with avidity. There seems to be a general expectation of a great movement toward evangelical Christianity in the near future. Various denominations are planning a union theological seminary and college, and a fusion of their missionary work."

### STRUGGLE FOR PROGRESS IN HONDURAS

SOME Latin American States are endeavoring to lift themselves by their boot straps. It cannot be done. There is need of a power from without or new life within. Last year the Department of Public Instruction in Honduras made a spasmodic effort to educate the neglected and primitive Sambos and other aborigines along the malarial coast of "The Mosquitia." Much of this great "un-

known," the largest and least known part of Honduras, awaits her Livingstone and Stanley. Four or five teachers were equipped with schools for primary work. This is good, but it should be supplemented by an evangelical Gospel—the only true regenerator and hope for such unfortunates.

Last year Jesuits were expelled from Honduras as they were making an attempt to impose another Bishop upon the poverty-stricken people.

The Government is now making spasmodic efforts to improve material conditions. A good macadamized road is being built from the Capital northward, 125 miles toward the railroad, which extends inland from Puerto Cortes some 65 miles. A big theater building, which the city needed about as badly as a small rural school needs a big brass band, has been put up with amazing speed. If these \$200,000 had been expended upon a good graded road north to the coast new life-blood would quickly flow into this sequestered and rather self-complacent "Athens." The principal business mail of the capital city now comes in once, sometimes twice a week, on the back of an Indian! If the government money that is invested in the Boanilla Theater were invested instead in some good fruit steamers plying between the North Coast and New Orleans, Mobile and Galveston, by which private parties could market their produce, the country would soon feel the benefits.

Unfortunately, Honduras has been caught by the sophistry of government control, ownership and revenue, by means of the traffic in intoxicants. Since millions of bananas rot for want of transportation facilities, a mistaken remedy was propounded by which these decaying bananas could be converted into aguardiente, the intoxicant by which the country is already cursed. The two products most fatal to the welfare of the Republic are aguardiente (native rum) and tobacco. The sagacity and courage of the Governors of Yucatan and Sonora in Mexico, who have put a ban on tobacco, are qualities needed in Honduras.

Another evil is the recently organized national lottery, which was doubtless instituted to check the flow of thousands and thousands of pesos pouring into the coffers of the Salvador lotteries. The Government winks at the great immorality and the example and temptation to gambling that is set before the people. Honduras should also suppress immoral pictures and vile literature. The moral corruption of the youth seems as universal as it is abominable and degrading.

We believe that the authorities measurably recognize and deplore the existence of some of these evils, but know not how to begin the campaigns of reformation and purging. When the life of the body politic is at low ebb morally it takes rare courage and skill to play the reformer. They need the courage to undertake these reforms speedily, but there is no hope that this will be done effectively until there is a better knowledge of God through Jesus Christ.

## DEVELOPMENTS IN PORTO RICO

**W**ORKERS in Porto Rico may well be encouraged in considering the progress which has been made there in the last few years. Illiteracy, superstition, a low moral standard, fanaticism, and open opposition confronted those who came as the pioneer messengers of the Gospel. Then only fifteen per cent of the population could read or write. This has been raised more than twenty per cent and is steadily rising. At that time only six per cent of the children of school age were in attendance at school. Now the splendid schools in every town and *barrio* of the island are filled.

It may be said that it is too much to count this as a result of the Gospel, yet it is indirectly so. Less fanaticism and open opposition exist. Because of the fruits of the Gospel and the general diffusion of knowledge which has come through improved educational advantages, there is a greater spirit of tolerance on the part of all and of sympathy and friendly interest from many. Where it was impossible to get any recognition whatsoever from the press toward evangelical work, now the leading periodicals send their reporters and photographers to religious conferences.

All of these might be mentioned as results of the Gospel as a moral force. Its direct influence upon the religious life of those it has touched and blessed is seen in the churches, Bible schools and Young People's Societies which have been established throughout the island.

## DEVELOPMENT OF INDIAN LEADERS

**I**NDIGENOUS Christianity with native leadership is the goal of missionary endeavor. It is therefore encouraging that the past year has shown an increase of forty-five per cent in the secretarial staff of the National Council of the Young Men's Christian Association in India. Eighty-five new secretaries have been secured during the year, making a total of 275. The largest portion of these was sent from abroad through the efforts of Mr. Edward S. Carter. Twenty promising young Indians have been taken on the staff during the year as probationers looking forward to the secretaryship. Of these all but two or three have already been engaged by local Associations for a period of years. More encouraging than numbers is the advanced position of responsibility which many of the Indian secretaries have taken.

Scarcely three months of 1916 had passed when it seemed necessary for Mr. Carter, the senior national general secretary, to go to England and America to recruit more secretaries and raise additional funds. In February he sailed, and left Mr. Paul, an Indian, in entire charge of the work, both British and Indian. During Mr. Carter's absence Mr. Paul guided the Movement with the utmost prudence and ability, so that it had advanced in all directions by the time of Mr. Carter's return. Mr. Paul is an example of what Indian leaders may accomplish.





## EDITORIAL COMMENT



### IS THE WORLD TURNING TO CHRIST?

**A**NSWERS to this question will vary according to one's viewpoint and understanding of what "turning to Christ" means. There is unquestionably an increasing appreciation in all lands of many of the ideals and blessings of Christian civilization. A writer in a recent number of a secular magazine declares that Christianity is conquering the world. He declares that in Korea there is an average of 3,000 converts a week; in China 7,000 students, scholars and officials are enrolled in Bible classes; in Japan evangelism is winning thousands; in India the mass movement is enrolling 150,000 candidates for baptism, and whole villages are turning to Christ. Africa has single churches with memberships of 10,000, and even South America is showing signs of evangelical awakening. There are enough signs of the working of God's Spirit in the world to encourage every one who works and prays for the coming of God's Kingdom on earth.

On the other hand, there is far too much worldliness in the Church and too much ungodliness in so-called Christian lands to give ground for complacency or satisfaction with present conditions. The world can never be termed Christian, even in outward life, until the marriage tie is held sacred, while dishonesty is countenanced in business, and self-seeking rules in politics, until white slavery is unknown and intemperance is ostracised. The world will be Christian only when man's laws are identical with God's laws and man's conduct is in harmony with them, when God's Name is hallowed, God's Word is known and obeyed, and God's Day is sacred to rest, worship and Christian service. When will this time come? It is worth working for and praying for, but it will not be ushered in by wholesale movements for political and social reforms. It will come when Christ Himself comes to reign in the hearts and lives of men.

### THE WAR AS A STIMULUS TO MISSIONS

**T**HE great opportunities which the European conflict presents for furthering Christianity, that have been mentioned in the REVIEW, are also revealed in the recent visit to the front in France by Mr. J. H. Oldham, editor of the *International Review of Missions*. His recent book, "The World and the Gospel," has been read and pondered over by soldiers in their hours of respite from shot and shell—a fact that is an augury of good for the future of British Missions.

Still more directly stimulating were the instructions recently given to outgoing missionaries of the Church Missionary Society, when attention was called to the lessons of the war that are applicable to the pres-

ent missionary situation. The great principle of co-operation and corporate action taught by the unity of the Allies must be fundamental in this enterprise if missions are to succeed. The missionaries were told the value of unity in diversity; the value of united enterprises, like the union language schools, the Madras Christian College for Women and the union of Chinese medical missions to provide proper medical instruction for that Republic; above all, the supreme need of an intimate spirit of brotherhood is taught by the war. The importance of the indigenous Church becoming self-propagating and the urgent need for equipping natives themselves as ministers and leaders in their own communities was illustrated by Britain's sending her armies to France, "not to deliver her, but to assist her to deliver herself."

Strategy in missions is also to be learned from the present conflict. India needs it for her problems in great mass movements, and in the Christian approach to Moslems and others there. China is confronted by questions such as these: Which party must be won first, old or new China? Which work must go forward, the old village evangelization, or the new work for students? The need of co-operation among women in their work, just as men are laboring together, must prove equally strategic. Rev. E. S. Woods, Chaplain of the Forces, struck another chord, that of a holy spiritual world warfare. He sounded the appeal from the "Prince Leader" for soldiers of the Cross to strive for worldwide issues in this time, when history is working out on broader lines, and when world crisis may lead to world redemption.

"The thing which is over and over again deciding the fate of engagements, where the other factors are more or less balanced, is that triumph of light-hearted joyousness which has been one of the revelations of the war. What is the secret of this characteristic joy manifested broadcast in types of character as far removed as English and Colonial, French and Russian? It would seem to have three conditions and to appear wherever the three are present all together. First, a great and worthy cause; second, full and complete sacrifice for that cause; third, leadership that inspires confidence. Given these three, and you will also find this joy, which is a very harbinger of victory."

Such advice, given by the Society to its outgoing candidates, and such manifest proofs that these three may be in every missionary's life, are stimulating to American missionaries as well as to those from Great Britain.

#### DELAVAN L. LEONARD—MISSIONARY HISTORIAN

**F**EW men have done more, in a quiet unostentatious way, by the use of mind and pen for the missionary cause than was done by Delavan L. Leonard, who was called to his reward from his home in Oberlin, Ohio, on the morning of January 26th of this year. Dr. Leonard was for over a quarter of a century the statistician and news editor of the REVIEW. It was his painstaking effort that first gathered

the yearly statistics from all the Protestant Missionary Societies of the world, and tabulated them for the use of students. These yearly statistics, printed in the REVIEW, have been for twenty-five years the basis of comparison in studying foreign missionary progress. Dr. Leonard for many years examined some three hundred papers and magazines a month to take from them the cream of missionary news and the most interesting facts and incidents. Even at the age of eighty-two, when his eyesight was rapidly failing, his appetite for missionary intelligence was as keen as ever, and he was as eager to gather up and serve the best items discovered in his daily search for the benefit of our readers. He was the author of several well-known standard volumes, including: "A Hundred Years of Missions"; "Missionary Annals of the Nineteenth Century," and "The Story of Oberlin."

Delavan Levant Leonard was next to the youngest of fourteen children of Thomas and Betsy Peck Leonard. He was born on July 20, 1834, on a farm in Pendleton, Niagara County, New York. His parents were earnest Christians, and after a district schooling, the young lad decided to study for the ministry. He entered the Union School at Lockport, N. Y., and from there went to Hamilton College at Clinton. It was here that he first formed what became a life-long friendship with Arthur T. Pierson. Both boys were working their way through college, and later through Union Seminary, New York City, and the young man from the farm and the lad from the city each saw in the other sterling qualities of courage, honesty, thrift and high ideals of Christian service that drew forth respect and admiration.

Arthur T. Pierson was called to large city churches and prominent leadership in foreign missionary campaigns. Delavan Leonard served smaller, but needy fields in Connecticut, Wisconsin, Illinois, Missouri and Minnesota, and then became Congregational Home Missionary Superintendent for Utah, Montana, Idaho and Western Wyoming. He lived in Salt Lake City from 1881 to 1887, and became an authority on Home Missions and on Mormonism as it is in theory and in practice. He endured hardship as a good soldier of Jesus Christ during those pioneer days. Many long hours were spent in summer and winter in stage coaches on the western plains as he visited small churches and explored the country to see where missions were most needed.

In 1887, Dr. Leonard moved to Oberlin, Ohio, where two sons were attending college. He became pastor of a Congregational church in Bellevue, and later Secretary of various Church and Missionary Societies. In 1890, he became Associate Editor of THE MISSIONARY REVIEW OF THE WORLD, and so continued until his death.

Dr. Leonard was a diligent worker, a faithful friend and a humble-minded follower of Christ. His physical heart weakened after eighty-two years of service, but his heart of loving devotion to God and man beat strong even to the end of his earthly journey. Then the Master called him to cross the river of death easily where the ford was narrow and shallow, and he entered into the unlimited Life beyond.



SOME SCOTCH MEMBERS OF THE POCKET TESTAMENT LEAGUE IN CAMP  
(From a photograph loaned by the founder of the League, Mrs. Charles M. Alexander)

# God's Battle-Line

## Two Crowded Years of Work and Witness Among the Soldiers

BY MRS. GRACE PETTMAN POUT, BRIGHTON, ENGLAND

*Mrs. Pout, as a loyal English woman, has avoided the mention of names of places that might embarrass her country in the present conflict. She gives, however, a graphic story of Christian service in the midst of war.—EDITOR.*

**T**WO years and six months ago, when, out of the silence of a summer midnight, the word WAR! flashed round the world, the word rang out as a challenge to the Church of God to awake—to mobilize its forces—to shoulder arms and be about the business of the King of kings. In a few hours the whole nation suddenly sprang to "Attention!" Armies of men flocked to the colors. Within a few hours, too, the forces of God's Far-Flung Battle-Line were being marshalled for the spiritual conflict: plans of campaign were drawn up, men and women were on their knees seeking special enduement of Power from on High for the great opportunity thrust suddenly upon them—for that this war has brought unparalleled opportunity and unparalleled victory to the Gospel, and the Word of God, none can deny.

To crowd into a short article a record of all the Christian service that has been done among the warring nations would be to attempt a task impossible—one can only touch a point here and there, and cry in wonder and praise: "What hath God wrought?" The front rank in this battle-line of gospel effort in the midst of a world at war is, of course, occupied by those societies which have been distributing the Scriptures.

### THE WORD OF GOD ITSELF

The Scripture Gift Mission easily surpasses all records for actual numbers, for in the first two crowded years of war service they have distributed about *seventeen millions* of "Active Service" Testaments, "Khaki" and "Navy" gospels and text-books, in eighty-eight languages, including all the tongues of nations engaged in the war, at a cost of £70,000 (\$350,000)—the free-will offerings of God's people. Such a record is unique, and the story of the distribution would fill a volume. Soon after war broke out the late revered Lord Roberts wrote the now famous autograph message which is inserted in the millions of Gospels and Testaments issued by the Scripture Gift Mission. It is as follows:

"I ask you to put your trust in God. He will watch over you, and strengthen you. You will find in this little Book guidance when you are in health, comfort when you are in sickness, and strength when you are in adversity.

"ROBERTS, F.M."

Shortly after penning these words Lord Roberts was called to his eternal reward, but the message he gave to our soldiers still goes on. Admiral Sir John Jellicoe also kindly autographed two verses to be inserted in the Testaments and Gospels issued to the men in His Majesty's navy:

#### H.M.S. IRON DUKE

"Be strong and of good courage, be not afraid, neither be thou dismayed ;  
for the Lord thy God is with thee whithersoever thou goest. Honour all men.  
Love the brotherhood. Fear God. Honour the King.

"Yours very truly,

"JOHN JELlicoe."

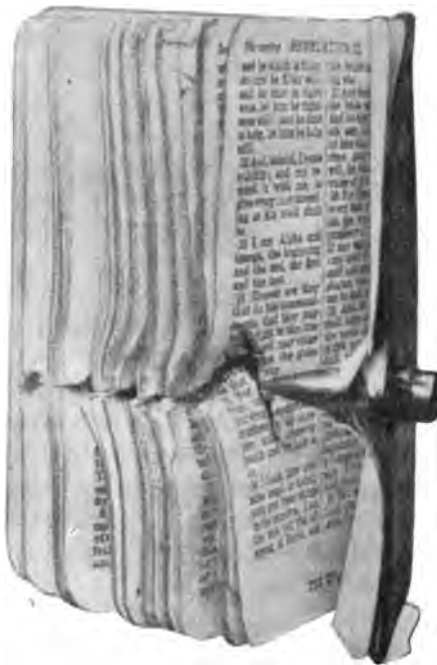
At the end of each Gospel a few familiar hymns are printed, and a decision form, which reads:

*"Being convinced that I am a sinner, and believing that Christ died for me, I now accept Him as my personal Saviour, and with His help I intend to confess Him before men."*

What this has meant to thousands of soldiers when face to face with danger and death can be judged by the fact that a lance-corporal wrote from the trenches "Somewhere in France," enclosing a British Treasury note for £1, dirty and crumpled, looking as if it had been through many engagements, to help send out more Gospels to his comrades. This lance-corporal said it was part of his work to go and reverently tend the bodies of those who had laid down their lives upon the battle-field, to collect their belongings and search their pockets. He found in nearly every case that the man possessed an "Active Service" Testament containing Lord Roberts' message, but the most cheering thing about it was that the men had signed the Decision Form! Indeed, in the case of one young officer, whose body had been stripped of every identification mark before it was found, the only clue to his name was his signature to this Decision Form in an "Active Service" Gospel, and this, sent back to England, brought comfort and solace to his widowed mother.

Results like these might be multiplied, for workers everywhere have been busy placing the Two-Edged Sword of the Word of God in the hands of the British soldier from the day of his enlistment till he reaches the first-line trenches and the firing-line. Hundreds of letters have been received telling the story of God's blessing on this work. The Secretary of the Scripture Gift Mission has seen numerous well-worn and much-read Testaments that have passed through the fiercest of the warfare. In many cases, too, the copy of the Word of God, carried in the breast pocket, has stopped the bullet and saved the soldier's life, and the mutilated Testament has come back as a trophy. It is no idle boast to say that the best way of recording this wide work of distribution of the Word of God is to take a war map of the world and enumerate every one of the fighting nations, for the Word of God is

spreading everywhere. In France, open doors have been entered in all directions. The Belgians in England and Holland have received the Word of God. The workers of the Scripture Gift Mission among the soldiers in Belgium were allowed to go right to the front-line trenches, and had the honor of an interview with the heroic Queen of the Belgians herself. She accepted a khaki French Testament, and said: "I think this is very nice for the soldiers to have, and it is very kind of you to give it to them!" In Roumania, too, a princess of the royal house has taken the deepest interest in the work of distributing the Word of God to the soldiers of her country. But the story of the distribution of the Scriptures in Russia is the most wonderful of all, for the honorary superintendent of the work of the Scripture Gift Mission in that country has been able to circulate among the Russian troops Testaments, Gospels and smaller portions of God's Word to a total of *over five millions!* The royal family of Russia have identified themselves with this effort by allowing the following message to be printed in each Gospel and underlined in red:



A POCKET TESTAMENT THAT SAVED THE LIFE OF A PRIVATE SOLDIER IN THE 1ST WORCESTERSHIRE AT ARMENTIÈRES, AUGUST 20, 1915

*"His Imperial Highness, the Heir-Apparent to the Russian Throne, most graciously gives this Gospel, which has been sent to him by Sunday-school scholars in the British Isles and Colonies."*

The secretary to the Empress of Russia wrote recently:

"Her Imperial Majesty, the Empress, has asked me respectfully to report: Concerning the gift of Testaments and Psalms by the Sunday-school children of England and the English Colonies placed by you at the disposal of His Imperial Highness, the Czarevitch, for consignment to the active army, Her Imperial Majesty has graciously commanded me to thank the contributors in the august name of His Imperial Highness for the above-mentioned gift, and to have the same forwarded to the active army by means of Her Imperial Majesty's own supply train."

Thank God for the open doors of such an opportunity! What hath God wrought? No wonder the superintendent of this work in Russia wrote only the other day: "It is grand to be living, and to be living here at present!"

Associated now with the Scripture Gift Mission is the old and val-

uable work of the Naval and Military Bible Society, which, founded in 1780, has over a century's record of successful service.

Turning to the British and Foreign Bible Society, which for over a century has been circulating the Word of God all over the world in no less than 500 languages and dialects, we find, as we might expect, that directly war broke out their plan of campaign was formed for seizing the tremendous opportunity thus given. Over five million copies have been issued in the various languages required by the war; the staff of trained colporteurs in all countries were ready to deal with the work. When war broke out the Bible Society already occupied "strategic points"—a dépôt in every country at war. Thank God, even in the countries with whom Great Britain is at war, not one has closed the Bible dépôt! In spite of the war, the Bible dépôts in Berlin, Vienna, Budapest, Warsaw and Constantinople have been able to keep open. This has given the British and Foreign Bible Society opportunities of work that are altogether unique, and the story the workers have to tell is wonderful indeed.

Besides a huge work of distribution among soldiers in the fighting-line of many countries, the Bible Society has done a marvelous work among the sick and wounded and prisoners of war. The Bible House in London is in touch with over 1,200 military and voluntary aid hospitals for the wounded in Britain. For King George's Hospital in London alone Testaments were provided free for 1,680 beds, and to this and hundreds of other hospitals new supplies of the Scriptures are sent as fresh convoys of wounded arrive. The real missionary service that Red Cross workers are doing among those who are broken in the war, let a noble Christian nurse's own letter tell, written from a great British hospital after a convoy of wounded had arrived. She says:

"Our big rush began on Wednesday. . . . To get them fed, bathed and their wounds dressed was a task we did not finish till 10.30 P.M. Some of the poor boys are very badly wounded. Friday and Saturday we worked from 6.45 until 10 P.M., only taking three minutes for dinner, which consisted of bread and butter and water, and for tea we got what we could in passing. The boys have done their duty, and it is now our turn to do ours. The privilege God is giving us is a very great one, and the boys are all so cheerful and brave. Pray for me very specially at this time. God is so good to me. You will be surprised to know that I never feel tired either in mind or body. If you will send me some Testaments I shall be so glad."

Needless to say, a grant of copies of God's Word was immediately sent to help this noble nurse in her work for the bodies and souls of our fighting men!

A Canadian officer confessed that he had set little store by the Bible until the day came in France when he and his battalion found themselves in a perilous corner. They were under fire and dared not move. The officer noticed a few of his men who had crawled into a



group together, and saw one man take out his knife and cut a Testament into half a dozen bits and distribute them among his comrades, who there and then began to read. It must be wonderful to read the story of Gethsemane, the story of Calvary, the story of the Redemption while lying under fire, and those men had learned by actual experience what it means to be obedient unto death—learned, too, that nothing else matters but the things of the soul, the sinner and his Saviour, the reality of God's message in His Word concerning salvation when face to face with eternity.

Despite the loss of books, which to some extent has been shared by all the societies through the torpedoing of vessels carrying consignments of the Scriptures, the work of distribution has gone on in every country affected by the war. In one eastern country, where the officials naturally now require all mission workers to be registered, a policeman stopped a Bible Society colporteur and asked for his permit.

"Here it is!" said the colporteur, and opening his Bible he pointed to the words of the "Great Commission," "Go ye into all the world and preach the Gospel to every creature."

He was allowed to pass. The work of distribution on every hand has been done with care and discrimination and prayer. An officer noticing a man firing wildly and blindly one day cried out:

"Where in the world do you think your bullets are going?"

"I don't know, sir," said the soldier, "but they're leaving here!"

Not so do the workers seem to distribute aimlessly the Word of God.

The Bible Society records one fact which alone is sufficient to point out the horrors involved by war. Men who have been employed as native colporteurs in different lands have been called to the colors of the various countries, some actually fighting each other as enemies! No nobler record exists than the wonderful work which all societies have done amongst the enemy prisoners of war of all countries and interned aliens in our midst. Besides this, copies of the Word of God have been sent to the prisoners of war interned in warring countries, of whatever nation and class and creed, and in some camps a real revival of the work of God has taken place. At one large camp over a hundred men have decided for Christ.

While actually penning this article the writer received this postcard from an Irish lad, a prisoner of war, sorely wounded when captured two years ago, and ever since interned in a German prison camp: "I am more than thankful to you for your kindness toward me, also very thankful for the books which you sent. I wish you could send some more, as we could pass away our time more easily!"

Besides the societies distributing the Word of God among prisoners of war in all countries, there are other societies who have answered nobly to the claims made by the war, and enabled us to respond to letters such as these. To the fighting men on land and sea, to prisoners

of war, to the wounded and the suffering, to the soldiers of all countries engaged in war the Religious Tract Society has sent Gospel books, tracts and text-cards to the number of many millions. In addition to the 286 languages in which the Society has already issued Christian literature, special publications in seventeen languages have been prepared for soldiers and others affected by the war. A great work in this connection has also been done by the Sterling Tract Enterprise of Scotland. In addition to their usual work on manifold lines this society has disposed of about two and a half millions of gospel publications among soldiers, the wounded and prisoners of war. Standing true to the clear Gospel of sin, substitution and salvation, this society has done a valuable work in many countries, and at least one of their allied agencies is practically unique, the ministry of comfort to the sorrowing, some eighteen thousand booklets containing messages of hope and solace to the bereaved having been posted to homes of all ranks stricken by death.

#### SOCIAL WELFARE WORK

Much more might be written concerning the work done by these and kindred organizations, for all have been trying to do their bit; but attention must now be given to those agencies which have had for their object the personal welfare and comfort of the soldier. First and foremost in this, the magnificent work accomplished by the Young Men's Christian Association stands out prominently. Wherever Britain's fighting forces have gone, there has gone also the sign of the Red Triangle—the Young Men's Christian Association. In a thousand training camps at home, in more than a hundred centers in France, in various parts of the Mediterranean and the East, there the sign of the Red Triangle marks a place of rest and recreation and refreshment—a welcome and safety and shelter for the soldier and a center for spiritual work as well. Within ten days after the outbreak of war the Y. M. C. A. had erected 200 marquees for the men, continually increasing the number as time went on, and replacing the canvas tents by substantial wooden huts as winter drew near. Where other buildings were available they were promptly "commandeered." The editorial secretary tells the story of strange contrasts in some of the places utilized as Y. M. C. A. centers: from an old disused pig-sty and a converted brewery to a "Court" in the Crystal Palace, His Majesty the King's own riding-school at Buckingham Palace, and a Sultan's place in Egypt, while huts have been given by royal donors, by school children, by towns and cities. Their Majesties, the King and Queen, Queen Alexandra and Princess Victoria of Schleswig-Holstein are among those who have taken the keenest interest in the work of the Y. M. C. A., and visited the huts in person. Officers and men, soldiers and sailors and munition workers; men in training and men in the trenches; men of every nationality and color; men who need a shelter and men who need a meal; men who want a book to read or a sheet of paper to write a letter—all wants are met

at the Sign of the Red Triangle, while the spiritual needs of the men have not been forgotten. Special services have been held, many have signed the war roll, pledging themselves to the service of Jesus Christ, while thousands of Testaments and Gospels have been given to those who wished to have them.

What the Y. M. C. A. has done on a scale of immensity hitherto undreamed of for the men, the Young Women's Christian Association has done in a much smaller way, quietly, but nevertheless effectively, for the vast arousing of Britain's girlhood and womanhood, who, by setting free a man for war service, are "doing their bit" for King and country in various ways.

While not forgetting the social needs of the soldiers, the work of the Soldiers' Christian Association has specially met the spiritual needs of the vast armies which the war has called into being. Besides the S. C. A. huts, which have been built in camps all over this country, there are eight at least in France, and at each and all of them a great work for eternity is going on.

The Army Scripture Readers' Society is an older organization, which, formed in 1852, has done a wonderful work, having the seal of royal approval. Men of mature age who have seen long years of actual service in the army, and proved their Christian character by years of faithful witnessing for Him in the ranks, should surely be useful workers among soldiers, and some sixty are employed as army Scripture readers, spending and being spent in the service of their fellows.

The Church Army and the Salvation Army have both, in addition to their manifold organizations, done much, very much, for the welfare of the soldier—building huts and canteens, arranging for special services, for meals, for reading and writing-rooms, lastly, but by no means least, doing a grand work in alleviating the awful sufferings of British prisoners of war, hundreds of parcels of food and clothing being despatched every week to those unfortunate men in German camps.

Out of the strange new circumstances that are daily bringing the changes in the quiet order of our lives, every opportunity is an opportunity to witness for God.

A city missionary whose work lies among the men of a great British fire brigade tells a wonderful story. One dark night of desperate danger and death a Christian fireman had been called out five times to extinguish fires caused by bombs dropped from a Zeppelin upon "somebody's home" "somewhere." The danger was over at last, and the crowd, to relieve the tension of pent-up feeling, was ready for a laugh and a joke. The fireman, exchanging his heavy helmet for a cloth cap, dropped a paper out of the lining and a rough-looking man shouted out in fun:

"'Ere, look, 'e's dropped a love-letter!"

Standing six feet high, the giant fireman stooped and picked up the paper, saying:

"Aye, aye, mates, it is a love-letter. You can have it, here you are!" Greatly surprised, the laughter of the crowd was hushed, and the fireman went on:

"I'll read what it says!" And slowly and clearly he reads from the paper, the printed invitation to a Gospel service, and underneath the old familiar verse, John iii. 16. "Let me tell you what it means!" went on the fireman, addressing the crowd, who had just escaped from dreadful danger and possible death. "This is God's love-letter, and it is for you, for me and everybody else.. That love has done everything for me! When the bombs began falling to-night I was ready for the work. I answered the call and have done my bit. I've been as tough a customer as any of you, but when I came across God's love-letter it pulled me up and changed me, and here I am, to face bombs and fire, because I believe in that love-letter. Now, let me ask you, weren't you in a fright when the bombs began bursting? You need have no real fear if you believe in God's love-letter! I've done, and must get away; you take that letter home and think about it!"

The fireman climbed on his engine, the crowd dispersed. The Gospel message had been given in the darkness of midnight from the lips of a workingman—a message out of the recent horrors of a Zeppelin raid. Has it not been written for all time that God maketh even the wrath of man to praise Him?

Until the clock was actually on the very stroke of that fateful summer midnight, two years and a half ago, when the nations suddenly sprang to arms, the cry went up to God from a myriad hearts for peace—if peace were possible! Instead, God permitted war—war which has drenched half the world in blood and tears. Why were our prayers for peace unheard? Was it because God—who sees the end of all things from the beginning—was giving to us the answer to another long-uttered prayer? For years we had cried to Him to show us how to reach the young manhood of the nation—the manhood that would not listen to a Gospel message, or open the Word of God; the young manhood and young womanhood who cared only for pleasure and were lost to the things of God, sunk in the deadly sleep of utter indifference? God heard that cry and gave us the answer—not in our way, but His!

Those who were the hardest to reach—the young manhood of the nations—are just the ones in whose hands millions of copies of God's own Word have been placed, just the ones who, in the midst of danger and death, have come face to face with the reality of eternal things. Out of the midnight darkness has gone forth the cry: "The time is short. . . . Be ye also ready. . . . Prepare to meet thy God." Those who have spent two crowded years of busy service for the warring nations have one story alike to tell—many, very many, are yielding themselves to Christ and crowning Him King! To Him be all the praise for all the work of witnessing the glory and the victory in God's own Far-Flung Battle-Line!

# Prayer in the Mission Field

"The Weapons of Our Warfare Are Mighty to the Pulling Down of Strongholds?"—2 Corinthians x. 4

BY DR. NORTHCOTE DECK, AOLA, SOLOMON ISLANDS

IN a recent battle in Europe a strong position had to be taken. The enemy's lines were so defended by trenches, parapets and barbed wire that any assault, however determined, by whatever number of men, must have failed. However brave the attackers might have been, not a man would have reached the enemy's trenches alive. It was quite impossible for the place to be taken by infantry assault. But the attacking general had collected large numbers of artillery, firing the most powerfully explosive shells. With this excessive strength of massed artillery a continuous fire was kept up for sixty hours on the one objective, until trenches were blown in, palisades thrown down and wire entanglements torn to pieces.

Then, when the artillery had done its work, the waiting troops were at last able to go up "every man straight before him," and to capture the position with comparatively little loss. What had been absolutely impossible to them before had been made possible by the sustained fire of the artillery.

This is an instructive picture of spiritual warfare. There are positions of the adversary that cannot be stormed or starved. There are defences that are impregnable. There are obstructions which effectually bar the progress of the most devoted members of God's great missionary army. Before such can possibly succeed the sustained and continuous fire of *the artillery of prayer* is necessary. Nothing else can take its place. Nothing will avail till this has done its work.

Too often, in the absence of prevailing prayer, the assault is made and precious lives are sacrificed, time is lost, and all efforts are in vain; not because God is unfaithful, or the servant not devoted, but because the artillery of prayer has been lacking, and no breach has been made in the enemy's defences. Many defeats and tragedies come to mind where, after brave efforts, often for years, teachers have barely escaped with their lives, and where, though bright prospects and brighter hopes once prevailed, nothing now remains but the ruins of little churches, and there is no present prospect of advance.

Why has the assault failed in these places? Why have precious souls been passing out, while the bread of life was at their gates and while in other districts hundreds of heathen are passing from death unto life? Why has God's Word thus apparently failed in its effect after long years of effort? There seems one main answer. These devoted soldiers of the Cross have been leading the assault without adequate sup-

port. Some of them have had to advance almost alone against the entrenchments of the enemy. They have not been sufficiently served by the artillery of prayer. The breach which should have been made with the dynamic power of intercession has not been made.

#### A WAR OF MUNITIONS

This holy war is a war of munitions, and of these there has too often been a tragical shortage. "To your tents, O Israel," has too often been sounded in the Church's ears, while the cry of the great Captain of our Salvation still rings out: "Ye that are the Lord's remembrances, take ye no rest, and give Him no rest" (Is. lxii. 6, R. V.). These wild outposts of God's everlasting empire may rise or fall and pass unnoticed, but I believe that we may find in them vital object lessons in spiritual warfare. Would that the Church at home might learn such lessons, and ensure that no more of God's pioneers in the regions beyond should need to advance to the attack without more adequate support, that no more devoted soldiers of the Cross should need to dash themselves in vain against the Edoms of the enemy. Would that, through the sustained artillery fire of prevailing prayer, the walls might be caused to "fall down flat" that every man might go up straight before him.

For prayer in the Spirit is God's provision for all the perils and problems of the Church. Until the breach is effected, the Church *must* have recourse to prayer. That is the only weapon which may prevail. *It seems to me that the failure of an attack is often more a reflection on the intercessors than on the attackers.* The sooner we realize the all-important function of prayer the sooner we shall learn to put first things first, and to be resolved that, in our lives at least, nothing shall be allowed to usurp its place; and that we will not allow ourselves to be so cumbered with other clamant duties that prayer shall be crowded out.

In England there is a historic body of men known as The Honourable the Artillery Company. Commissions in this brigade have long been coveted and hard to obtain. Their function is the all-important one of breaking down and destroying the enemy's defences. They have their counterpart in God's great army of occupation, which contains a body of saints who have an equally important and essential function to perform. These might well be called the Honourable Company of the Intercessors. Their numbers, alas! are far too small, their ranks too thin. This service, in spite of its honor, is little sought after. For the great bulk of God's children are so short-sighted—indeed, so blind to spiritual warfare—that they cannot follow the flight of the projectiles of prayer nor realize the effect they produce.

Yet God will give the far sight of the seer to those who desire it, that at last we may realize the function and the urgency of prevailing prayer. This work of breaking down the walls and effecting a breach has got to be done. It is going to be done. But is it going to be done

by you? All cannot be great preachers or teachers. *But I do not see anything in God's Word that would prevent the humblest saint or the simplest believer from becoming a great intercessor.* George Muller was raised up by God to be, not an *exception*, but an *example*. Intercession may be hidden service, yet it is none the less effective, none the less honorable. It is a service, too, with which many might be trusted, for it does not expose us to the deadly chill of popularity and applause. *How often we ask for power from God that we might do greater things, and He needs to give us weakness that we might do better things!* Here is a service worthy of the highest or the humblest. Recruits are needed, never so much as to-day!

#### PRACTICAL PRAYING

Speaking as a learner to other learners, the best way to become a true intercessor, to learn to pray really, is to do it; to make a definite and sober beginning. We need not be so much concerned at first about knowing how to pray. We need to be intensely concerned about giving God a chance to teach us how to pray. Being then convinced that prayer is the greatest essential to holy living and effective ministry, it will be found a great help to make a covenant with God, that by His grace and as far as He enables we will devote a certain definite time each day to waiting on Him in intercession. As has been recently said, "God's acquaintance is not learned by pop calls," though that is all that many give Him. To know God, to have power with God, time is needed. Throughout the Word of God the greatest emphasis is laid upon waiting. There is something particularly healthful to the soul, and specially effective with God, in waiting. Short prayers have power mainly because of the long seasons of waiting that have preceded them.

*If we are (or think we are) too busy to wait, then we must at once abandon the most effective service of the soul for God.* Such waiting may be found toilsome at first; persisted in, it becomes a passion.

The one paramount essential, however, to power in prayer is, of course, and must always be, the enduement of the Spirit. However He may come in fullness; whether like a slowly rising tide in the surrendered soul, or, as with many of us, after long years of bitter wandering, through a single act of faith and a revolutionizing experience, more resembling the sudden change in the disciples at Pentecost; however He may come, He *must* be in charge. He must be, not Guest but Guide, not on the threshold but on the throne. With His enabling we shall have repeated the experience of the disciples—"When they had prayed the place was shaken where they were assembled, and they were all filled with the Holy Ghost." Then indeed shall we pray effectively; then indeed shall our weapons become mighty to the pulling down of strongholds, for He is the first prerequisite to prevailing power in prayer.

## A Woman's Escape from Turkey

*This story of this missionary's escape from the land of the Turk has a vital interest, especially in view of the fact that there are about 2,000 Americans in Turkey who may be in difficulties in case of war with Germany. For obvious reasons the name of the Author is not given.—EDITOR.*

GETTING out of Turkey, especially out of the most interior part of Turkey, is no small problem even in normal times, and in war times it truly seems next to impossible. Contrast the ease with which a man in New York may make a sudden decision to go to Chicago, throw a few necessary articles into his bag and start on the long journey, made short by electricity and steam, with the difficulties of a journey in the land of the Turk, as pictured in the following story. In America you pay three cents a mile and try not to complain too bitterly of the discomforts of the journey. How would it seem to pay fifteen cents a mile for the transportation of yourself and your steamer trunk and to spend fifteen days or more covering a distance of about two hundred and seventy miles! Luxurious travelers in America, "count your blessings, name them one by one."

Our journey was divided into two distinct parts: the first from Ba to Beirut, from November 15th to December 14th, only one day of it being by rail; and the second from Beirut to America, from June 23d to July 25th, all but twelve hours being by train or steamer. The first difficulty in both parts of our journey was that of getting government permission to go. In each case the application waited over two weeks before the permission was granted. Not only a written Turkish permit was necessary, but an American passport; and for crossing Europe we had to have our passports viséed by the consuls representing each country to be crossed. For each visé we spent much time and patience and about one dollar in cash. A letter, written in Turkish and signed by Jemal Pasha, the "king" of Syria, recommending that our party be allowed to use military trains, etc., was without doubt the cause of our getting quickly and safely to Constantinople, and for this we have to thank our influential friends in Beirut. A second difficulty was that of finding means of transportation. It took several days and careful management finally to secure the vehicles with which we traveled from S—. All respectable horses had long since been commandeered by the government, and most of the professional drivers had been sent off to the front as soldiers. Of the spring wagons, without seats, in which we usually travel, only one was to be found, and that was furnished with horses too small and wretched for military use, even as pack animals, and with a drunken driver, whose one ambition was to compel those poor horses to go a little faster than they were



able. This wagon carted one family—a father, mother, and two babies. Next we engaged an ancient and decrepit landau, in which three ladies rode, so packed in with bundles and baskets that they dared not move lest they lose out their precious provisions for the journey. A springless wagon was also secured, with a skeleton of a cover, over which was thrown a bit of carpet and, when it rained, a piece of oiled canvas; in this wagon another family of four rode. And for our trunks we had another springless wagon, wholly uncovered. A third difficulty was in the matter of food and drink along the way. We could, and did, carry along with us practically all the food we ate, but a party of eleven cannot carry a fifteen days' supply of drinking water. On the road going to Beirut we were traveling in the wake of the deported Armenians,



ONE MEANS OF RAPID TRANSIT FOR THE MISSIONARY

and we did not dare to drink the water from springs and wells along the way unless it had been boiled for twenty minutes at least. It was as if we were traveling constantly through a cemetery where not half of the bodies had been buried. In the Turkish villages through which we passed we found sickness and death very prevalent, undoubtedly caused by the use of water which was not fit to drink. Whole villages depended for their drinking water upon wells into which, they told us, Armenian women had thrown themselves in their despair. And between Beirut and Constantinople the numerous cases of cholera, typhoid, and other diseases among the soldiers on and near our route made it unsafe to drink a drop of unboiled water. Our solution of the problem there was to get boiling water from the engine of our train, whenever we could, add sufficient tea to conceal any apparent impurities, and drink it either hot or cold.

Our journey from S—— to Beirut was a memorable one. It was a time when law and order seemed to have been forgotten, and no redress for anyone could be expected and no human help depended upon in case of attack. We were supposedly traveling with police escort, but of the five mounted police requested, only two started out with us, and that number soon dwindled to one. These guards would travel along with us for only a few hours, then disappear. Generally



TURKISH ZABTIEH

another would join us after a short time to take the place of the previous man. Sometimes we were much delayed by having to wait for our guard, for it did not seem safe to go on without one. After spending a day or two in one large city, we started early, with the assurance that our guard would be waiting for us at the city gate. But no guard was there, and after sitting in our wagons for three long hours, one of our number went back to the police headquarters to hunt up our man. At one stopping place we were plainly told that there was no guard for us, because they were all off on looting expeditions. Before morning, however, some of them returned and we were able to have one to "protect" us! We traveled eight or ten hours a day and had to put up with whatever accommodations we found for the nights. Several times the so-called rooms offered us were human pig-pens, and we were obliged to set up our beds out

under the stars or stay in our wagons all night long. It was not easy, after riding all day through a veritable battlefield, where the contest was entirely one-sided and the slain were our fellow Christians, to close our eyes in sleep on an open flat roof, easily accessible from the ground. But even there we could both lay us down and sleep, for the Lord made us to dwell in safety. All along our way were signs of cruelty and murder, and we even saw the ending of an innocent life at the hands of cruel men. Was it not a marvel that we were not molested from the beginning of our journey to the end? We constantly felt that the ninety-first Psalm was being fulfilled in our case.

At one place we left the direct road and took a less frequented

one in order to visit our friends in a mission station. A steady rain demoralized the already degenerate road, one wagon wheel went to smash and the wretched horses were almost exhausted. Some of us had to walk through mud and water for about five miles to reach our destination; and then at the entrance to the city we were made to wait for four hours, shivering in the December wind, because the quarantine doctor's permission was necessary for us to enter. If our good missionary doctor had not heard of our predicament and secured the necessary permit from the quarantine doctor (without examination) and come after us with a lantern, we would probably have been obliged to spend the night there. We were thankful enough a little later to find ourselves in good, clean, wholesome American homes, where we could stay for a few days and recover from the hard experiences we had been through. One never realizes more the blessings of an American home than at the end of such a journey.



IN A KHAN YARD, WHERE THE MISSIONARY STOPPED

Our purpose in going to Beirut was to be able to go aboard an American man-of-war and sail toward our homeland. But during the next six months no steamer entered that port, where in normal times steamers are coming almost every day. Finally, in June, after the close of the school year, a party of adults started on the long overland journey to Denmark. Only adults in good physical condition could take that journey, because of its privations and exposures to fatigue and disease. Most of the way there were railroads, but there were no such luxuries as sleeping cars nor, as far as Constantinople, dining cars.

And, since the Amanus and the Taurus mountains between Aleppo and Konia have not yet been tunneled, we were obliged to leave the train, using other means of transportation over the mountain passes. We considered ourselves fortunate to be able to ride in military automobile trucks, springless and seatless, but more or less speedy. The roads were thick with the dust of the dry season. In lieu of seats, we tried to use our dress-suit cases and shawl bundles, but at every bounce these seats would be dislocated, and we often found ourselves on the hard floor of the truck.

At the end of the second of these rides we were informed that the filthy floor of the railroad station was the only place available for us to stay till time for our train, thirty-six hours later. We appealed to the German commander of the military camp for a tent. He was courteous, but replied that there was none available. Then, pointing to an officer's restaurant, he said: "Go and ask the man who keeps that place." With a prayer for help we approached the shack, noisy with Turkish soldiers. "We are American missionaries," I explained, "on our way out of the country, and must spend the night here. Can you provide us a fit lodging?" His reply was like water to our thirsty souls. "I, too, am a missionary," he said in German, "and was forced to leave my field in Africa. So we gladly make you very welcome to the best we can offer for the night." He provided us with two rooms in his unfinished house, where the doors and windows were not yet in, and our heels sunk into the wet mud floors. But this was a palace compared to the station, with its publicity and its filth, and we thanked God for the shelter.

When we reached Constantinople, after a most strenuous journey of one week from Beirut, we were informed that the through train, called the "Balkanzug," was out of the question for us, as we were neither invalids nor children. So we set about getting the necessary papers and small money of various denominations and bank checks for our journey. By dint of unwearying perseverance we astonished all our friends by succeeding in getting off on a way train, the second morning after our arrival. That train carried us through Bulgaria to a point on the Danube, where we took steamer for an all-day ride up the river to a place in Austria, where we again took the train.

Those who have traveled in Europe know what a nuisance the customs regulations are, and how difficult it is to get back into trunk or suit-case the things that have been pulled out by the officials in their vain search for something contraband. We were searched at every frontier, not only our baggage, but our persons. Once we were examined by a doctor to see that there was no rash or eruption on us. And several times the examiners looked over each garment, separately, to persuade themselves that there was nothing concealed in, or on, the garments. The soles of our feet, the roofs of our mouths, and the coils of our hair were objects of special investigation. We were

relieved of every book and every paper, except our passports, and, after much discussion and consultation, our drafts, with which we were to pay for our passage to America. Our Bibles were placed on a shelf, with the remark, "You give these to the Red Cross."

Except for the brusque and severe treatment which we received in these places of examination, we met with uniform courtesy and kindness. We saw signs of the war—soldiers and officers everywhere, wounded and maimed men, women in widows' weeds, and many women in kinds of work which are generally considered men's work—and there was a certain strain and stress in the atmosphere which was wearing to the nerves.



SOME REPRESENTATIVES OF ASIATIC TURKEY

It was a real joy to go aboard our steamer and feel that that was the last stage in our journey. For us, who had seen a bed only six of the fifteen nights of our land journey, the complete rest of an ocean voyage was delightful.

There are blessings in a journey like this: the blessing of getting out of such a land as Turkey; the wonderful blessing of coming into a land like America; and especially the blessing of realizing that it was God's hand that led all the way.

# A Continental Program for South America

BY THE REV. SAMUEL GUY INMAN, NEW YORK,

Executive Secretary of the Committee on Cooperation in Latin America

**M**ISSIONARY statesmanship to-day is thinking in terms of continents. This has never been better illustrated than by the remarkable document recently prepared by the deputation holding regional conferences, following the Panama Congress, in the four great centers of South America—Lima, Santiago, Buenos Aires, and Rio de Janeiro.

The deputation which sailed from Panama was composed of some twenty well-known Christian leaders, representing practically all the American mission boards doing work in South America. From one to two weeks were spent in each center studying the problems with the Church leaders. Each conference made out a set of findings dealing with local problems, all agreeing on:

1. The need of a division of territorial responsibility;
2. A common name for the Evangelical Church;
3. A union of effort in production of literature;
4. United effort in the education of a native ministry;
5. The appointment of permanent committees to continue the work begun by the conferences.

Aside from these pronouncements drawn up by the forces on the field, the deputation from North America, under the chairmanship of the Rev. A. Woodruff Halsey, D.D., met recently at the College of Missions and drew up a remarkable set of findings which mapped out a cooperative missionary program for the whole continent. Dr. John R. Mott says of them:

"These findings constitute a remarkable statement. I have had to give not a little attention to similar activities in different parts of the world, and I am constrained to regard what you have done as the finest example of this kind with which I am familiar."

Dr. Jose C. Rodriguez, editor of the *Jornal de Comercio* of Rio de Janeiro and one of the most influential men in South America, says:

"You have here admirably condensed the conclusions arrived at, as to Latin American Christian needs, by the most devoted and intelligent investigators of that vast field. While we are now being visited by great numbers of commercial, financial, and other committees, your Committee on Cooperation are fully alive to the primary necessities of our people; they want not a business intercourse wherefrom they will increase their own wealth, but they strive to have us come to Christ and to keep ourselves all profit from it."

The most profound conviction of the deputation is concerning

South America as a needy missionary field. Business men and board secretaries alike, who before had seen only the Oriental fields, came back with the conviction that South America is one of the greatest mission fields on earth.

#### NEGLECTED AND UNOCCUPIED AREAS

The first section of the Findings deals with the paucity of evangelical work as compared with the great need. The field is divided according to the extent to which it is occupied by evangelical missionaries.

I. UNOCCUPIED AREAS include: *The Republic of Ecuador*, with a population of more than 1,500,000. Though there are five or six independent missionaries in the country, none of the larger and well-organized boards of missions are represented. The country enjoys religious liberty. The spirit of modern progress and development is being awakened and foreign capital and enterprise are being invested in the country.

*The northern half of Peru*, with a population of 2,000,000.

*Bolivia*, with a population of nearly 2,500,000, is an unoccupied territory, with the exception of three centers—La Paz, Cochabamba, and Oruro—and two or three industrial farms among the Indians.

The great area of the *Argentine Provinces of Misiones, Corrientes, and Entre Rios*, lying north of Buenos Aires and between the rivers Paraná and Uruguay, with a population of three-quarters of a million.

*The Republic of Paraguay*, with a population of about 800,000, an unoccupied field, save for some work among the Indians and activities recently begun by the Salvation Army.

In *Brazil* mission work has been limited to the southern section and the coast cities, leaving more than three-quarters of the entire area of a country larger than the United States and with a population of 22,000,000 altogether untouched.

II. INADEQUATELY OCCUPIED AREAS include: *The southern half of Peru*, with a population of 2,000,000, is *very* inadequately occupied. At Lima, the capital city of 300,000 inhabitants, is located the famous University of San Marcos, antedating the founding of Harvard University by a century. The present evangelical missionary force in Peru comprises a mere handful of workers, only one of whom has been on the field more than six years. This force needs to be greatly enlarged.

*The Republic of Chile*, with 4,000,000 inhabitants, has been generally considered, and rightly, the best occupied territory of South America, but our deputation found it to be in need of large reinforcements. Most of the small force now in this field is at work in the central part of the country.

*The southern half of Argentina*, with the exception of the Province of Buenos Aires, is practically unoccupied. The area west of the

Paraná River and extending through the central and northern parts of the country is partially occupied. The deputation believes there is no call for new societies to enter Argentina, provided existing societies greatly reenforce their work and adjust their territory so as adequately to occupy this rich and rapidly developing country.

*Uruguay* was found to be the most Latin of the South American republics. Free from racial and international problems, it is making steady and rapid progress in the solution of educational and social questions common to all the republics. With comparatively small effort a strong and thoroughly representative national church has been established. In this important country there are very few missionaries, all but three of whom are engaged in educational and Y. M. C. A. work.

#### THE INDIANS OF SOUTH AMERICA

A small but excellent work is being done by two or three European and Australasian societies among the Indians, but no North American society has yet included in its program any work for the uncounted millions of these aborigines who are still living in primitive or in slightly modified paganism. Here is a challenge to every mission board to take its share in pioneer evangelism among non-Christian peoples.

#### NEEDS OF THE CHURCH IN THE FIELD

The deputation was profoundly convinced that the North American Christians, through their mission boards, must also form a much larger program for the work already established. The liberalizing movements of education, of politics, of international commerce, and of social reform are presenting to the Evangelical Church most wonderful opportunities. While in some places notable results have been attained, a hesitant policy by the boards, due to a lack of interest on the part of the home churches, the pathetically inadequate facilities for training a native ministry, a failure to impress the social message of the Gospel, the lack of dignified and adequate church buildings, and too little cooperation among the various forces at work, are causing the forces to fail to enter in these great open doors as they should.

A deep feeling is expressed that the time is ripe for all the evangelical forces on the field to undertake, with the cooperation of the boards, a thoroughgoing reconstruction of their work, keeping in view in a large-minded way the great common ends of all missionary endeavor. South America has come to the psychological and providential moment for Christian evangelization. For the Church in this field to keep unchanged the methods and standards and type of administration which have obtained in the past would be disobedience to the heavenly vision vouchsafed at Panama and at the Regional Conferences.

For the more rapid development of the Church the following needs are particularly stressed:



*Increased Responsibilities of National Churches.*—"The deputation is convinced that it is neither possible nor desirable to delay further the commitment of greatly increased responsibilities to the national churches for their own administration. In all the countries where a substantial work exists there is a considerable body of sentiment favorable to the recognition of greater autonomy for the Church in the field. In Brazil, Argentina, Uruguay, and Chile this sentiment might fairly be described as clamorous."

"Urgent as is the need of wisely encouraging the development of the churches under the direction of independence and self-support, the deputation holds that it is equally important to guide them into the unity which Christ prayed that His followers might ever possess. Our observations convince us that denominational divisions have been a great handicap to the growth of the Christian Church in South America. The members of the deputation cannot be true to their own consciences and fail to take high ground as to the sinfulness of further developing these Latin churches along lines of Anglo-Saxon Protestant denominationalism. We believe that if there must be divisions among them—which God forbid!—they should be divisions growing out of issues which are vital to the churches themselves, not the unmeaning divisions imposed upon them by our denominational propaganda."

*The Training of a Native Ministry.*—It became a strong conviction in the minds of the deputation that a trained, competent national ministry is one of the most urgent needs of the evangelical movement in each of the South American republics. The limitations of a foreign missionary are obvious. Only as evangelical leaders are raised from within the national life can we hope in any adequate way to reach large numbers of individuals with the Gospel, or to release and control those forces whose cooperation will reconstruct the social order. It is evident, therefore, that increased stress should be laid upon a program for the equipment of Christian leaders. The deputation worked out a careful recommendation that three union theological institutions for the training of Christian workers be established at Lima, Peru, Santiago, Chile, and some Brazilian city, and an international union theological seminary be established at Montevideo to offer advanced training of a character equal to that afforded by the best theological seminaries of North America.

#### THE MISSIONARIES AND THE MESSAGE NEEDED

In regard to the missionaries needed for South America, the deputation placed great stress upon the fact that, in addition to having a thorough technical equipment such as that outlined by the Board of Missionary Preparation, they should be men and women of broad culture, accustomed to move in refined society and possessed of the diplomatic temperament.

On account of the cost of living in most countries of South America being exceptionally high, the mission boards are requested to consider the question of a readjustment of salaries and allowances.

After seeing the mission work at first hand, the deputation found itself in full sympathy with and desired to reaffirm the positions taken by the report of the Panama Congress on Message and Method, which advised the constant maintenance of a positive, constructive, sympathetic attitude in all departments of work. Several methods are suggested to secure a wider hearing for the Gospel.

*Evangelistic and Apologetic Lectureships.*—There are multitudes in South America whose intellectual attitude toward evangelical Christianity makes it impossible for them to be reached by the present missionary activities. It is the judgment of the deputation that an effective means of bringing the Gospel message to the attention of this large and influential class, whom it is difficult to bring into the church services, would be the presentation of Christian truth by means of lectures in theatres or other public halls. The Committee on Cooperation in Latin America was asked to enlist foreign and local leaders who, under their general supervision and in cooperation with the regional committees in South America, could be set apart periodically or permanently for this public ministry.

*Individual Evangelism.*—We are persuaded that, perhaps as with no other people, the method of private presentation of the Gospel by individual to individual should be especially emphasized in South America.

*Institutional Work.*—There was found to be a lack, in both the Roman Catholic and the Evangelical churches, of agencies and institutions aiming to express the Christian spirit by ministering in practical ways to the community life of the different classes of people. The extension of the Young Men's and the Young Women's Christian Associations' work to other centers is urged, and also the establishment of institutional churches in the larger cities on the order of the People's Central Institute in Rio de Janeiro.

The deputation was also impressed with the strategic importance of the government universities of South America. These institutions, few in number, are educating the future leaders of every department of thought and activity in their respective republics. While providing an excellent intellectual training, these universities have as a rule not concerned themselves with the larger problem of character building, and the nature and spirit of their philosophical and scientific instruction have been such as to discredit religion and to force the students into an unbelieving or antagonistic position. It is suggested that the mission boards now operating in South America divide among them the fifteen or sixteen chief student centers, agreeing to set aside in each center at least one pastor who shall give his whole time to regular evangelistic

work for students and who shall be provided with a church edifice and such other equipment as may be adequate for this important task.

*Sunday-schools and Education.*—We believe that the value of the Sunday-school as a recruiting and educative agency in South America should be emphasized, that the recent appointment of a continental Sunday-school secretary is a step forward, that it should be supplemented as soon as possible by the appointment of two other secretaries, one to work on the west coast, the other in Brazil.

Some of the most valuable findings refer to education. The establishment of evangelical primary schools is encouraged where the government provision is inadequate or unsatisfactory, and it is urged that the standard of these schools should in every case equal or surpass the government standard, the teachers being able to give elementary instruction not only to the pupils, but to their families, in sanitation, personal hygiene, and care of children.

An increasing demand for the standardization of secondary schools is recognized, as is also the demand for an improvement in dormitories, which should not be inferior in comfort and sanitation. Laboratories, gymnasiums, and general classroom equipment must stand comparison with those provided by the government. Teachers must measure up to the level of the government teachers.

The necessity for meeting these demands emphasizes as fundamental the need that the evangelical denominations cooperate in their educational work, as none of them is strong enough single-handed to meet the situation.

If together they could adequately equip and man one secondary school in each republic, that would lead in the secondary education of the nation, evangelical Christianity would be sensibly advanced.

In several countries it did not seem wise to attempt the establishment of normal schools to compete with government institutions, but to seek a Christian influence over the future teachers by means of hostels provided for them near the institutions they attend. It is recommended that this experiment be made in Santiago and in Buenos Aires, by particular or cooperating denominations in rented quarters, or by the Young Men's and the Young Women's Christian Associations.

In Peru, however, the establishment of an interdenominational school at Lima is strongly urged, in which shall be offered instruction from the kindergarten through the normal course, in the belief that such an institution would hold a vital place in the development of evangelistic work in Peru.

It is rather surprising to have the deputation say that efforts to establish Christian universities in South America are not practicable at the present time. The expense would be so enormous that it is better to foster less pretentious secondary schools and federate these along the lines of the present movement toward the coordination of the four

higher evangelical schools of Brazil—Lavras, Mackenzie, Granbery, and the Baptist College at Rio de Janeiro.

In view of the imperative demands of the educational situation, and of the need for an adequate literature, the deputation recommended that the Committee on Cooperation in Latin America seek two associate secretaries to work under its direction, one to give his time to evangelical education in South America and the other to literature in all of Latin America.

They also urge that the executive secretary of the committee make a trip to South America at the earliest possible time to confer with regional committees, which each conference appointed to continue its work, and to study minutely the problems on the field.

The Committee on Cooperation has already passed on several of these recommendations and is now seeking the right men for the two secretaryships. It has requested the executive secretary to make a visit to South America, lasting some six months, beginning in the spring of 1917.

The mission boards are taking a profound interest in their continental program, and a number of them have already voted to set aside definite workers and funds for carrying out the plans.

NOTE.—At the annual meeting of the Committee on January 8th, Dr. G. B. Winton, the author of "Mexico To-day," and closely identified with the production of evangelical literature in Spanish for many years, was elected as Editorial Secretary. Dr. W. E. Browning, director of the "Instituto Inglés" of Santiago, Chile, one of the best known missionary educators in South America, was elected as Educational Secretary for that continent. The Southern Methodist and Northern Presbyterian Foreign Boards, respectively, will allocate these men to this service.



A STREET IN LIMA, PERU ON A FESTIVAL DAY

# Rev. W. A. P. Martin, D. D., of China

BY THE REV. ARTHUR J. BROWN, D.D., LL.D.

THE death of the Rev. William Alexander Parsons Martin, D.D., LL.D., marks the passing of one of the last of the great pioneer missionaries of the modern Church. The life and work of that remarkable man deserve larger consideration than it is possible to give within the brief limits of this sketch. I can only epitomize a few of the essential facts and express the hope that someone will in due time write a volume which will be an appropriate addition to the great missionary biographies of the Church. Born in Lavonia, Indiana, April 10, 1827, educated at the University of Indiana (class of 1846) and at the Theological Seminary in New Albany, Indiana (afterward removed to Chicago and named McCormick Seminary), he died in Peking, China, December 17, 1916, well advanced in his ninetieth year—the senior in age and continuous service of all the foreigners resident in China. It is difficult for Christians of this generation to realize the vastness of the change which has taken place within the period of a single lifetime. When Mr. Martin and his young wife were appointed missionaries to China by the Presbyterian Board of Foreign

Missions, January 29, 1849, conditions were so different from those which now prevail that they seem to belong to a far-off era. The young couple—for Martin was then only twenty-two years of age and had just been married to Miss Jane Vansant, of Philadelphia—sailed November 23, 1849. The small ship was over four months in making



W. A. P. MARTIN

her tedious way to port. When the missionaries, somewhat battered by the experience, landed April 10, 1850, they found a China still under the sway of age-old customs and superstitions, and almost wholly uninfluenced by the movements of the modern world. The Chinese knew little about foreigners, and that little was so unfavorable that they regarded the few white men they saw with suspicion and often with open antagonism and contempt. There were no foreign legations in Peking, the capital, until 1861, and, if we exclude three old treaties between Russia and China in 1689, 1720 and 1727, respectively, the first modern treaty was the Treaty of Nanking with England in 1842, the first one with the United States being two years later. Only five of China's cities had been opened as ports by the Treaty of Nanking—Nanking, Shanghai, Amoy, Canton and Foochow. The interior was almost as unknown to the outside world and almost as inaccessible as when, in 1552, the dying Xavier had cried: "O Rock, Rock, when wilt thou open!"

Missionary work was in its infancy—a small, obscure movement, deemed of no consequence except as a nuisance when an occasional missionary had to be protected from violence on account of his citizenship in a western nation. When Martin was seven years old, there were only three Protestant Christians in the Empire. Ten years later there were only six, and when he arrived in 1850 there were less than three hundred. The report of the Presbyterian Board for that year (1850) shows only three stations in all China, with twenty-four missionaries, including wives, a total expenditure of but \$18,000 and no Chinese communicants. Missionaries and supporters of to-day, who feel that progress has been slow, may be encouraged by the contrast with the present facts. Dr. Martin's Board reports ten times as many new baptisms last year as there were Protestant Christians of all communions in China when Dr. Martin arrived in 1850, and the Board's appropriations for China were forty times as much as the Board's appropriations in 1850.

And this is only a part of the mighty work of God in China to-day, which, as conducted by all Protestant communions, is now represented by 5,338 foreign missionaries, 20,460 Chinese ministers, teachers and evangelists, 6,716 stations and out-stations, 4,748 primary schools, 902 academies, colleges and industrial, medical, nurses' and normal schools, 330 hospitals, 76 special institutions, such as orphanages, leper asylums, homes for untainted children of lepers, boarding schools for the blind and for deaf mutes, rescue homes for fallen women, opium refuges, industrial homes and an asylum for the insane, 3,880 churches with 330,926 members, a Christian community of 750,000, and property valued at millions of dollars, all this not including the missions of the Roman Catholic Church. Surely we may thank God and take courage. Such statistics are not dry, but are vibrant with the life of Christ.

The young missionary applied himself not only to the Chinese lan-

guage but to the study of Chinese history, literature, art and customs. Dr. Arthur H. Smith, of the American Board Mission, has observed that "his early school preparation was what would not be thought patch-work and casual, yet by using it to its limit he got more out of it than



PRESIDENT MARTIN AND THE FACULTY OF THE CHINESE IMPERIAL UNIVERSITY  
(From "The Lore of Cathay," published by Fleming H. Revell Co.)

most young men from the far better advantages of to-day." He speedily won such recognition as an expert that, when the diplomatic representatives of western nations began the negotiations with China which culminated in the Treaty of Tientsin in 1858, Mr. Martin, although

only thirty-one years of age, was called upon to assist the famous Rev. Dr. S. Wells Williams as interpreter and adviser of the United States Minister, the Honorable William B. Reed. During all the long and difficult discussions which these negotiations involved, Mr. Martin was closely in the confidence of Mr. Reed, and he and Dr. Williams deserve no small share of the credit for that epoch-making treaty, which was successively signed by Russia, the United States, England and France, and which really opened China to the modern world and marked the beginning of the great movement for the regeneration and reconstruction of China.

In 1863 the Presbyterian Board opened a station in Peking, and he was transferred to that city from Ningpo. He did not obtrude his opinion in political matters, but it was sought on so many important questions that he became an unofficial and confidential adviser of the American Legation. His fame grew among the Chinese as well as in the diplomatic world, and in 1868 the Emperor asked him to organize the International Law and Language School in Peking, called the Tung-Wen College. That the Chinese Government, with all its pride and exclusiveness and veneration for years, should have turned to a foreign missionary forty-one years of age to train its own young men for its highest posts is a remarkable testimony to the absolute confidence which the Chinese authorities had formed in his ability and trustworthiness. Missionaries are seldom willing to leave their distinctively missionary work to accept government service; but this opportunity was deemed so exceptional that there was universal concurrence of opinion that he should not refuse it. He therefore resigned as a member of the Presbyterian Mission and entered upon his responsible duties under the Government. This college has been well called "the first little rill from which the refreshing waters of western learning trickled into the minds of the coming statesmen of China." In "The Lore of Cathay" he wrote that he began with a class of boys, ten in number, who were studying English. In after years he wrote: "Our students, who went abroad in connection with embassies, were some of them interpreters, some secretaries, some consuls and vice-consuls, while one or two even rose to the dignity of minister plenipotentiary: notably was this the case with Mr. Ching Chang, late minister to France. The late Marquis Tseng, minister to England, though not a student of the college, took private lessons from me."

When, in 1898, the Government founded the Imperial University of China, Dr. Martin was called to the presidency. But the high hopes that were cherished for this institution were shattered by the Boxer uprising of 1900. This tragedy was a peculiarly trying experience for Dr. Martin. He might have been justified in assuming that the prestige of his services for the Chinese would exempt him from the fury of that unhappy period. But the frenzy of the Boxers against foreigners knew no distinctions, and even Dr. Martin and the all-pow-



erful Inspector of Imperial Maritime Customs, Sir Robert Hart, were forced to take refuge with other foreigners in the British Legation. His laborious and valiant participation in the toils and dangers of the siege were gratefully recognized, and his photograph, with a rifle slung over his shoulder, appears as the frontispiece of his graphic book on the siege.



DR. MARTIN AND SOME OF HIS STUDENTS  
(From "The Lore of Cathay." published by Fleming H. Revell Co.)

After the Boxer outbreak had been quelled he returned to America for much-needed rest. He was then in his seventy-fourth year, and might fairly have considered his active life-work done. But he was still in vigorous health and with his extraordinary mental powers unabated. The Chinese, now in saner mood, again turned to their wise and faith-

ful friend of many years and begged him to return to China. Among several offers he chose that from the great Viceroy Chang Chih-tung to take the presidency of the new government university at Wuchang for a period of three years and to instruct the junior officials of his viceroyalty in international law. After fulfilling this engagement he again returned to America, this time to ask the Presbyterian Board to reappoint him to Peking, where he said: "New openings for usefulness in connection with a union mission college are beckoning me forward. While I can do such work I am too young to quit the field." A characteristically noble utterance, this, by a man then seventy-eight years of age, and its unselfishness appeared in his refusal to accept any salary. The Board gladly made him an honorary member of the North China Mission, and he promptly sailed for Peking, happy as a youth in the thought that he was to close his manhood's life, as he had begun it, as a missionary. The Chinese Government again availed itself of his ripe experience and expert knowledge of international law by seeking his advice in several disputes with European powers. When I saw him in Peking in 1909, the son of Yuan Shih Kai, afterward the famous President of the Chinese Republic, was coming regularly three times a week to Dr. Martin's residence to receive special instruction in political economy and international law.

This many-sided man was keenly interested in scientific discoveries and inventions as well as in the problems of education and government. Nothing escaped his alert mind. When the telegraph was coming into general use in the West, he secured a set of instruments, installed them in his study, learned how to operate them, and then invited some of the highest government officials to see the working of the new wonder. They did so, and listened with unconcealed wonder and awe to his illustrated lecture. When he urged them to adopt the telegraph for China, one of the dignitaries replied that China had gotten along four thousand years without the telegraph and did not need it now. Within a few years, however, the telegraph was established, not only in the capital but in all the principal centers of the Empire, including the one hundred and eighty-one prefectural cities.

Dr. Martin was probably more familiar with China than any other foreigner of his generation, and perhaps than any single Chinese. He said in his book on "The Awakening of China": "To more than half of the provinces I can offer myself as a guide. I spent ten years at Ningpo and one year at Shanghai, both on the southern seacoast. At the northern capital I spent forty years; and I have recently passed three years at Wuchang, on the banks of the Yang-tse Kiang, a special coign of vantage for the study of central China. While residing in the above-mentioned foci it was my privilege to visit six other provinces, some of them more than once, thus gaining a personal acquaintance with ten out of the eighteen provinces and being enabled to gather valuable information at first hand."

As an author he was prolific. In addition to hundreds of newspaper and magazine articles, he published the following volumes in English: "Hanlin Papers," "The Analytical Reader" (English and Chinese), "The Lore of Cathay," "The Siege in Peking," "A Cycle of Cathay," "Chinese Legends and Other Poems," "The Awakening of China and the Chinese—Their Education, Philosophy and Letters." In addition to these books, Dr. Martin published many in the Chinese language. I do not have a complete list, but among the titles are the following: "Evidences of Christianity," "History of Greece," "History of Rome," "Three Principles—International Law, Geography, Arithmetic," and "National Philosophy." These books have had a wide circulation and great influence. One or more of them are to be found in every well-stocked public library in America and Great Britain. The volumes in Chinese are read all over China, and some of them have been translated into Japanese and Korean. The Christian Literature Committee reported at the China Centennial Conference in Shanghai that Dr. Martin's "Evidences of Christianity" has received the most votes as "the best single book" published in Chinese.

Honors in abundance were showered upon this eminent missionary. The degree of Doctor of Divinity was conferred upon him by Lafayette College in 1860, and the degree of Doctor of Laws by New York University in 1870 and by Princeton University in 1899. He was elected a member de l'Institut de Droit International, and de la Société de la Legislation Comparé. In China, the Imperial Government made him a Mandarin of the Third Class in 1885 and of the Second Class in 1898. A writer in *The Outlook* of August 24, 1907, said: "If the question were asked: 'Who are the most remarkable two foreigners in China to-day?' there would be but one response—it would be 'Sir Robert Hart and Dr. Martin.' In several respects the two careers have been parallel. Both have been resident in China for more than half a century; both have mastered Chinese, which has been wittily described as 'not a language but an oculage'; both have practically made themselves necessary to the Chinese Government, the former in the administration of the maritime customs, the latter as adviser on questions of international law; both have survived the heart-breaking experiences of the siege in Peking; and both have received exceptional honors at the hands of the Chinese Emperor."

Dr. Martin's family life was very happy. His wife was his devoted companion and helpmeet until her death in 1893. In 1894 he dedicated his little book, entitled "Chinese Legends and Other Poems," as follows: "To the Memory of My Wife, Whose Love Made Life a Poem, and Whose Presence was a Constant Inspiration." Two sons were born to them, both of whom became prominent in America.

He retained his remarkable physical and mental powers far beyond the usual period of active life. On his eightieth birthday he rode a donkey two hours to the Western Hills, proceeded on foot a thousand feet

to the summit, walked down, rode back to the city, received many callers, foreign and Chinese, with congratulatory greetings, after dinner made a social call on some missionary friends a mile from his own house, chatted vivaciously with them, and then returned to his home apparently unwearied.

It would be difficult to over-estimate the value of his services. Dr. Arthur H. Smith, in an article entitled "The Nestor of Protestant Missions in China," wrote in 1910: "At some perhaps distant day the Chinese will begin to get an idea of what it means to have a scholar of the West give the whole of a long and fruitful life to China for no other reward than the service of man and the glory of God. When the American traveler, Bayard Taylor, had an interview with Alexander Von Humboldt, then advanced in years, the great German savant remarked sadly: 'You see before you a ruin!' 'No,' said Taylor, 'not a ruin, but a pyramid!' Dr. William A. P. Martin is a 'pyramid,' with the widest base and the highest peak that was ever seen in the ranks of at least American missionaries in China."

Eminent as Dr. Martin was as a scholar, an educator, an author, and an authority on China and on international law, it was as a missionary that he most desired to be known. He went to China as a missionary. He brought the missionary motive into all his numerous and varied activities. In the service of the Chinese Government, as much as a member of a mission, he never permitted his allegiance to Christ to be obscured. By voice and pen and daily life Christ was "all and in all."

One speaks of the passing of such a man with sorrow indeed that he has gone from our sight, but also with solemn pride and rejoicing for a life of extraordinary length, marked by extraordinary powers, filled with extraordinary labors, and crowned with extraordinary achievements. The missionaries of the second and third generations who are now conducting the work in China owe much to the mighty men of the pioneer era. Morrison, Nevius, Kerr, Taylor, John, Mateer, and now Martin—these, and others that might be mentioned, form a group of the first magnitude, men of God who laid foundations broad and deep for later workers to build upon. May a double portion of their spirit rest upon those who follow them!

#### ANOTHER TESTIMONY TO MISSIONS.

By a Professor of the University of Michigan, now an advisor of the Chinese Government at Peking.

"When I came out to China, I did not think much of foreign missions or foreign missionaries, but I now take off my hat to the missionaries. I have never contributed much to foreign missions, but when I get home I shall put everything I can spare into the foreign missionary collection. They are a noble lot of men and women and are rendering a very great service to the people of China."



Photo by the International Film Service

A CHINESE WOMAN VOTER AT THE POLLS IN CALIFORNIA

## Some Oriental American Citizens

BY THE REV. GEO. W. HINMAN, SAN FRANCISCO

*America is the soil in which grow some peculiar plants. The care with which they are cultivated determines whether they will be fair flowers or noxious weeds.*—EDITOR.

IT is used to be taken for granted that every immigrant would become an American citizen by a sort of political law of gravitation within a few years after he had landed in America. For a time the assimilative forces of Western civilization seemed to work automatically and with fair success. But in recent years the machinery has not been running so smoothly, and the work of transforming the immigrant into a true American citizen has claimed the serious attention of the leaders of missionary work and social service.

The Y. M. C. A., in its citizenship classes and the public schools of various cities have also systematically undertaken the preparation of immigrants for citizenship by night classes in English and civics. Most noteworthy, however, is the splendid movement for education of the immigrant under the leadership of a department of the United States

Bureau of Education, with its slogan "America First," and its extensive publicity program through the newspapers and striking posters and through direct co-operation with great factories in establishing immigrant classes. The dignity of American citizenship is impressed on all—native-born and new-comers—by naturalization festivals, like the graduating exercises of a school, when the new citizens receive, with proper recognition of its significance, a certificate of citizenship.

The granting or refusal of the privilege of naturalization to immigrants is coming to be recognized as of little significance unless an adequate opportunity is given for that Americanization of spirit which should precede formal entrance into citizenship. Many who have been refused naturalization on account of coming from Asiatic instead of European countries have shown a stronger sympathy with American ideals than have some against whom there are no legal barriers. Few persons familiar with the conditions of Oriental immigration and settlement on the Pacific Coast would favor the removal of all restrictions to the coming of Chinese and Japanese and Hindus, but it is difficult to understand why the Oriental, who has been given proper opportunities and helpful contacts with American life, should be "incapable of assimilation," or should be denied the right of naturalization.

The native-born Americans of Chinese parentage, who comprise 20 per cent of all Chinese in the United States, are not so different from their fathers and mothers who can never become Americans as to make clear any logical reason for refusing naturalization to foreign-born Chinese. No county in California has more than 9 per cent of Orientals in its population, and throughout the State the proportion is only 3 per cent. Neither the number of Orientals in the United States nor their concentration in one locality would give the Oriental vote any special influence or significance, and the refusal of citizenship to Chinese and Japanese is an arbitrary, unnecessary and invidious distinction.

Before the courts began to reflect the anti-Chinese feeling in their decisions denying the right of naturalization, and the exclusion law expressly disallowed it, several Chinese were naturalized, among them the great reformer Yung Wing, the first Chinese to graduate from an American university. In 1876 he came to New England in charge of the first Chinese Educational Commission, invited by General Grant, and was always a leader in the movement to bring Chinese students to America. When he went back to China to advocate American ideals in education and in government his naturalization papers were not recognized by the American consular officers. He took a prominent part in the reform movement of 1898, and when I saw him in 1899 he could get no protection from the United States Government and was hiding from the vengeance of the reactionary Empress Dowager, who had suppressed the efforts of the young emperor, Kwangsu, to inaugurate reforms.

The census reports of 1910 give 1,368 foreign-born Chinese who

have been naturalized and 483 more who have received first papers. This is probably very much in excess of the actual number who have legal naturalization papers, as the census enumerators would be unable to check up statements made to them through misunderstanding or misrepresentation. Only 132 Chinese are reported as naturalized in Hawaii, though the Chinese there have been generally recognized as especially loyal to the United States, and have taken a considerable share in patriotic demonstrations. It is not likely that more than a few hundred Chinese have ever been naturalized. A bulletin of the United States Census states that probably most of these were naturalized prior to 1882, when "their legal ineligibility was made more explicit," and a few more Chinese and also some Japanese "admitted illegally prior to 1906, when the Federal Government undertook a closer supervision of the matter."

The census reports show 420 Japanese as naturalized citizens of the United States and 387 more who have first papers. It is known that about three hundred Japanese in an agricultural colony in Florida were naturalized at one time, and the others have probably been in scattered localities in the Eastern and Central States. Only eleven Japanese have been naturalized in Hawaii.

Recent action of leaders of Japanese opinion in Japan as well as in the United States and official action of the Japanese Government make it probable that a large proportion of the Japanese now in America would welcome the opportunity to become American citizens, and would be quite as loyal to American ideas as immigrants from other countries. Japanese thinkers have realized and have declared in an extensive publicity campaign what seems to have been unrecognized by many Americans, that the actual Americanization of the Japanese in America is the only solution of the problem which they present. One of the foremost Congregational pastors of Japan was called to the United States two years ago, and visited every large Japanese community on the Pacific Coast to preach the gospel of Americanization. This campaign was suggested and financed not by any American religious organization but by the Japanese Association of America, interested only in caring for the general interests of its members.

#### AMERICAN-BORN ORIENTALS

Whatever may be the progress of actual Americanization among Orientals, and it appears to be much more rapid among the foreign-born Japanese than among the Chinese, there is little doubt that the native-born American of Oriental descent is becoming quite as insistent a problem as is the Oriental immigrant. In 1910 there were in the United States 11,921 native American males of Chinese descent, 8,463 of them twenty-one years old or over. There were 3,614 native American females of Chinese descent, of whom 1,000 were over twenty-one years of age. There is in San Francisco a Chinese organization of

"Native Sons," with branches in twelve cities, including Boston, New York, Philadelphia and Chicago. It enrolls altogether 8,000 members in the central and branch organizations. Its officers declare that there are many Chinese eligible to membership who have not taken the opportunity to assert their birthright as American citizens. Actual registrations for voting are only a small proportion of the American-born Chinese.

Considering that the practice in reference to the Chinese right of residence and right to vote is exactly opposite to that of our law courts, where a man is to be regarded as innocent until he has been proved guilty, it is discouraging for most Chinese to attempt to claim citizenship rights. Still, politicians think the Chinese vote in San Francisco is worth cultivating. There are probably at the present time about 10,500 Chinese male voters, born in the United States, and perhaps 1,300 Chinese women over twenty-one, born in the United States, of whom about a thousand have the right to vote. Women in Massachusetts and New Jersey who were refused the ballot might well feel that there were some prejudices stronger than anti-Chinese feeling when the State of Dennis Kearney allows Chinese women to vote.

#### CHINESE AMERICANS OF INFLUENCE

One of the best known American-born Chinese in San Francisco is Luk Tin Eli, president of the Canton Bank and manager of the Chinese Mail Steamship Company. He is a man of wealth and influence among both Chinese and Americans. Sid Back, Jr., is a practicing lawyer, born in America, the son of one of the wealthiest and most respected Chinese in Portland, Oregon. A number of American-born Chinese are engaged in engineering work in the East, and some are in newspaper work, among them Leong Kow, editor of the Chinese *Republic Journal* and vice-president of the Chinese "Native Sons." A clever Chinese student, who is thoroughly Americanized, if not American-born, draws cartoons for the *Seattle Post-Intelligencer*. Another young man, American-born, in some respects the most cultivated and consecrated Chinese I have known in the United States, has grown up in the Congregational missions in California, and is now in charge of one of the most important of them.

Many American-born Chinese are doing splendid service in the land of their fathers, and are not at a disadvantage there, like other foreigners, except through their lack of thorough education in Chinese. Samuel Young, a graduate of the University of California and Columbia, has been president of the Tong Shan Engineering College, and invited to assist him the two older sons of Rev. Jee Gam, who brought up his large family in the Congregational Chinese Mission House in San Francisco. One of these brothers, Luther M. Jee, was on the staff of the Chinese Legation in London, and Dr. Pond Jee helped fight the



pneumonic plague in North China a few years ago. Another American-born Chinese is chief engineer of extensive coal mines in Canton province, another has been building railroads in North China, another is president of the Canton Bank in Hong Kong, and another shows his true American spirit as a daredevil aviator, in charge of the aviation school at Canton. Not a few of the American-born Chinese who have gone back to help China, though still retaining their American citizenship, are products of our Christian missions.

#### AMERICAN-BORN JAPANESE

Comparatively few of the Japanese born in America are old enough to vote. There were 2,340 native American males of Japanese descent and 2,162 females in 1910, of whom only 209 of both sexes were over



SOME PROMISING AMERICAN CITIZENS

Japanese children in training at the Congregational Church, Los Angeles

twenty-one. It is probable that there are now 500 American-born males and 250 females of Japanese parentage who are voters by right of birth. The increase among the Japanese by birth is very considerable, causing a continual slight increase in the numbers despite the return of many to Japan and the almost complete stoppage of immigration. The Japanese are pathetically eager for educational and cultural opportunities for their children, organizing kindergartens wherever practicable for those too small to attend public schools. Mission day schools supplementary to the public schools help greatly in Americanizing these little Japanese Americans.

Though the proportion of the Japanese communities who are American-born is still comparatively small, about twelve to fifteen per cent, there is a gradual alienation between them and their parents which is already deeply concerning the more intelligent Japanese in America. A large number of Japanese young people, educated in American schools, do not readily follow a sermon or lecture in the Japanese language and cannot read the Japanese newspapers, and are consequently losing touch with any influence over the other members of the Japanese community. They cannot be teachers or leaders of public opinion, even though they may have considerable acquaintance with the English language and American ideas, for they have lost one important source of power in gaining another.

The new Americans of Japanese parentage are also providing a new and important factor in the solution of the land question. There have been a number of cases where the law against sales of land to Japanese ("aliens incapable of naturalization") has been evaded by transferring land titles to the minor children of Japanese farmers, who as native-born Americans have every right guaranteed under the constitution to other Americans. Of course, the situation is not at all changed by this technicality, and never can be changed till religion and education have made real the Americanization of the community.

The American of Oriental descent finds a great gulf fixed between himself and other Americans, and the bridging of that gulf is still an unsolved problem. No wonder that the Chinese Americans and the Japanese Americans find it hard to break with the old life, knowing that there is scanty place for them in the new economic life, the new social life, or the new religious life of other Americans. Is it not clear that only by an assimilation which affects the entire Oriental community will we be able to assimilate completely any part of that community? The program of the Japanese Association of America, in an educational campaign reaching communities rather than classes, should have been adopted long ago for the Americanization of all immigrants, as is now being done in the great "America First" campaign. Our public schools and our religious organizations must both recognize the new social viewpoint, particularly in dealing with the immigrant communities, seeking to educate, Christianize and Americanize the community and not simply the individual, till "there shall be no more strangers and foreigners" in the Kingdom that is to come.

Prayer is not primarily asking God to do special things for us; prayer is never expecting God to alter His plans to suit our whim; prayer at its deepest must always be the soul's endeavor to open the way for God to do His divine will. We do not try by prayer to "move the arm that moves the world," but rather so to enter into spiritual fellowship with God's purpose, that the arm that moves the world can move us. Prayer is one form of co-operation with God, by which we give Him the opportunity of doing in us what he has wanted to do, perhaps, for years.—*Harry Emerson Fosdick.*

# BEST METHODS



CONDUCTED BY BELLE M. BRAIN, 38 UNION AVENUE, SCHENECTADY, N. Y.

## HUMOROUS STORIES FROM MISSIONARY LITERATURE

THERE was a time, years ago, when levity was considered unbecoming in a missionary and the fitness of a candidate who engaged in much laughter was seriously called into question.

Even as late as 1850, when it became known that pretty, vivacious, witty Murilla Baker was going to Burma as the bride of Missionary Ingalls, her Baptist sisters shook their heads and sighed their disapproval. Such a frivolous young woman ought not to be allowed to go to the mission field. Yet Mrs. Ingalls proved a missionary of rare power and achievement, and her memory is still fragrant in Burma. She it was who sent to America for a large iron dog to guard her premises, and when the natives ridiculed the idea of the image of a dog being able to protect her, turned the tables on them and said that if her dog was no good neither were their idols! They were quick to see the point, and the dog may still be seen at Insein, where he continues to preach his 'silent sermon.'

In these days we have come to appreciate the value of the missionary who can laugh as well as pray, and to realize that the power of seeing the humorous side of a serious situation is a very great asset.

"Hannington's humor was his actual salvation in more than one experience," says Doctor Arthur T. Pierson. "In the midst of the most intense suffering it never forsook him. In an encounter with a lion he forgot the danger as he saw his excited companions rally to his defense, one armed with a revolver, the other with an umbrella! There was a heroic element in his humor, and it enabled him to say of all the multiplied *tortures* of his journey that they were '*trifling drawbacks*.' Nothing could be more delightfully serio-comic than his own description of his 'hammock' ex-

periences, written for his children and illustrated by his own pencil. That must have been a remarkable susceptibility to the ludicrous which made soaked clothes by day and wet sheets by night powerless to 'damp' his spirits; which made him laugh outright, notwithstanding his illness, when, as he lay half shielded by his umbrella, a hippopotamus almost stumbled over his cot and, 'bellowing out its surprise,' started on the double quick for the lake; nay, which, when he thought he was about to be murdered, made him laugh aloud at the very agony of his situation—his clothes torn to pieces and wet through, and his body half naked, and every limb strained, while he was deliberately dragged, pushed and jostled along at five miles an hour."

What Doctor Pierson says of Hannington has been true of other missionaries also. The recent life-story of Mary Slessor shows how constantly this heroic woman was saved from depression by her sense of humor, and how often she was able to turn tragedy into comedy by her ability to make the natives laugh. "She is very serious," she wrote of a newcomer in the mission, "and will take life and work more in the sense of tasks than of a glad free life. . . . We want one to laugh, to hitch on to the yoke and joke over all we don't like."

Many of the great missionary writers have been blest with a sense of the ludicrous and have written in humorous vein. Missionary literature, therefore, contains many amusing stories that have the power to entertain and, in many instances, to teach a lesson as well. The following stories, which by no means exhaust the supply, will be found useful for after-dinner speeches at missionary banquets and luncheons, and occasionally for missionary meetings.

## SUNSHINE AND SHADOW

William Goodell, the saintly and beloved missionary of the American Board to Turkey, had a sense of humor that was keen and refreshing. It bubbled up on all occasions, sparkling even in the darkest hours of tribulation and persecution. On the other hand, his chum and much-loved colleague, Daniel Temple, of Smyrna, was grave and serious in temperament, always looking on the dark side. In "Fifty-three Years in Syria" Doctor H. H. Jessup gives these stories illustrating their difference in temperament.

One day at Andover, when they were sitting together in their room, Temple said to Goodell with a heavy sigh, "Ah, me! I don't see how I shall ever get through the world!"

"Why," replied Goodell, "did you ever hear of anybody who stuck fast by the way?"

Just before they started abroad as missionaries they were visiting together at the home of a hospitable lady in Salem, Massachusetts.

"Take the rocking-chair, Mr. Temple," she said, after welcoming them.

"No, madam," said Mr. Temple; "if you please, I will take another. Missionaries must learn to do without the luxuries of life."

"Well," said the lady, turning to Mr. Goodell, "you will take it."

"Oh, certainly," he replied; "missionaries must learn to sit anywhere!"

Goodell's wit and mirthfulness made perpetual sunshine, but sometimes Father Temple felt called upon to reprove him.

"Brother Goodell," he once said to him, "do you expect to enter heaven laughing?"

"I don't expect to go there crying," was the quick retort.

## CYRUS HAMLIN'S GHOST STORY

After eleven o'clock one stormy night, while on his way home from a college supper during his sophomore year at Bowdoin, Cyrus Hamlin decided to test

his nerves by going into an old abandoned church which had its windows broken out and its floor broken up. There was a graveyard close by, and the superstitious regarded the place as haunted. In "My Life and Times" Doctor Hamlin tells the story of what happened as follows:

It was a ghostly night with flying clouds and a heavy wind, but the freak took me of going out there and climbing up into that old pulpit in absolute darkness, and offering a challenge to all the ghosts of the buried dead and the hobgoblins of the air to meet me and do me wrong and I would send them howling into the abyss. I accomplished this with great care, lest in the absolute darkness I should tumble into a hole and the joke would be on me. I began my address, competing with the roaring of the wind, when unmistakably I heard a groan or a grunt.

"Halloo, there! who are you? what do you want?"

Then two or three heavy raps on the side of the house and a peculiar scraping sound and another grunt or groan!

I was in for the contest I had challenged and I would see it through. I got out of the old house as quickly as I safely could, and stepping upon some sticks lying around, I picked up, by feeling, a good club and went around to call the intruder to account.

The first thing I stumbled upon was a good old cow! I found that a whole herd of them had sheltered themselves from the wind under the lee of the old church, and licking themselves, as cattle will, had knocked their horns against the church! I went away satisfied that ghosts could not frighten me, and that I had no fear of a graveyard in the night or darkness. Why should any one have?

## RATS TO THE RESCUE

At one time the Judsons found themselves in sore straits for food in Burma, and Mrs. Judson (Emily Chubbock) became so reduced in strength that sometimes in walking across a room she fell to the floor from

sheer physical weakness. But one day they had a grand dinner. Mrs. Judson tells about it in a letter to a friend:

"You must contrive and get something that mamma can eat," the doctor said one day to our Burmese purveyor; "she will starve to death."

"What shall I get?"

"Anything."

"Anything?"

"Yes; anything."

Well, we did have a capital dinner, though we tried in vain to find out by the bones what it was. Henry said it was *touk-tahs*, a species of lizard, and I should have thought so, too, if the little animal had been of a fleshy consistence. Cook said he *didn't know*, but he grinned a horrible grin, which made my stomach heave a little, notwithstanding the deliciousness of the meat. In the evening we called Mr. Bazaar-man.

"What did we have for dinner today?"

"Were they good?"

"Excellent."

A tremendous explosion of laughter, in which the cook from his dish-room joined as loud as he dared.

"What were they?"

"Rats!"

A common servant would not have played such a trick, but it was one of the doctor's assistants who goes to the bazaar for us. You know the Chinese consider rats a great delicacy, and he bought them at one of their shops.

### A BORROWED DINNER

In the Orient the head servant is called the "boy." Like the "maid" in American households, he may be young or old, married or single. In "Korean Sketches," James S. Gale devotes a chapter to "The Boy," and tells a number of stories in which he plays a leading part. One of them is as follows:

The boy is full of resources; a situation that will baffle him is hard to imagine. The commissioner of customs made us an afternoon call, and we prevailed on him to remain for dinner. When my wife informed the boy that we would have him for our guest, he

said, "We have nothing in the world for the great man; not bread enough and no roast; we shall all die."

My wife told him she would take no bread and that canned meat would suffice for "potluck"; and as the commissioner was a considerate gentleman there really was no occasion for any one to expire.

"We shall all die and go to perdition," he insisted, meaning that the honor of our house would fall.

Dinner was served, the boy came sweeping in with the soup as though there were an abundant supply. Later we were awaiting the modest remnants of bread and canned meat, when the door swung on its hinges, and the boy, with an expression of oily radiance peculiar to the East, burst into the room, with a roast of beef fit for Confucius! There was bread enough and to spare. My wife sat asphyxiated. What could she do but accept a choice piece for herself and express the hope that the commissioner would be helped a second time!

It was an eminent success as a dinner, but the question of where the roast was procured in a city destitute of Christian beef, and bread where there are no bakers, was bearing hard upon her; yet it was not curiosity, but fear that filled her soul. When we withdrew for coffee, she asked in breathless suspense:

"Kamyongi, where did you get the roast and bread?"

"Just sent over to the commissioner's and said, 'The great man will dine here; bring along anything you have cooked!'"

With a look of mortification that was pitiful, my wife confessed then and there to the commissioner. He was an old hand in the East, and the light of past days twinkled in his eye as he enjoyed to the full the joke of that most excellent dinner.

### THE DRAGON'S PROPOSALS\*

BY JAMES S. GALE

The Dragon, Willis' "boy," was old, he was over twenty, and not yet married. He had been betrothed, yes, years

\* Condensed from "The Vanguard."

ago, when he was a baby, but his parents were dead and the agreement had been lost; he must look out now for himself or go unmarried.

He wanted a wife, one who was capable and a good Christian, and, withal, pretty. However wide he wandered in his search for one, he always came back to Chungée, the best scholar in Miss Stillman's school, whose name meant Bright and Clever. He had seen Chungée across the meeting-house, and she had looked at him, but had turned away. He had heard her voice but had never spoken to her.

Now that he was a Christian, the Dragon launched out on no projects without praying first and asking the *moksa* (missionary) as well.

"*Moksa*," he began one day, "I'm, eh—eh, thinking of marrying."

"Indeed, with whom will you marry?" asked Willis.

"With Chungée, Mrs. Kim's sister."

"Have you asked her, does she know?"

"Oh, no," said the Dragon, "not yet; but that part is easy enough."

"Hadn't you better ask her before you decide to marry her? She is a good girl, you have all my heart in the matter."

The Dragon went to his room and wrote a letter.

"TO MISS CHUNGÉE.

"Please consider.

"When the wild goose flies too long alone, he calls plaintively. It means that his heart is lonely and desires a companion.

"MA, THE DRAGON."

The letter was rolled into the smallest sort of size, and entrusted to the brother of one of Chungée's girl friends who was calling at the school. The night passed and no answer came, and the next day dragged out like a thousand years. The Dragon had never dreamed of this and felt shaky. But with nightfall came the letter. He tore it open and to his amazement read the following:

"TO MA, THE DRAGON.

"I know nothing whatever about the wild goose. Geese seem to me to have very little sense, anyway.

"CHUNGÉE."

This was like a stroke of paralysis and the Dragon was stunned. A new kind of girl he had met! He really did not like her in this reply; yes, he did, too, it showed character.

"If I had only left that Confucian nonsense out and gone at it with Scripture, I would have done better, but I thought she'd like poetry."

The Dragon was distressed. Yes, he was the goose, and she had answered that geese had no sense; what did she mean by it? He would give anything in the world to know her thoughts. He must take time now and go steadily. He would write again, and this was the letter:

"TO MISS CHUNGÉE.

"Please condescend, be kind enough to consider!

"If Pilate had minded his wife, he had not sinned. I'm like Pilate, and need help.

"THE DRAGON."

The answer came quick by the bearer.

"TO THE DRAGON.

"Adam would have been better without a wife, and so would Ananias.

"CHUNGÉE."

"Pshaw! This is no answer at all, not a bit of sense in it. I'll give her up and try some one else."

Something of the old unconverted Dragon almost showed itself as he clashed around among the tinware, but he thought better of it. Never had he ventured on such a contest. Did she refuse? Not exactly, but pretty nearly. Never in the history of Korea had it been so. He would lay the matter before the *Moksa*. He showed him the letters he had written and the answers. Willis laughed and said:

"But, Dragon, why did you hint at it in that kind of vague way? Why not write it plainly?"

"But this is the only way I know, and she can understand this."

"Let me write you a letter that you can copy," and Willis took up the brush pen while the Dragon looked on. This is what he wrote:

"DEAREST CHUNGÉE.

"I love you better than anyone else in the whole world; will you consent to be my wife?

"THE DRAGON."

The Dragon's eyes opened wide with wonder. "Speak it right out like that?"

"Just as you please, Dragon, but I would have more confidence in that kind of a letter."

So he copied, sealed and sent it off. It was Friday and no answer came that day, nor on Saturday. On Sunday, deeply crest-fallen, he went to the meeting-house. The letter had failed and he sat in the corner humble.

In came Miss Stillman's school, and all sat down behind the screen. But he could see a little and there sat Chungée, composed and quiet. She watched the preacher and her head absolutely refused to turn. They were about through and would all put on their cloaks shortly and depart. He looked again and—sunshine was nothing to it. Chungée's face met his. She sort of dropped her eyes for a moment, and then looked up again and the expression—no words could half express it.

On that Sunday afternoon there came a note, a very short note; it simply said:

"Chungée loves the Dragon, too, and gives her consent."

It was the Dragon's passport into the world's elysium. They would shortly be married. The *Moksa* was right and the Dragon hastened to tell him so.

### HER BRIDAL ATTIRE

In his "Autobiography," John G. Paton tells the story of Nelwang, a stalwart young native who, at his suggestion, eloped with Yakin, a young widow with thirty suitors, each of whom was prepared to shoot down the lucky man who won the prize. The pair were married and remained in hiding three weeks. Then, at Doctor Paton's request, they made their public appearance at church as man and wife. Doctor Paton tells of this as follows:

"As the bell ceased, Nelwang marched in, dressed in shirt and kilt, and grasping very determinedly his tomahawk! He sat down as near me as he could get and then turned and looked eagerly at the door through which the women entered the church.

"In a few seconds Yakin appeared. Nelwang's bearing and appearance were rather inconsistent with the feeling of worship—but what on earth was I to do when the figure and costume of Yakin began to reveal itself?

"The first visible difference betwixt a Heathen and a Christian is that the Christian wears some clothing, the Heathen wears none. Yakin was determined to show the extent of her Christianity by the amount of her clothing. Being a chief's widow before she became Nelwang's bride, she had also some idea of state occasions, and had donned every article of European apparel, mostly male, that she could beg or borrow!

"Her bridal gown was a man's drab colored great-coat, put on above her native grass skirts, and sweeping down to her heels, buttoned tight. Over this she had hung on a vest, and above that again, most amazing of all, she had superinduced a pair of men's trousers, drawing the body over her head and leaving the legs dangling gracefully over her shoulders and down her back. Fastened to one shoulder there was also a red shirt, and to the other a striped shirt, waving about her like wings as she sailed along. Around her head a red shirt had been twisted like a turban and her ideas of art demanded that a sleeve thereof should hang aloft over each ear! She seemed to be a moving monster, loaded with a mass of rags. The day was excessively hot and the perspiration poured over her face in streams.

"Nelwang looked at me and then at her, smiling quietly as if to say, 'You never, in all your white world, saw a bride so grandly dressed!'

"I little thought what I was bringing on myself when I urged them to come to church. The sight of that poor creature sweltering before me constrained me for once to make the service very short—perhaps the shortest I ever conducted in all my life!

"The day ended in peace. The two souls were extremely happy; and I praised God that what might have been a scene of bloodshed had closed thus,

even though it were in a kind of wild grotesquerie!"

### A PATENT STOP-COCK

On one of his medical missionary tours in Labrador, Doctor Wilfred Grenfell was obliged to pass the night in a small, over-crowded house where there was no place for him to sleep except the top of a chicken-coop. He was so used to hardships that he did not mind it at all until a rooster in the coop began to make a great disturbance. The missionary needed sleep and the noisy bird seemed determined not to let him have it.

What should he do? He could wring the rooster's neck but that was not to be thought of. At last he reached down between the slats, grabbed the disturber by the neck and held it tight enough to keep it still, but not to strangle it. This worked like a charm and Grenfell soon dozed off. But as his sleep grew sound, his hold relaxed a little.

"Cock-a-doodle-do!" crowed the rooster, glad to be free. "Cock-a-do——"

Alas! for the rooster. The first note aroused the sleeper and his grasp tightened so that the poor bird could not make a sound. In a moment Grenfell was asleep again and once more relaxed his hold.

"Squawk! Sq——" began the rooster, only to find itself again cut off.

This performance was repeated the long night through. In the morning the rooster was alive but it had a stiff neck and Grenfell had slept—a little!

### "MA" SLESSOR STORIES\*

Though a woman, Mary Slessor was a "Jack of all trades." She became quite expert in making cement and when her house at Itu was completed, laid the floor herself. Cement underfoot was preferred for many reasons, one being that it was proof against ants which were a terrible pest.

On one of her trips up from Calabar

\* Condensed and adapted from "Mary Slessor, of Calabar," by W. P. Livingstone. Published by George Doran, New York.

some of her colleagues jollied her on the number of trunks she had with her.

"You are surely richer in household gear than usual," they remarked.

"Household gear!" she retorted. "They are filled with cement. I had nothing else to bring it in!"

Once a lady in Scotland asked her if she had had any lessons in making cement.

"No," she replied. "I just stir it like porridge; turn it out, smooth it with a stick, and all the time keep praying, 'Lord, here's the cement; if to Thy glory, set it'; and it has never once gone wrong."

### A Novel Alarm Clock

To Mary Slessor's mind there was a way out of every difficulty and she lost no time in finding it.

Once when a lady missionary from Calabar stopped at her new headquarters at Use to see her, she found her living in a one-room native hut and sleeping on a mattress laid on a sheet of corrugated iron.

The visitor had to leave early and there were no clocks in the hut. So "Ma" promptly adopted the novel device of tying a rooster to her bed! The plan succeeded; at the first cock-crow the sleepers were aroused from their slumbers in ample time for the journey.

### Saving Her Face

Buried in the wilds of Africa and busy with multitudinous tasks, Mary Slessor's calendar occasionally got tangled and a few times she misplaced Sunday.

"I lost it a fortnight ago," she wrote, "and kept it on a Saturday. Never mind. God would hear the prayers and answer them all the same."

On another occasion she was discovered on a Sunday on the roof of the house making repairs, thinking it was Monday.

Mr. Ovens, the mission carpenter at Duke Town, relates that once when he went up to her station on a Monday to do some work, he found her holding a service. She was glad to see him; "but what," she said, "is Duke Town coming to when its carpenter travels on the Sabbath Day?"



"Sabbath Day!" he echoed. "It's Monday."

"Monday! I thought it was a Sabbath. Well, we'll have to keep it as a Sabbath now."

"Na, na," he replied, "it's no Sabbath wi' me. I canna afford twa Sabbaths in a week."

"Ah, we must though," she said, adding in a whisper, "*I was white-washing the rooms yesterday!*"

Realizing that he must "save her face," he took part in the services and started his work the next morning.

### SHE ASKED TO GO!

In "Black Sheep," Miss Jean Kenyon Mackenzie tells of an absurd blunder she made in the early days in Africa owing to her imperfect knowledge of the language. She wrote it home as follows:

SUNDAY, SEPTEMBER 11.

"Yesterday I took to myself and went for a long walk. I meant to say to Bitum, 'I will walk presently.' I said something in Bulu, very proudly. Afterwards Mrs. Lehman explained to me, between her laughs, that I had asked to walk *in hell*. Small wonder that Bitum looked at me oddly, shaking his head. I suppose he thought it was time to call a halt."

### A TUSSLE IN CHURCH\*

BY MRS. JOHN G. PATON

One of the things I fought for on Aniwa was that no one should enter the church without what appeared to me a decent covering. John was thankful to get them there in almost any condition, but I maintained that we had a right to church privileges as well as the natives, and that I could not worship the Lord in his sanctuary with practically naked people stuck right in front of us, nor was it good for our children.

So the Missi was at last induced to fire off one of my bullets amongst his "beloved flock." He solemnly announced in the church assembly that the

\* Condensed from "Letters and Sketches from the New Hebrides," by Maggie Whitecross Paton.

few who still came unclothed would, in future, have to put on something, were it only a fathom of calico, which they all had or could easily secure; that, a month's warning being given, thereafter no naked or painted person would be allowed to enter the church.

When the month was up and we were assembling in the church, there slipped in a heathen, clothed in nothing but the most startling war-paint!

I spotted our friend and vowed he should not escape the Missi's notice either. So, when John had finished reading the hymn and looked across for me to begin playing, he found me calmly leaning back with folded arms. His amazed face said, "What's the row?" I gave a slight inclination of the head toward the painted individual and John at once took action by requesting him to leave the church.

The gentleman, however, had no more intention of leaving the church than I had of beginning the hymn. It was a question of which would win, and soon began to be exciting. Had I been given to betting, I would have backed "our side" to any amount.

John repeated his request firmly, but kindly, setting forth the reasonableness of the rule. This was enforced by whisperings all around, but our young hero sat complacently grinning, with his chin resting on his knee. The Missi then began gently to collect his books saying that he meant his rules to be obeyed, and would therefore leave the church and worship with his family at home.

That, however, would not be tolerated, as the young man gathered from the ferocious looks directed against him. On the chief of his district being seen to move with serious intention of ejection, the big fellow swung out of the building like lightning, carrying his dirty nakedness with him.

That same afternoon at a preaching service at this man's village, the poor savage, who had got one side of his face washed, turned that to the Missionary. But John told him to make himself comfortable, as there were no rules to exclude him from the open-air service.

### AN INCONSIDERATE HEN

In "Forty Years Among the Zulus," the Rev. Josiah Tyler, a missionary of the American Board in South Africa, tells the following story of a hen which greatly disturbed the peace of a native in church.

One Sunday morning a man walked into church carrying a beaver hat of which he was very proud; the gift of some European and his only article of civilized dress. He seated himself, the hat by his side, and listened attentively to the introductory exercises. Then a hen took occasion to walk in, fly up, and lay an egg on one of the boards overhead. The egg rolled over to one side and then fell directly into the beloved hat!

The Zulus have a great repugnance to eggs. They will not touch one if they can possibly help it. The man's disgust was indescribable as he arose, took up his hat, and holding it at arm's length, walked out of the chapel. It completely upset the gravity of the audience and he did not return to service that day.

#### *Pride Before a Fall*

Another amusing episode related by Mr. Tyler occurred at Umtwalume, a neighboring station.

One Saturday evening a young man who had decided to abandon heathenism, called on Mr. Wilder, the missionary at Umtwalume and asked for a shirt.

"I want a long one that will cover my knees," he said.

The sewing machine was brought into use and in a short time the man had the satisfaction of putting on his first article of civilized clothing. On Sabbath morning he did not take his seat with the unclothed heathen in the back of the chapel, but sat down directly in front of the pulpit.

The bench he occupied had no back and to make the most of his new garment he raised his feet and pulled his shirt over his knees. He remained in this attitude and presently, a fit of drowsiness coming over him, began to sway to and fro. He was entirely unconscious of the general attention he

was attracting, for the people retained their gravity until he rolled over like a ball on the floor! Then the risibles of the missionary as well as the natives became uncontrollable.

### WHICH ARE YOU?

In Chengtu, West China, not far from the Tibetan border, there is a fine educational institution known as Union University, which is the outgrowth of an educational union formed by the Baptists, Methodists and Quakers, all of whom are working in this field. By agreement the denominational practices of the co-operating bodies are retained but denominational names are omitted—all are simply called Christians.

But the natives were quick to note the differences and felt the need of some way of distinguishing the different groups. So they invented names of their own. They call the Baptists who immerse "Big Wash;" the Methodists, who sprinkle, "Little Wash;" and the Quakers, who do not observe the rite, "No Wash!"

### STORIES FROM HAWAII

In the early days of missions in the Hawaiian Islands, many amusing things happened owing to the fact that the converts grew in Christianity faster than in civilization. Some of these are as follows:

#### *A Tardy Bride*

One afternoon there was a wedding in the church at Kohala. Half a dozen couples came to be married at the same time and they presented themselves in a long line before the missionary. When their names were called and their hands joined, one of the brides was found missing.

"Where is she?" the missionary asked.

"At the door, putting on her dress!" the bridegroom replied, without the slightest embarrassment.

She had probably carried her costume for miles under her arm. In a few minutes she appeared and the ceremony proceeded.

# The Woman's Federation Bulletin

EDITED BY MRS. HENRY W. PEABODY, BEVERLY, MASSACHUSETTS

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## AT GARDEN CITY—JANUARY TWELFTH

BY MRS. WM. H. FARMER

A WOMAN who doubted the charm of friendship in the foreign mission service was sent to Garden City as a delegate to the annual meeting of the Federation. She tested the transition from the usual January outdoor theme of cold breeze and wintry sun to the spiritual warmth of Christian harmony which pervaded that much-conferenced hotel. She studied the ninety-four women, winsome, consecrated, competent, gathered there from Canada and from nineteen States, including such distant ones as California, Vermont and Georgia, women chosen to represent twenty-seven Boards of foreign missions. Seeing was believing. She returned home to say, "Who would have expected so wonderful a house party! What a pity we cannot meet oftener!"

## FRIDAY MORNING

Mrs. Montgomery, the President, greeted the delegates, many of whom had attended the preceding conference, and the session was opened by a tender, earnest service of prayer and praise, led by Mrs. William Frazer McDowell. By her was struck the keynote of confidence in a God who lives in us and works through us, and it was never lost in the varied harmonies of the day's

work. Again and again did intercession arise, or the Doxology become vocal, while in the eyes of the women gleamed faith and hope, and, as one dear worker said, "Our hearts surely burned within us."

Praying never hinders a work of God—not even a business session. Changes in the constitution and by-laws, as well as suggestions from the Executive Committee, were considered and voted with commendable speed; reports of treasurer and of standing committees were presented and discussed. Certain recommendations that were carried will be noted in the April REVIEW.

## FRIDAY AFTERNOON

Changes in the officers are inevitable and advisable—inevitable, because the leaders are all burdened women; advisable, that the Federation may gain the viewpoints of different localities and churches. The election resulted as indicated at the head of this department.

The chief interest of this session centered in the presentation of our Union Institutions on the Foreign Field. The Federation realizes its wonderful opportunity to shape along Christian lines the higher education of young women in India, China and (we hope soon) Japan.

Miss Frederica Mead spoke for Ginning College, Nankin, China, and we

were all urged to pray for a much-needed science teacher. Miss Kate G. Lamson spoke of the development of Madras College, of which Miss Eleanor McDougall (London University) is the Principal. An eloquent appeal for the Medical College of Vellore, India, was made by Dr. Belle Allen, who has been a medical missionary under the Methodist Board, and is now making special preparation before going to India to assist Dr. Ida Scudder in this promising and needy work.

On Friday evening, after necessary business, Dr. Sidney L. Gulick gave an illuminating address in regard to the contribution missionary women may make to promote international friendship.

#### CENTRAL COMMITTEE NOTES

**WORLD MISSIONS AND WORLD PEACE**, by the popular author, Caroline Atwater Mason, author of "The Little Green God," "The Lily of France," and valuable books of travel. Price, 30 cents, paper; 50 cents, cloth. Postage, 7 cents.

This powerful "Tract for the Times" has had a remarkable sale, notwithstanding the general desire to study Latin America. The first edition of 75,000 is exhausted, and the second edition is out. It is hoped that many Lenten classes will be formed for a careful study of this profoundly interesting and important book.

It treats of the rise and growth of militarism, its power over the Church, its effect on missions, the contrast between the constructive work of foreign missions and the destructive results of war and of the glorious heroism and courage displayed in the peaceful conquest of the world.

A copy of the book will be sent free to any pastor who will organize a study class or a lecture course before May 1st. Several such courses are now in progress. The various churches in a town furnish the lecturers; pastors, professors or some one person finely qualified may give the course. At the price of 50 cents for the course a book may be

given to each member of the class, and the balance will pay necessary expenses when the classes number from 100 to 500. Discussion at the close of each lecture adds greatly to the interest. The Peace Pageant may be given at the close of the course on a small or large scale.

Mrs. Twitchell, 832 Carteret Avenue, Trenton, N. J., will furnish, at moderate prices, programs and costumes for the pageant, and may be secured to direct its presentation.

#### EXTRACT FROM REPORT OF CHAIRMAN OF THE EXECUTIVE COMMITTEE OF THE FEDERATION

BY MRS. HELEN BARRETT MONTGOMERY

**I**T is evident, from correspondence and conference which members of the Executive Committee have had, that the function of the Federation is not yet clearly understood by all. The possibility of future usefulness of the Federation may be seriously impaired, if at this time it is attempted to make the constitution a too rigid or minutely supervisory instrument. It has seemed to the Executive Committee that the experience of the Garden City Conference of the General Boards is most valuable to us in this respect. That Conference has found that the conference with purely advisory functions and no legislative power has steadily grown in weight and influence with the Boards. The temptation which is perhaps particularly strong with women to define and map out an exact program for the Federation is, we believe, to be avoided. A brief, flexible instrument, leaving much for the future to determine or develop, would seem to be the ideal constitution for our type of Federation.

Another question which needs discussion is that of emphasis. Is the principal function of the Federation to be discussion of Board problems and methods, promotion of fellowship between Board members and sharing the stimulus of helpful presentation through thoughtful addresses and papers? Or is there a further work of stimulation and inspi-

ration among the constituency which can be done jointly with a power which no separate endeavor can hope to have?

But are not the activities enumerated under the second head those that ought to claim the chief place of emphasis? There are many arguments that might be urged. 1st, The women of the Protestant churches are still, except for an aroused minority, unconvinced of either the duty or need of foreign missions. In some denominations not one-tenth are yet enlisted, in a few, if any, are one-third convinced and loyal supporters of their Woman's Board of Foreign Missions. Here is a great body that ought to be reached. 2nd, Little is being done to advocate and advertise, in a worthy and compelling way, the cause to whose advance our Boards stand committed. 3rd, A National Federation of all the Boards, by its very nature, has the power to do a work of inspiration and information which no less comprehensive body can hope to have.

In view of these facts does it not seem that the work to which this Federation is preeminently summoned is along these lines? There are many local missionary federations. There ought to be more. Who is to stimulate them? There is at least one State Missionary Federation, that of New Jersey. Might there not be one in every State? Who is to promote them? The Council of Women for Home Missions has already begun to do fine work in the line of popular stimulus and inspiration. Does not our particular work stand in even greater need of emphasis and explanation to the big church public?

Is the policy of always holding our meetings in or near New York City one that tends to spread and increase the usefulness of the Federation? Would it not be possible, at least biennially, to arrange for a strong, deeply spiritual and permanently impressive presentation of the claims of foreign missions upon American Christian women? Such a conference, if well planned, could hardly fail to stimulate the organization and the work of local federations. We have not yet lost the impetus given by the Jubilee of five

years ago. The same results, on a more limited and less spectacular scale, would follow the annual pilgrimages of the Federation, with its emphasis on our common faith and duty to those who know not Christ.

#### ENLISTING STUDENTS FOR MISSIONS

BY MRS. H. R. STEELE

NO part of the great missionary work for which we are responsible is more important than the work of the Young People's Missionary Societies, no opportunity greater than the opportunity of enlisting the students in our schools and colleges in the great enterprise which has so truly been called the greatest business enterprise of the day.

Many times we have heard it said that the young people of to-day are the world's to-morrow, that the young people of to-day are the Church's to-morrow. We know that the future pastors and teachers, Sunday-school superintendents and missionary leaders are to-day in training, and the responsibility is great to touch the young life of the churches with a spirit of service.

The young men and young women of to-day occupy a unique position of service. What the world will become when the present terrible war is over largely depends upon the students now in our colleges and universities. Their standards of life, their faith in Jesus Christ, their surrender to God will hasten or hold back the Kingdom of God in the earth.

The work of the Committee on Student Work of the Federation of Foreign Mission Boards of North America is to ascertain the present status of missionary work in denominational schools and colleges and to secure, as far as practicable, the presentation of foreign missions in these schools and to direct the missionary giving of students during their college life to the enterprises for which the respective Boards are responsible.

It is most important to preserve denominational loyalty during the college life and to prepare young women for definite service in the home church. By

agreement between the representatives of the denominational Boards and of the Y. M. C. A. and the Y. W. C. A. and the Student Volunteer Movement, the missionary cultivation of the students in the denominational schools has been given to the representatives of the Boards. The missionary work done through the Missionary Committees of the Association in these schools shall be the work done by the Young People's Missionary Societies of the church which the various Boards represent. A great responsibility rests upon the representatives of the Boards to use this opportunity to keep these young people—citizens of to-morrow, upon whose shoulders will soon fall the burden of the work of the world—in touch with the work of the church to which each belongs, that the full measure of their God-given opportunity and responsibility may be met.

A Questionnaire has been prepared by the Committee on Student Work of the Federation and sent to the co-operating Boards, by which we hope to ascertain the number of denominational schools and colleges in North America, and the provision that has been made by the various Boards for the missionary cultivation of students, and to secure, if possible, the presentation of foreign missions and systematic mission study, so that the young people of Christian America, who, by the manifold grace of God, are permitted to live in this twentieth century of opportunity, shall be prepared for service and for leadership.

The call of the world is the call of God. He is ever saying, "Follow thou Me." Our service is but the continuation of His work upon His plan, in His power, and for His praise.

#### CHRISTIAN LITERATURE FOR THE ORIENT

EXTRACT FROM A REPORT TO THE FEDERATION

BY ALICE M. KYLE

THE little magazine for Chinese children, *Happy Childhood*, is in its third year of life, and is a lusty-growing child. The subscription list is

now about 3,100, and is lengthening. Each month the magazine, with its quaint Chinese pictures and its borrowed American cuts, goes now into almost every province in China, where there are missionary friends, into homes of the Chinese in Burma, and subscriptions are now and then sent by friends interested in Chinese in America for use in Chinese Bible schools.

Mrs. Donald MacGillivray, the devoted editor, serves entirely without compensation, but her task has so enlarged this past year that she has been compelled to employ a young Chinese woman as her assistant, and for her salary and small office rent she asked an additional \$400 from the committee, which, however, they were unable to grant in full.

The experiment of having a Chinese picture book, made up of selections and cuts from the magazine, proved so successful last year that an edition of 10,000 of a similar book was prepared for this last Christmas, for which twenty-five cents a copy was charged, thus increasing the revenue of the magazine. We hear, however, from Shanghai, the same story of increased cost of paper and ink, so familiar to magazine and bookmakers here, and the entire \$500 pledged by the committee has been needed to meet the higher prices of publishing.

Most commendatory notices of the little visitor are received from the missionaries of many boards and from leading Chinese. It is published in Mandarin and easy Wenli, and the friends in South China are asking for a special edition in Wenli for their constituency. Perhaps this step may be taken in the coming year, thus enlarging the influence of this, the only magazine for Chinese children, with distinctively Christian teaching, in all China.

A small grant of \$50 was given to Rev. A. C. Clayton, of Madras, to aid him in printing some simple Bible textbooks to be used by the Bible women in visiting the homes of the Tamil-speaking women—the first work in Tamil which we have aided.

# SEED THOUGHTS FOR MISSIONARY ADDRESSES

## MISSIONARY THEMES AND TEXTS

*God's Vision of the World.* Genesis vi. 5.

(1) Disorder. (2) Sin. (3) God's Remedy.

*At the Front and at Home.* Numbers xxxii. 6.

(1) The Minority at the Front. (2) Those Who Stay by the Stuff. (3) The Need for Cooperation. (4) The Value of United Effort.

*Joyful Offerings.* 1 Chronicles xxix. 9.

(1) The Willing Giver. (2) The Resultant Blessing.

## A SERMON OUTLINE

BY PRESIDENT J. CAMPBELL WHITE  
*Challenges Confronting the Church*

1. The Challenge of the Home Land.  
Over fifty million in America are still outside of any church.

There are one-quarter of a million immigrants returning to Europe this year. What a missionary force that would be if we had led them to know Christ!

2. The Challenge of Latin America.  
Of the seventy million people in our sister continent, one-half are illiterate and one-half are of illegitimate birth.

3. The Challenge of the Moslem World.

There are only 531 missionaries among the 200 million Moslems. The great problem in Africa is not the conversion of the pagans but the stemming of the tide of Islam.

4. The Challenge of Hinduism.  
If a missionary had begun to go the rounds of the villages of India on the day that Christ was born and had proclaimed the Gospel in one village each day from that time until now he would not yet have given the message of Christ to all the villages. Bishop Warne says that if he had the men and the means two million people in India might be

brought into the Christian Church in the next two years.

5. The Challenge of China.

Unusual opportunities. The students of Christian China are turning to Christ. Two thousand walled cities without a missionary.

6. The Challenge of the World.

While the Church of Christ is sending out only 8,000 male missionaries to overcome 800,000,000 heathen, Canada is sending 80,000 men to fight in Europe, and plans to send four times this number to aid the Allies. Meanwhile, the Church is ten years behind the providence of God in following up the opportunities that He has provided in the world. "We have been saying that we could not afford to give eighteen million dollars a year to foreign missions or to send four thousand men abroad. Yet to-day Great Britain, with less than half our population, is spending twenty-five million dollars a day; and Canada, with less than one-tenth our population, is sending three hundred thousand men to fight and die in Europe. We are asking too little for the cause of Christ and the salvation of the world."

## IMPRESSIVE FACTS

### Missions Versus War

American Protestant Christians gave \$28,000,000 for foreign missions last year. That is encouraging, because it is an increase over the preceding year, yet we are told that Great Britain is spending for war over \$28,000,000 a day. For missions, \$28,000,000 in a year; for war, \$28,000,000 in a day! Can we quite take that in? We wonder how long it is going to take the world to learn that the best possible armament, the only armament which will effectually prevent war, is the armament of the clean heart and the right spirit. If the Christian nations of

the world should spend in any two years for missions, home and foreign, the amount which some of them have spent during the past two years for war, would there be any more war?—*Exchange*.

\* \* \*

The American Government is reported to have spent \$200,000,000 during the last year for the armed expedition into Mexico and the protection of the border. This is ten times the amount spent for evangelical Christian missions in Mexico, in one hundred years. The money spent for the military expedition would have put a church, a school and a hospital, with the necessary equipment, and with salaries of workers included, in one thousand cities and towns in Mexico.

#### Cost of City Churches

W. C. Poole, in *The Expositor*, reports the following facts in regard to the finances of six large city churches in America compared with cost in smaller churches:

	6 Large Churches	140 Small Churches
Capital invested ....	\$1,950,000	\$1,900,000
Running expenses ...	65,900	32,000
Cost for ministerial support .....	47,000	170,000
Total cost of main- tenance .....	210,400	300,000
Offerings for benevo- lence .....	75,653	30,000
Membership reported.	9,780	50,000
Converts reported....	286	5,200
Average spent per convert .....	736	36

The average spent per convert by churches in Philadelphia was reduced to one-third through the Sunday Campaign. America spends \$250,000,000 a year for building and running churches; double this amount, or \$500,000,000, for candy and ice cream, and four times the amount, each, or \$1,000,000,000, for moving pictures, automobiles and jewelry and bric-a-brac. Is it time to go over accounts with the Divine auditor and allow Him to suggest changes with a view to efficiency?

#### STORIES FROM LIFE

##### A Giving Church

One church in Pennsylvania has given an average of \$25 per member

for local current expenses and \$9 for missions in the last ten years. In twenty-three years that church has given more than \$153,230 for missions. For fourteen years it gave an average of \$6,880 a year, and about nine years, \$8,272 a year. The current expenses of this church have never exceeded \$3,000 a year.

#### Omitting the Fourth Stanza

BY MRS. E. C. CRONK

"Let us conclude our meeting by uniting in singing Hymn 102, omitting the fourth stanza," announced the presiding officer, with an effort not to appear hurried.

Number 102 was a favorite hymn, and the society sang heartily:

"Take my life and let it be,  
Consecrated Lord to Thee.  
Take my moments and my days,  
Let them flow in ceaseless praise."

"Madam President," said a voice when the third verse had been sung, "I am opposed to omitting that fourth stanza."

People looked in amazement, for Miss Sparkman had never opposed anything in the society before. She was a wheel horse, and pulled hard and never balked. Now two spots of bright red burned in her cheeks, which were usually colorless.

Almost unconsciously the women opened the hymn books they had just closed, to see the fourth stanza. Miss Sparkman read aloud the words of the omitted verse, on which the eyes of every member of the society now rested.

"Take my silver and my gold,  
Not a mite would I withhold."

"I'm opposed to omitting the fourth stanza," said the little lady. "If it were just in our singing it wouldn't be so bad, but we are omitting it in the life of our society. The amount of money that has come into our treasury this year is shamefully small. The appeals from our mission fields are read and we listen to them and say placidly, 'How interesting,' but we 'omit the fourth stanza.'"



# NEWS FROM MANY LANDS



## LATIN AMERICA

### Facts About Argentina

**B**ISHOP STUNTZ, in a recent report letter from Buenos Aires, gives some interesting facts:

Argentina is as large as all of the United States east of Omaha. One province in it is as large as Illinois, Wisconsin, Indiana, Iowa and half of Missouri. It is enormous.

Buenos Aires, the capital, is as large as Philadelphia and quite as rapid. It is a great center, and is the third city of the American continents. New York comes first, Chicago second, Buenos Aires third, and Philadelphia fourth. If Buenos Aires and Chicago continue to grow at the same rate they have followed in the last fifteen years, Chicago will be behind Buenos Aires. It is a city of outstanding importance, but with appalling spiritual destitution. It has only fifteen evangelical churches, while in Philadelphia, a city of about the same size, there are seven hundred.

I have gone through a section of Argentina, including 4,000 towns, with but forty-seven evangelical churches in the whole area! One hundred missionaries should be sent to various large centers where the people have not yet a witness to the saving power of Jesus Christ among them, but where agnosticism, or atheism, or an encrusted, superstitious, sacerdotal Catholicism is in the citadel.

The Methodist Episcopal Church has successful schools and churches at various points in Peru, Bolivia, Chile and Argentina, having entered into an agreement some years ago with the Methodist Church South, according to which the latter confines itself to work in the places where Portuguese is spoken, and the Northern Church is free to develop in all the Spanish-speaking countries in South America.

### Christian Activities in Peru

**"T**HE young men of our two Methodist churches and the church of the Evangelical Union of South Amer-

ica at Lima, Peru," writes Missionary Hays P. Archerd, "are uniting to form a Young Men's Club for the moral and social benefit of its members. It is based on the model of the Young Men's Christian Association. Some of the friends here believe that it will lead to the entrance of the Association into Peru.

"Our local missionary society in Lima, composed, with one exception, wholly of native Peruvians, has collected funds for opening a mission hall in one of the popular centers of the city, where, up to the present, no evangelistic work has been done. This is to be a self-supporting enterprise, carried on and directed by the society with the aid of the pastors in Lima. As soon as a suitable hall can be found the work will be started."

### The Religion of Brazil

**N**OMINALLY the people of Brazil are Roman Catholics. For four hundred years the Roman Catholic Church has been without a rival in South America, free and favored in her enterprise. With what result? Bishop Kinsolving, of the Protestant Episcopal Church in Brazil, asserts that not two in a hundred of the students acknowledge relationship with any religious organization. One who was for six years a Roman Catholic priest in South America said several years ago: "I do not think that the Church in any case reaches ten per cent of the people, and in many places this is saying too much. I do not believe that of the 1,000,000 people in Buenos Aires there are 200 men on any given Sunday at service." The Honorable James Bryce, in his book on South America, makes this statement: "The absence of any religious foundation for thought and conduct is a grave misfortune for Latin America." One of the most influential men in South America said to a traveler: "It is sad, sad, to see my people so miserable when they might be so happy. Their ills, physical and moral, spring from a

common source, lack of religion." The Bible has been kept from the people; the Bible colporteur has been persecuted and his books burned. This is the cause of lack of religion and of illiteracy and immorality. No country in the world is more in need of real Christianity.

#### The Indians of Guatemala

**T**HERE are in the republic of Guatemala between 1,200,000 and 1,700,000 individuals of pure Indian blood. A good-sized proportion of these Indians, through being employed on the plantations or living in daily contact with the Spanish-speaking people in their towns, are losing their distinctive characteristics and are adopting the European dress and the Spanish language. There remain, however, many large Indian communities which are practically uninfluenced by the Spanish civilization. The proportion of the Indian population which can read either their own language or the Spanish will probably not exceed ten per cent. The proportion that can be reached directly with the Gospel by the Spanish-speaking evangelist will perhaps be twenty per cent.

The social organization of the Indian communities where they are as yet uninfluenced by outside civilization borders on communism. Each community has a costume which is peculiar to it. In the Republic of Guatemala alone there are some thirty-six different languages and dialects spoken. Even between villages which use the same language there is little or no fellowship between the inhabitants, and an Indian from a neighboring village who should come preaching the Gospel would probably be looked upon with more suspicion than a Spanish-speaking evangelist.

The Catholic Church has a nominal hold over the majority of the Indians, and practically all of them baptize their children into it. But much more deeply seated than their Catholic faith is the ancient pagan religion, which, in spite of the opposition of the priests, has survived until the present day. This is a sort of primitive sun worship, having altars on the high hills and volcanoes. The prayers of the witch doctors are

supposed to be especially effective in curing the sick and bringing evil upon an enemy.

#### New Hospital in San Juan

**A** NEW building, with accommodations for seventy-five patients, has been erected for the Presbyterian Hospital in San Juan, Porto Rico. The old wooden building, which this structure is to replace, has a capacity of only forty-three beds, and was planned and equipped conservatively in the days when a hospital on the Island had much the significance of an almshouse among the poor people, and to it the well-to-do did not care to go. But, as the people learned what an American hospital was like, antipathy gradually vanished and the work of the hospital increased from year to year, until, with this limited capacity and equipment, by the end of December some thirty thousand patients will have been treated in clinic and hospital during the year 1916—exceeding by several thousands the number of patients in any previous year. In some months there have been as many as ninety surgical operations. The patients have been from all classes and conditions—the cultured and the illiterate; the wealthy and the indigent; the white and the colored; American, English, French, German, Dane, Syrian, Porto Rican, and also those who inhabit other of the West Indian Islands. With the present capacity, if so much can be done, how much more may be accomplished with the new seventy-five-bed hospital properly equipped?

The Woman's Board of Home Missions has planned a special cruise to Porto Rico in March for the dedication of this hospital.

#### Haiti Delivered from Fear

**R**OMAN CATHOLICISM is nominally and officially the religion of Haiti, but Voodooism, or African serpent worship, is the real religion of Haiti to-day.

Under the veneer of Romanism to be seen in the towns is established a firm belief in these African superstitions; while in the country the veneer furnished by

Romanism is almost altogether wanting. In a country where trees and plants are sacred as the abode of malignant and powerful spirits, whose propitiation must be sought, and where the witch doctor is a recognized power whose threat causes even the President to tremble in his chair, the liberty brought to the soul through belief in the gospel of our Lord Jesus Christ is a very real thing indeed.

An illustration of this liberty is to be seen in the Baptist Church of Jacmel and vicinity, which has some seven hundred members. They have erected their own church building at Jacmel, and several chapels in the country. The doors of the church in Jacmel are made from the wood of a tree which had been worshiped for centuries. The workers tell how the owner of the tree was converted and gave it as his donation toward the building. When the day came to cut the tree in order to saw it up for lumber, the whole neighborhood gathered to see what would happen, as the great majority expected some untoward accident to those who were so forward as to dare to meddle with this abode of the spirits. When the tree fell, doing no one any injury, the peasants gazed in astonishment and could only say, "None but the Protestants would dare to do this!"

#### **The Roman Church in Mexico**

**PROFESSOR ANDRES OSUNA**, for eleven years General Superintendent of Public Education in the State of Coahuila, sees not only a political upheaval now going on in Mexico, but a religious upheaval as well, and brings a severe indictment against the Roman Church as one of the principal reasons for the present struggle. He says:

"She stands against any system of public education conducted by the State. The Catholic schools are for the benefit of the wealthy alone or are used to counteract the influence of the Protestant or public schools. The Church has also been opposed to democracy. She works against separation of the Church and the State, against the liberty of the

press, against the freedom of worship, against public elections and other democratic institutions. The close alliance of the Roman Church with the dictatorial and absolute power of the State has also been resented by the people. Another factor in the uprising of the people against the Church has been the loose life of the clergy in general, and the frequent public scandals affecting the moral life of the community and in which one or more priests are involved. Finally, the Roman Catholic Church has done little in Mexico for the real betterment of the poor classes. The charity work of that Church generally has a tendency to degrade the individual instead of putting him on his own feet."

#### **NORTH AMERICA**

##### **Preparing for Unity**

**A**S the European War continued to make it impossible to send a deputation to Europe to explain the object and methods of the World Conference on Faith and Order, which is proposed as a step in preparation for the reunion of the divisions of Christendom, the Commissions resident in North America decided to establish a North American Preparation Committee to collect material for the World Conference, and to explain and spread in North America the conference spirit, instead of that spirit of controversy which has for so many years kept Christians apart.

This North American Preparation Committee held its first meeting at Garden City, New York, January 23-24, 1917. The Committee consists of about one hundred and seventy-five men from all parts of the United States and Canada, and includes members of the following communions: Anglican, Armenian, Baptist, Congregationalist, Disciples of Christ, Friends, Lutheran, Methodist, Moravian, Polish Catholic, Presbyterian, Reformed, Roman Catholic, Russian and Serbian. It is believed that never before have so many men of so many different communions worked together for the common purpose of trying to understand each other and to bring out the points of agreement which they hold in common as Christians.

**Nine Dollars Per Capita**

**T**HE Seventh-Day Adventists report remarkably high per capita gifts to their missionary work—namely, \$9.08 per member. The principal denominations usually count their people generous if they give an average of \$2.00 per member to foreign missions and \$5.00 per member to all benevolences.

The Seventh-Day Adventists show an income of \$706,293 from North America. They have 733 missionaries in foreign fields, and these employ 117 languages and dialects in their work.

**The City in Epigrams**

**F**ROM an address by Rev. Charles H. Sears, Superintendent of City Missions in New York:

The City—What is the City?

A city—that is where Dives and Lazarus both live.

A city—that is where men die of loneliness in a crowd.

A city—that is the land of plenty where men die of starvation.

A city is where a thousand people live on an acre of ground that they never see.

A city is where thousands live in a single block and never know that they have a neighbor.

A city is a place where may be seen both the glitter of vice and the glow of virtue.

A city is a place where vice centers in sunless spots, and where virtue shines in secluded places.

A city is all desert for some, all oases for others.

A city is a place which some greet with a cheer; which others endure with tears.

But a city may not be characterized in epigram.—*Missions*.

**More Work for Moslems**

**T**HE German Reformed Board at its annual meeting took definite action in regard to the opening of a station in the Moslem world. It is prepared to select the field and the missionaries, a physician and an evangelist, when the necessary funds or negotiable guarantees, amounting to \$5,000 annually, are

placed in the hands of the Board, to enable it to carry on the work for at least five years, and has specified that these funds be in addition to the contributions now given for the work in Japan and China. A special committee was appointed to consider this important matter.

**A Sister College Movement**

**A** NEW plan has been proposed for the enlistment of American college girls in work for their sisters in the Orient. Each girl in the American colleges is asked to contribute from her spending money to help the College Y. W. C. A. work in Asia. Denominational colleges in America will help similar institutions in the Orient, and other American colleges will contribute toward work in Union colleges. A committee has worked out definite plans for study and for the presentation of the plan of campaign in the colleges. Further information may be obtained from Mrs. Mary Carr Curtis, Carralta Place, Salem, Ohio.

**An Indian Camp Meeting**

**M**RS. WALTER C. ROE writes of a camp meeting which was conducted among a tribe of Indians for whom no missionary work had been done before: "Ed Ladd, the tribe's best interpreter and most progressive man, took his stand for Christ bravely, all alone. Naiche, and Solon to interpret, had come up from distant Mescalero, and Naiche, the old-time war chief, now just as truly a chief, but for God, stood and again and again addressed the Indians in their own tongue, pleading that they come and follow Christ. He sang alone his Indian songs, wild and barbaric, but sweet to them and impressive to us.

"The next day, after the sermon, when the invitation was given, half a dozen Indians, mainly men, came eagerly forward, and, instead of returning to their seats, they collected in a group in front. Some white-haired, some young and strong, and all free from self-consciousness, they turned to us a group of dark, eager faces that I shall never forget. Before that camp meeting closed, thirty-

one Indians, mostly adults, mostly men, had found the Jesus Road. Among these was the chief of the tribe, Porfirio, and his sweet girl wife, a daughter of Ed Ladd; and also Mrs. Ed Ladd, besides two of his brothers. The school people came almost in a body. Everyone co-operated and it seemed to us that God's Spirit was in our midst. With these new converts to train and educate, and next spring to receive in the church, some new names have been written in God's book and a new mission has been born."

#### **The Eskimo of Baffinland**

**T**HE Christian devotion and loyalty of the Eskimo have been displayed in an attractive light by Rev. E. W. T. Greenshield, of Baffinland. Formerly it used to be said that the best Indian was a dead Indian; but now Canadians have come in thousands to fight for the Empire because all the Indians are full of loyalty—one outcome of the work of missions. There is not only loyalty but spirituality. Where there are not white missionaries, brown ones will be found. And when you see an Eskimo in the pulpit, you may be sure of a genuine believer; for in a region where everything is public, hypocrisy would be easily detected. The post visits Mr. Greenshield's parish only once a year, and telegraphic surprises are unknown. The honesty of the natives appeared from a story of how they got a foundered vessel off the rocks. The captain asked what he could do for them by way of recompense. They said: "We are believers here; believers ought to help people; we don't want anything."

#### **EUROPE**

##### **Study and Worship in War Camps**

**O**NE of the ingenious features of the work of the Young Men's Christian Association in the European war camps is the use of the special abilities of the prisoners themselves. Men of all callings, professions and trades are available. In the larger camps whole university courses are in operation. Eighty-five trained instructors were found in one camp, pining for occupa-

tion in idleness, and several thousand students were soon enrolled in serious pursuit of learning. In one set of camps 5,000 Russians are reported studying English under teachers from among their comrades.

The "huts" established by the Association make provision for the three types of worship represented among the prisoners. There is a main central hall to which on occasion the Roman altar or the Greek altar is brought, or in which the Protestant services are held. The altars have their place in side rooms, suitable for private prayer, when not in public use. For the conduct of these services no additional chaplains are required, since virtually every camp contains priests and ministers, who are glad to render their fellows this ministry. All the countries have given and lost of their best. It is these well-equipped men whom the Association is discovering and organizing into efficient servants of the desperate need of the prisoners of every warring country.

##### **Demand for Testaments Continues**

**"I** SEND you my deepest gratitude for the Book, which shall be my preferred companion, a comfort in trouble and an inspiration to faith." This message is received from an officer of the Austrian army in acknowledgment of a Testament given him by an agent of the International Young Men's Christian Association. In response to Dr. Mott's appeal to the World's Sunday-School Association, \$7,500 of the funds contributed by Sunday-school children in America have been turned over to the Association for their work in the prison camps, the hospitals and trenches of Europe.

The agents of the Association in Italy write of the remarkable readiness—even eagerness—on the part of the Italian soldiers to read the Gospel. Colporteurs have been invited into the barracks and hospitals and given a free hand. Officers have taken copies to distribute. The eagerness of the Italian soldiers for the Word makes the present occasion strategic. Between three and four million men, representing every class in

Italian society, are eager to read the life-giving Word. And similar conditions are described by a representative in Russia of the Scripture Gift Mission, who writes:

"I have just finished another week's work. It has been one of the grandest and most wonderful weeks of my life. With my own hand I have distributed 10,000 Gospels and Scripture portions. *In no week of my life have I had so many people thank me for the Scriptures given, and in no week have I had so many come to me and ask me for Scriptures.*"

#### A Bible on a Watch Chain

SOME Russians carry the Bible on their watch chains. The book is only one inch square and three-eighths of an inch in thickness. It contains all the five books of Moses in Hebrew, and the title of the chapters in Latin. The type is so small that a glass is needed to read, but the Russian does not trouble himself about that. He is satisfied that he carries the Word of God with him.

#### "Pro Causa Judaica."

A COMMITTEE of prominent Jews has been formed in Switzerland and has sent out the following appeal:

"The Committee *Pro Causa Judaica* has given itself the task of drawing the attention of the civilized world to the Jewish question. This contains the two great Jewish problems: the demand for equal rights, through the granting of which millions of disqualified Jews would get into possession of human rights, and the question of colonizing emigration of that part of the Jewish nation which strives after its own cultural and economic existence. . . . In Russia and Poland more than six million Jews live in the most sad conditions, disqualified, huddled together, without having the right of free movement, continually fearing bloody pogroms, exposed to the despotism of irresponsible bureaucracy. In Rumania 250,000 Jews are considered aliens, in spite of the Berlin agreement and the formal promises of the Rumanian Government, and exposed to a policy of persecution and oppression

which leads to entire impoverishment and extirpation. . . . The committee will work to the end that the press and all political parties who represent justice shall help the Jewish cause. They ask Jews and Christians who desire to help this good cause to say so."

#### MOSLEM LANDS

##### Turks Hold American Property

MESSAGES from Constantinople to the officials of the American Board of Commissioners for Foreign Missions state that the Turks are still holding the American property in Marsovan, which includes college buildings, large hospital, library, residence, etc., although large and commodious buildings of Turkish ownership are standing empty or have been vacated for the purpose of moving into the mission buildings. A similar situation exists in Talas, where the American Board has also a hospital, boarding schools for both boys and girls, and missionary residences. Other instances might be cited where American school property, etc., had been seized on various pretexts by the Turkish authorities, their action seeming to indicate a disposition to deprive the Americans of the title to buildings and land which they have long owned.

#### Christmas Ship at Alexandria

A CABLEGRAM received in New York the end of January announced the arrival at Alexandria, Egypt, of the United States collier "Caesar," which sailed from New York December 16th as a Christmas ship, bearing a cargo of food and clothing for the destitute people of Syria, Palestine and Western Asia. The cargo was officially consigned to the United States Consul-General, W. Stanley Hollis, at Beirut, who, with Mr. Hoffman Phillip and the Beirut Chapter of the American Red Cross, supervised the distribution of the cargo along lines that have already been approved by the Turkish Government. Included in the vessel's cargo were two automobile trucks, for use in transporting the foodstuffs into the interior, where the destitution seems most acute.

During the voyage of the "Caesar" across the Atlantic the American Committee for Armenian and Syrian Relief, New York, had been cabling to Beirut such funds as were available with which to meet urgent needs pending the arrival of the Christmas ship. Recent cablegrams state: "The number of destitute refugees has been greatly augmented" and "The distress much more acute than last year." The cargo of the "Caesar" at best can provide only temporary relief for those accessible from the port of Beirut; other shipments must follow and additional funds are needed to provide the simplest necessities of life for the hundreds of thousands in sections that cannot be reached from Beirut.

#### **Demand for Books in Persia**

**MISS G. Y. HOLLIDAY** writes from Tabriz:

"Two small Turkish tracts, printed on the Urumia press, are taken from the series of story parables brought out by the Nile Mission Press. Turkish readers are pleased with them.

"There is a phenomenal demand just now for the Scriptures from all the races and tongues of this polyglot country. The two colporteurs of the British and Foreign Bible Society go out, expecting to stay several weeks, taking all the books they think they can dispose of in that time, and return in a few days all sold out and asking for more.

"The Armenian pastor, who does not know Turkish well enough to use it fluently, conducts the Armenian services, and is very useful, while the Rev. Abram Moorhatch, who is a fine preacher in Turkish, but does not know Armenian, has charge of the services in Turkish and Syriac, and is also active in Moslem evangelization. We have a good attendance of Moslems at the Turkish service, and some who come talk about Christianity."

#### **A College in the Midst of War**

**DR. ALEXANDER MACLACHLAN**, who is in his twenty-fifth year as president of the International College in Smyrna, writes:

"The story of the year now closing must be told in terms of war, famine and pestilence. Much of our work has been carried on to the accompaniment of the boom of heavy guns on our sea front, the hum of air craft overhead, and the bursting of their destructive shells within a quarter of a mile of our campus. Indeed, our campus has been strewn from time to time with shrapnel fired at the enemy air craft during their attacks on the neighboring aeroplane base, or on passing military trains from artillery on the neighboring heights, while the windows of some of our homes have been shattered by the bursting of heavy shells within a distance of less than three hundred yards of where this report is being written. Military tents now extend close along the southern wall of our campus, and some of them within a few feet of our auditorium—placed there as a protection against aeroplane attack.

"Not the least of the difficulties that have beset us is that of being unable to communicate with our Board of Directors in Boston throughout the entire college year, or for the past few months with Mr. Peet in Constantinople. Yet, in spite of these multiplied distractions and calamities, we are able to report a year of successful achievement."

#### **INDIA, BURMA, CEYLON**

##### **The Campaign in India**

**REV. H. A. POPLEY** writes of the evangelistic campaign in South India that, in addition to the many who have been "definitely influenced to place themselves under the leadership of Jesus Christ, thousands more have been influenced to some extent to feel that Christ is indeed the hope of India."

Other reports come in, of which the following are typical: "Travancore tells of a demon worshipper who deserted his shrine and declared that he would erect a temple to God in its place. From the north Tamil field comes the cheering news that meetings are freely allowed in Hindu temples, and the workers were requested to speak frankly about Christ and His salvation. In another place, on hearing the preaching, a

devil dancer promised on the spot to become a Christian. In one of the Telugu churches twenty-eight adults were publicly baptized." . . . "The greatest good is that the laity have been awakened to a sense of their responsibility." "Every Sunday afternoon, immediately after the service, the whole church goes out to preach the Gospel." "The campaign has brought a new vision to our church. For the first time the higher classes in the church went and preached the Gospel to the poor and depressed."

#### Youthful Christians in India

**T**HE Sholapur Church, of about six hundred members, have a native pastor, who preaches and talks so that the children can understand. They enjoy sitting on the hard stone floor, listening to his Sunday afternoon sermons. His illustrations are so simple and yet so effective. He is not afraid to raise a laugh from the younger ones by his manner in the pulpit. He seems to act especially for their benefit, and he makes the hour interesting for them, so that it is not irksome to go to church. It is a virile, strong religion which he preaches; but one day it verily surprised even him, not to say the other people in the building, to hear the boys and girls, some of them not more than thirteen years old, arise in weekly prayer meeting and offer voluntary sentence prayers in answer to a call for prayers. They have done it frequently since, and they do it naturally and reverently, too. The religious side of the boy's nature is by no means neglected. Bible stories are taught him in the daily school for three-quarters of an hour each day. Each one of the older boys learns to ask grace and offer thanks before his mates for the daily food that is provided.

#### A Story from Ceylon

**"E**NGELTINA was at one time a harsh and quarrelsome woman. Her neighbors dreaded her tongue, and her husband feared to come home after his day's work, as she would often quarrel with him. When one day the Bible-woman went to see her and read the Gospel to her, she drove her away, tell-

ing her that she would have nothing to do with the 'Christian epidemic' which had invaded the village. But the godly and experienced Biblewoman by kindness and love soon made friends with her. While Engeltina was washing rice or cutting up fish in the compound, the Biblewoman would sit by her and read her stories from the Bible; and gradually a great change was wrought in Engeltina's mind. The Spirit of God began to work in her, and within a few months it was apparent to all that she was a changed woman. She began to attend Sunday services, and later she and her pretty little daughter were baptized, very much against the wishes of her mother and relatives. She is to-day one of the most godly-minded Christian women in Walahapitiya. After her baptism she began to pray, and to ask others to pray for the salvation of her husband, whose chief fault was his fondness for arrack. God has answered these prayers, for the man has given up his liquor and is a Christian to-day; and they are now a very happy Christian family."

#### A Pathan's Conversion

**A**T the C. M. S. Hospital, Peshawar, a Pathan young man of seventeen brought his father for some operation, which was successful, and before leaving the place the boy bought a Gospel for two pies. Three years after, the boy, now a young man, came to the hospital, declaring that he wanted to become a Christian. He had had no instruction whatever except what he gathered from the Gospel he had purchased. His people began to persecute him, took everything he had, and with only the clothes he was wearing he came to the hospital, and is now working in the hospital for a wage to support himself and join the Christian community.

#### Torn Tracts Good "Ads"

**T**HE Brindaban *mela*, a great Hindu festival which brings together every year thousands of pilgrims from all parts of India, has been used by the Methodist missionaries in Muttra as a great opportunity for evangelistic work.



Rev. Mott Keisler writes, however, that growing opposition on the part of the Brahmins indicates that they see in the advance of Christianity their own supplanting. He says: "The Brahmins organized their forces and taught the small boys to make a disturbance while our workers were teaching the people. They followed us everywhere. Snatching tracts from the hands of people who had received them, they tore them up and laughed in derision. One boy bought a Gospel and at once tore it to shreds. An old woman, looking on, said to him, 'What good will that do? You may tear up their books, but you can't destroy their printing presses.' Many of the people picked up pieces of tracts and gospels, and putting them together read them. The very fact that we were opposed made the people more anxious to learn about these forbidden things. The torn tracts were splendid advertisements, for people were sure to think there must be something worth while in them. The opposition made our work very difficult, but also effective."

#### **MALAYSIA**

##### **No Heathen Temple for Miles**

**T**HE influence of missionary work in the agricultural settlements of Sitiawan and Sarawak, Borneo, has put an end to practically all forms of heathen worship, even among those Chinese who are not members of the church. "On my last visit to Sitiawan," writes Rev. W. G. Shellabear, "I was told that non-Christians are constantly coming to our church to be married. No heathen temple is to be seen for miles around. And there is practically no idolatry in the homes of these people." A Chinese Board of Education, if you please, has assumed responsibility for all village schools, and appoints and controls the teachers. Prejudice against the education of girls is now a thing of the past, although the Chinese here have always been more conservative than those in other cities of Malaysia. At the district conference it did one's heart good to see the fifty official members from seven quarterly conferences under the leadership of their itinerant

pastor, the Rev. Lim Po Chin, all ready with written reports, each taking an active and intelligent part in the proceedings.

#### **CHINA**

##### **Why Should Missionaries Fight Fire?**

**A**T a serious fire which occurred in the city of Kiating, Szechuan Province, West China, the people were so much impressed by the efforts put forth by the men members of the missionary community that they proposed doing several things to show their gratitude. After the usual native procrastination, about five months after the fire, each member of the foreign fire brigade received a large white scroll upon which was inscribed a long eulogy, one sentence of which reads as follows: "Although these foreigners owned no goods or houses in the danger zone, nor were in the least concerned, yet they ran to do this public service. They earnestly looked upon the dangers of another people as if it were the urgent pain of their own skins."

Under the leadership of one of the missionaries, the gentry have formed a society to purchase and maintain some up-to-date hand pumps and distribute them at important points in the city. This is Christianity at work in a heathen city along civic lines, and it is one of many ways to influence a city for Christ.

##### **Devoted Chinese Christians**

**T**HE last report of the American Presbyterian Board tells the story of a Chinese Christian druggist who was shipwrecked last year on his way to Canton. Of seventy persons afloat on the upper deck of the steamer, eleven only were alive after thirty-six hours of exposure when rescuers arrived. This Christian layman spent the time preaching Christ's salvation to those who, one by one, were being washed from the deck.

The story is also told of a poor stone mason in the village of Lai Yang, where he is about the only Christian, who for the last two years has hired one of the best school-teachers employed in the mission, paying him half of the \$90 yearly

salary, and even contracting debt to do this. Unsatisfied with the cramped and crowded quarters in which the school has to meet, he has erected a large building with rooms for both school and church, giving his own land for the site, most of the stone, and much of the work. "The result is a building almost as large as any in our whole field, where there have been organized churches for forty years." He has done all this without money and in the face of discouraging opposition, yet has never lost faith or courage.

#### A Monastery for a Mission

REMARKABLE news comes from the Chinese province of Fukien. The public schools are being turned over to the missionaries because the officials are beginning to realize their own inability to make them efficient. While the motive may be purely political or educational, the final religious harvest will be all the greater. One village has actually given to the missionary the deeds and endowment of its local monastery, and the proceeds are to be used perpetually for the support of a Christian school. This transformed and transfigured monastery is already organized and flourishing.

#### Confucianism not Democratic

A WRITER in the *Chinese Christian Intelligencer*, published in Shanghai, describes an important interview which a Chinese missionary recently had with Li Yuan-Hung, the new President of the Chinese Republic, in the course of which the President "said plainly that after a fair trial Confucianism is found to be ill-suited to the needs of a republic; 'the system necessitates an autocrat,' said he, and the three *kang* and five *lun* of Confucianism must be thoroughly investigated before a republic can go on with efficiency. The principles of equality and freedom inculcated by the Christian religion are bound to prevail in China. The young men and women in this land who have been taught these principles are to be depended on. They make good, strong citizens of the Re-

public." The editor of the *Intelligencer* adds, "The three *kang* are autocrat, father and husband: the five *lun* are the relation of autocrat to the princes and nobles, of father to son, of husband to wife, or elder brother to younger, and of friend to friend." The statement of the new President is full of encouragement to missionaries and of far-reaching significance to China.—*The East and the West*.

#### "Blue Mohammedans"

FEW people know that in the Middle Ages the Jews penetrated even as far east as China. The settlements of "Blue Mohammedans," as the Chinese call their Jewish fellow-countrymen, are said to date from the twelfth century, and were at one time very important. But in China the Jews have failed to preserve their national integrity. For long they have not been found outside of the old city of Kaifengfu, the capital of Honan Province. Even there, where the ruins of a synagogue can still be seen, they have not had a rabbi since the beginning of last century.

In 1908 it was estimated that there were 400 Jews surviving in Kaifengfu. In other words, there were 400 persons who preserved a tradition of Jewish descent; for, according to an agent of the Bible Society, nothing remained to distinguish them from the heathen Chinese saving two Jewish customs—that of never eating pork, a favorite article of diet in China, and that of doing no work on one day in seven. But for all practical purposes this Chinese Jewry exists no longer.

#### Market Towns as Gospel Centers

THE market center in China seems to Rev. Charles E. Patton, of Kowchow, "a providentially arranged distributing center for the dissemination of the Gospel." It is the business center for at least twenty villages which have no shops of their own. Every second or third day, according to a fixed custom, is market day in a given market town, where from many villages and from neighboring market towns as well

come streams of people to do their trading. Into these market days practically all the business of the month is concentrated. Crowds throng the streets for several hours. These may be addressed as one sees fit. Toward evening these listeners, bearing the day's message and some Christian literature, scatter in every direction to their villages and homes, recounting to their friends the incidents of the day. For the dissemination of the Gospel a better and more natural arrangement could scarce be conceived.

There is another form in which the market center serves the same purpose in south China, as actual experience and church records show. These market town Christian groups suffer much in membership by transfer to other places, but while the membership of the parent group is kept small by this natural process, the result is the springing up of a numerous progeny which, in many instances, soon become larger than the parent. The business population of the market town is of a transient and often a roving nature. Branch shops are opened and the business men move about among a number of these towns, at home in each. Thus it is that the Gospel is carried from place to place by this natural process.

#### JAPAN-CHOSEN

##### What Shall Be Japan's Ideals?

**REV. MORTON D. DUNNING**, of Kyoto, Japan, sees in the grants which have been made by the Japanese Government to mission schools a desire for help and guidance along ethical lines. He says:

"Here, then, is the situation: we have a proud, sensitive and highly civilized people entering our modern world life, with little conception of the Christian ideals which form the core and alone make possible the existence and continuance of our modern civilization. How little the most fundamental Christian ideas and ideals are known to most of the Japanese people is evidenced by the fact that there is no word or phrase in the Japanese language to express what we mean by the words 'Christian

service.' We find that atheistic and materialistic ideas and ideals are rapidly becoming widespread among the educated and younger generations. We find the government recognizing a great need and appealing to the religious leaders of the country for help. What answer shall we make?"

##### Memorial Services for Dead

**ONE** of the taunts flung at the newly made Christian in Japan used to be: "You Christians seem to have no regard for your dead. Our people esteem our dead and offer sacrifice to them at stated intervals." As an answer to this sneer, Japanese Christians have instituted memorial services on the anniversary of the death of their loved ones. A simple Christian service is held, with only members of the family present, and outsiders are thus given proof that the Christian's dead are still held in tender memory.

##### Ideals of Japanese Boys

**A** CERTAIN primary school principal in Japan has twice canvassed the pupils in his school at an interval of ten years. In both instances he asked what they considered to be the most precious thing in life, and what they believed as to immortality. The first inquiry was made in 1906 and the second in 1916. The replies as to the most precious thing in life were as follows:

	1906	1916
Life itself .....	41%	63%
The Emperor .....	33%	5%
Father .....	5%	2%
Mother .....	3%	3%
Money .....	16%	0%
Uncertain .....	1%	25%

The replies as to personal immortality give the following result:

	1906	1916
The soul continues living after death .....	53%	63%
The soul ceases to exist.....	28%	9%
The soul merges with the earth .....	18%	1%
Uncertain .....	0%	27%

The tendencies revealed are most suggestive, as there seems to be an enhanced feeling of the value of life, and a fall in the sense of the unique value of the Emperor. The lower relative standing of

money is a surprise, and in direct contradiction to the growth of materialism. There seems to be a stronger faith in personal immortality, accompanied by a greater degree of agnosticism.

#### One Lord—One Faith

**T**HE Pierson Memorial Bible School at Seoul, Chosen (named in memory of the late Rev. Arthur T. Pierson), is endeavoring to become more and more a bond of union between the various missions at work in Chosen. "Why," asks the Rev. James S. Gale, of that station, "should we spend one atom of strength in propagating Western historic differences among these people when the whole world is dying for those essentials that we all claim to give? In these days of the world's supreme trial, when true Christianity is being tried as by fire, the non-denominational Young Men's Christian Association has been as a camp of angels round about the wounded, bleeding hosts of Europe, winning approval of war office, generals and soldiers alike, illustrating the beauty of Christianity disassociated from sectarian differences. The Pierson Memorial, following the example of him whom it commemorates, will do everything in its power to make one body of Christian leaders."

#### How the Koreans Give

**T**HE Korean Christians are proving as faithful in systematic giving as in many other forms of Christian activity. A recent report tells some of the methods employed. The women are taught to put aside a portion of rice and other grain each time they prepare a meal and bring it each Sunday in a special little sack. Men and boys are instructed to weave a pair of straw shoes each week during the leisure hours of an evening and bring them as an offering. These plans were heartily adopted by many churches.

A young leader of another small Korean church, becoming ashamed of his church's lack of zeal, obtained seventy-five gospels from Andong, put aside fifteen for other members, and kept sixty for his own task. Rising before dawn

one morning for prayer he put his sixty books in a Standard Oil box and with a sack to receive grain (in lieu of the cash price of the gospels) started out. In his own village he *sold the whole sixty before breakfast.*

#### Winning Korean Students

**R**EV. G. M. BURDICK, a Methodist missionary in Seoul, Korea, writes of having baptized seven senior class students of the Suwon Government Agricultural School. These young men come from several different provinces. He goes on to say: "One of the teachers, who was educated in Japan, is a Christian. He brought to the baptismal service a group of inquirers, and showed me a list of over forty students who are Christians. Though the school is three miles from our church, most of the students attend regularly; and they have a special Sunday-school class all their own. More than this, they conduct a student prayer meeting. Still another government school in Korea gives instruction in silk-worm culture. One pupil is sent from each county in the province. Both the Japanese and Korean teachers are Christians. All the pupils attend one of our nearby churches. When so many people are anxious about the Korean government's attitude toward the teaching of Christianity, especially in the public schools, it is cheering indeed to note these signs."

#### AFRICA

##### A Unique Amulet

**M**RS. R. W. CALDWELL, of Cairo, sends an incident which illustrates the naturally superstitious temperament of the people:

"Our delta boat 'The Allegheny' was tied up in the river near the town of B—. The workers on the boat went over into the town, held a little meeting and gave Sabbath-school picture cards to all the children who were present. One little boy who received his card was sick. The doctor told the mother of the child to bring him to the boat next day and that he would treat the boy and relieve his suffering. So the following morning she came and the

child was wearing a little brown leather bag tied to his hair above his forehead. The mother said that she had put the little picture card, which had been given to the child the day before, into the leather bag and tied it to his head for a charm, believing that it would cure the child of his disease and that no harm could come near him while he wore this bit of paper."

#### Prison Work for Women

IN Assiut prison a meeting for the women prisoners is regularly conducted by Miss Sabeen, one of the Syrian teachers in the Girls' Boarding School. This is the only prison in all Egypt where such work is done for women, and it is a very real success. One afternoon Miss Sabeen heard dreadful screams and threats coming from one of the large rooms, and before her meeting was finished the matron sent for her. She found sixteen women engaged in a hand-to-hand fight, some threatening to murder others, and the matron could do nothing with them. Taking a firm grasp of one of the most excited women, she asked her, "Who gave life?" and after the answer, "God," she asked why they should take life. After talking to them for some time they became more quiet, but all the time tending to restlessness. She told them that she would stay all night; but in unison they protested that she couldn't sleep there; and then she explained, "No, none of us would sleep. We would just sit down here to talk and pray." Needless to say, she did not have to stay, for they saw how intensely earnest she was, and began to realize their wrong, so that it was not long before they were quiet. The Moslems in the prison listen as readily as the Christians, but at first it was difficult for her to get the permission to teach the Moslem women prisoners.

#### Church Growth in "Darkest Africa"

THE brightest hope for the Church in the mission field is in the development of native leadership. One of the most cheering reports comes from the Presbyterian Mission in West Af-

rica. Twenty-eight young men were recently taken under care of presbytery of Corsico as candidates for the ministry, and one was restored who had dropped out because of sin, making twenty-nine in all. Virtually all of these young men were from the Efulen and Elat districts, where war conditions were very real.

Two churches now just a trifle over two years old and served almost altogether by native workers received during the year upon examination one thirty and the other eighty-six. They were both in the midst of the war zone. One has a membership of 159 and the other 267. Another church usually served by a missionary received sixty-six during the year on profession of faith. This congregation had an average attendance of 500 persons at Sunday morning services, although the missionaries were compelled to leave the work for a time on account of the war.

Another church, a child of the Elat church and served by a missionary, received last year 387 persons upon examination. This is sufficient for a respectable-sized church itself. And, although this church is but a two-year-old, it now has a membership of 937 members. In connection with the church there are fifty-nine points where regular services are held during the year, and, in spite of war going on around them, they contributed over \$2,000 out of their poverty toward the support of their work.

#### Good News from the Congo

A WRITER in *Regions Beyond* sees much cause for thankfulness in the developments of recent years on the Congo.

"One of the greatest evils on the Congo is polygamy; and in regard to this the State has come to our aid. They have not vetoed polygamy; it would not be wise if this were done all at once, but they are doing everything they can to encourage monogamy. When there are twelve families, the men of whom have only one wife each, they are allowed to make a fresh village, with a chief of their own, and they are given

land and varieties of tools with which to cultivate their ground. When a monogamist has four children living he is exempted from all taxation.

"Women, who are the hewers of wood and drawers of water and who are allowed to be sold and resold in Congoland, are practically given the right to-day to say what they will do. No polygamist may claim identification papers, and a woman may leave her husband to return to her father. In the event of her father not wanting her back (because he will have to pay back the money that was paid for her) she has the right to come to the State or mission station, and we have the right to protect her until she finds the husband of her choice.

"Then there is the town of Loka, a town where cannibalism was carried on to an extreme point. Burying people was unknown. If a person died in any part of that village, the drums were sounded and the people came and chose what part of the body they wanted to eat. To-day there is an out-station there, with a native evangelist supported by the native church."

#### The Chief's Answer

DAN CRAWFORD, writing of a visit to the North made by one of the native pastors, says: "There he found a genuine group of eight young men going on steadily and soberly for God. Then along comes the Devil's eldest dragoon, Persecution, and a secret society attacked The Eight because these latter had the temerity to expose the dark doings of this cult. With a degree of frankness that makes it impossible for me to record a single syllable of it, these brave men gave the Devil away utterly and unalterably. Then the storm burst on their devoted heads—a storm of abuse in which the air was rent with horrible execrations, and a rush made for the faithful Eight, who, in their way, were thus co-sufferers with Christ. They were seized, tied up in bark ropes and dragged off to the Chief for royal permission to drown them. But they had come to the wrong man at the wrong

time. 'No,' yelled the Chief, 'you lie, for too well I know what these Christians believe. Did they not teach me when I was a lad? You ask me to beat them, do you? Yes, I will beat those Christians on the very day when you can come and tell me truly that *they have left Christ and returned to their evil ways*. Then will I beat them for such a crime.' So was there rejoicing in the camp of the Christians that night. Pray for all such, as they work out their destiny in the darkness."

#### Education in South Africa

IT is more than seventy-five years since Lovedale Institute, the great center of industrial education built up by Dr. Stewart, was opened. Since the school, which has always been open to all races and classes, received its first students, a long line, now totalling many thousands, have studied in its class-rooms, dined in its refectories, worshipped in its services, worked at its benches and played on its campus. When Lovedale set out on its history there were probably not a thousand natives attending school in all South Africa; to-day the number is almost a quarter of a million. In 1841 schools were rare, and of native teachers there were practically none. One of the many developments at Lovedale is to be seen at the hospital, where native girls are being trained as nurses to work amongst their own people.

The new South African Native College at Fort Hare is a joint undertaking of the Government and the Mission. The United Free Church of Scotland provided the site for the college and an initial gift of £5,000, pledging itself further to an annual contribution of the interest on an additional £5,000. The college is within sight of Lovedale. At the opening exercises native chiefs were present from Basutoland, Bechuana-land, Swaziland, the Transvaal and the Free State. General Botha, the Prime Minister of the South African Federation, delivered an admirable speech and left a substantial subscription to the institution's funds upon his departure.

The college will aim to provide the native churches with well-trained ministers. It will have a training school which will supply the school system of South Africa with negro teachers.

#### ISLANDS OF THE SEA

##### A Chapel for Lepers

**T**HE Mission to Lepers has issued the following appeal for a chapel for the leper colony in the Philippines:

"This large colony, certainly the largest leper community in the world, is located on the island of Culion, where the American Government is carefully isolating all the lepers of the Philippines, and is, moreover, giving them excellent accommodation and attention in every way.

"It is not, however, within their province to provide for the spiritual teaching of the lepers. That devolves upon missionary effort, and we are desirous of providing for this great leper community a suitable place of worship. Contributions should be addressed to our American or British offices."

#### Enthusiastic Eye-witnesses

**A**USTRALIAN soldiers and sailors now doing garrison duty in Polynesia have had good opportunities to see the effects of missionary work on the natives, and they have been especially impressed by the honesty of the people. Rev. J. H. Margetts, of New Britain, Polynesia, quotes a conversation between two soldiers, one of whom says, "I never thought there could be such an honest people on this earth," and the other replies, "Yes, the other day the boys were being paid for having done some work. One boy accidentally received more than his due. Instead of keeping it he brought it back, saying he had got more than he was entitled to."

Mr. Margett says further: "A midshipman came to us soon after the outbreak of the war and said he had written home to his minister, asking him to book him to give an address before the Brotherhood on the work of foreign missions in New Britain; another, a sub-lieutenant, did the same thing."

#### The Bible in the Philippines

**A**RE the Filipinos progressing under Protestant influence? No one can mingle with them and contrast their present condition with what it was a few years ago without thanking God for the change. For 300 years Spanish priests sought to Christianize the people of the Philippine Islands. Their work was in many cases devoted, but they attempted the process without the Bible.

Before the American flag was hoisted in Manila translation or distribution of either the Old or the New Testament was forbidden. Teaching it was taboo. A sort of metrical version of the account of the last days of our Lord was read at the celebration around Passion Week, but that was about all that the people received in the line of Bible instruction. When Admiral Dewey entered Manila the Bibles were stored away in Singapore. They were soon brought to the islands.

Recently two missionaries reported having sold over 400 copies of the Gospels in two evenings spent in one village.

#### Andrew Murray of South Africa

**N**EWs has just been received of the death of Dr. Andrew Murray, President of the South African General Mission, a minister of the Dutch Church in South Africa, and the author of many well-known devotional books. Dr. Murray was born on May 9th, 1828, in South Africa, and died at the age of 88. He was of Scotch ancestry, and when nine years old, accompanied his elder brother to Scotland to complete his education. He then returned to his home in Graaf Reinet, Cape Colony, in 1848. Since that time he has devoted himself to the ministry of several churches, to missionary work and writing books. He was married to Miss Emma Rutherford, the daughter of a merchant of Cape Town, and they have given a large family of children to the ministry of missionary service. Dr. Murray has made several visits to England, and attended the Northfield Bible Conference in America in 1895. Thousands of Christians all over the world are indebted to him for his powerful spiritual messages.

# THE MISSIONARY LIBRARY



**The New Map of Africa (1900-1916).** A History of European Colonial Expansion and Colonial Diplomacy. By Herbert Adams Gibbons. Maps, demi 8vo. xiv-503 pp. \$2.00 net. The Century Company, New York, 1916.

The title is somewhat misleading, for the six maps are not prominent, nor are they remarkable in execution or accuracy. The sub-title is the true one and indicates the valuable features of the volume. The dates, 1900-1916, are not exact, since the author must take into account the years of the last century, in some cases tracing the history back to 1850. Still another emphatic negation is the fact that this is not a romance and was never intended for light reading. One must be vitally interested in the progress of the world and in European expansion or his interest will flag before he reads a hundred pages. For the person who enjoys political problems, especially of the colonial type, this is the book for him—perhaps the best in its line relating to Africa, as it is the latest.

The author takes each political division by itself and discusses its original acquisition and then as augmented by treaty, understanding, or virtual conquest, like German Southwest Africa. Under these broad categories he introduces the reader to industrial and political conditions, especially in Negro Africa and the sub-continent. For his information he has grubbed diligently among government papers of the dispossessing European Powers—the texts of treaties, official correspondence, consular reports and parliamentary debates, papers of chambers of commerce interested in the continent's exploitation, articles on African sociology, annual registers, year books, and all that arid type of literature so somnolent for the average citizen, but made readable by Mr. Gibbons. He has personally visited only a limited section of Africa, and the general impression is that here one has the intimate information of a Euro-

pean chancellery, such as its junior member might derive from seniors of the staff.

The book answers some questions on which the man interested in missions might wish for light. Two or three samples will give a fair idea of the volume as a whole. Uganda, the scene of such marvelous missionary triumphs, became a British protectorate in 1894, by right of exploration! The first decade of this century was required to bring its less than three millions under direct British administration. One section, Baganda, is still under native rulership, the Christian King Daudi being its wise sovereign. "The British Government," Mr. Gibbons asserts, "has organized the country, spent large sums of money on it, and brought it into railway communication with the outside world. But to the French Catholic and English Protestant missionaries is due the unique place of the Uganda natives in Africa. Unless they are given the moral foundation upon which to build, material prosperity that comes with European control is to aboriginal races certain destruction—a rapid disappearance following deterioration."

Who are the great men of Africa? "Both Livingstone and Rhodes were doers as well as dreamers. They were pioneers in fact, and not in fancy. But as we look back upon their life work, we see that their ability to fire the imagination of their fellow countrymen and to inspire others to join in the work they were doing has meant more to South and Central Africa than their actual achievements." Such were two of Africa's heroes.

And here are the author's closing lines: "A regenerated, democratic Germany, cooperating with the rest of Europe and America in the work of developing and civilizing the world, will be born out of this war, if internationalism, instead of nationalism, and the higher interests of humanity, instead of the particular interests of the strongest, are



the rulers of the Peace Conference. The happiness of our children, in a world where peace and harmony reign, depends much upon the new map of Africa."

**Davis, Soldier-Missionary.** A Biography of Rev. Jerome D. Davis, D.D., Lieutenant-Colonel of Volunteers and for Thirty-nine Years a Missionary of the American Board of Commissioners for Foreign Missions in Japan. By J. Merle Davis. 5½ x 8 in. Illustrated, 8vo. Pages, vi, 347. \$1.50 net. Pilgrim Press, Boston, 1916.

Colonel Davis was one of the "three mighties" of the group of Japan missionaries who were his contemporaries. His early military career was an asset among a people who are so martial in their aspirations and it had set its mark upon his character and bearing. His theological views were too orthodox and too little up to date to satisfy most of the Japanese scholars of modern criticism and philosophy; but the sturdy loyalty to truth and out-and-outness of the Christian kept him from losing influence, even though some wholly disagreed with him in religious views.

His son has done an excellent piece of work with very unusual material. In the first nine chapters he narrates the period of preparation and the years of warfare which covered the last four of the Civil War. The color bearer at Shiloh who turned the tide of battle by holding his ground and singing "The Union Forever," while five of his color guard lay dead or wounded about him, and who was as interested in the spiritual and bodily needs of his fellows as any chaplain, was foreordained to finish his career as the "Boy Colonel." He carried to the seminary and to "Hell on Wheels" in the Rockies, where he served his missionary apprenticeship, all the marks of a good soldier of Jesus Christ.

And these marks he bore to Japan, there to continue his warfare in different ways. When he reached Kobe, his first station, in 1871, the edict boards making the profession of Christianity a capital offence had not yet been removed. He was thus ready to take advantage of the dawning of the new

missionary era which began in 1872. In that year he made his first visit to the ancient capital Kyoto, which was to be the scene of his greatest work for the empire. During the years intervening before 1875, he was busied with language study and itineration, which brought him into contact with men whose later help was essential to the accomplishment of his educational plans and through whom Japan's best Christian College for Women, at Kobe, was enabled to strike down its taproots. The hymnology of the Japanese Church and its first original tract found in Dr. Davis their author. In a training class, which was the forerunner of the later Theological Department of Doshisha University, he had gathered and taught his twelve disciples. Self-support and self-propagation of the infant Church also found in him an ardent advocate and leader.

But it was in Doshisha University, on the diagonally opposite side of the park from where the holy and dread Mikado had once resided, that Dr. Davis' major energies were to be spent in connection with the empire's most eminent Christian, Joseph Neesima, educator and missionary statesman. Its first session was held in Neesima's home on November 29, 1875, when six students presented themselves and all took part in the first exercise, a prayer meeting. The evolution of that institution, with its birth pangs, growing pains, successes, defeats and final coronation, have never been told so admirably as here. Dr. Davis and his Japanese yoke-fellow needed all the diplomacy and persistence and devotion that could be derived from their Almighty Father. Both were men of faith, and the two-sworded samurai was matched in the combats that were chronically waged against manifold enemies by the colonel of our Civil War. That institution has done more for Japan's Christian enlightenment than any other, and its history as here recorded is most absorbing.

Through the throes of Japanese Christianity's struggle with Occidental criticism and ultra-liberalism the author conducts us, with his father always the

defender of the older views and gradually finding himself officially worsted. Though interrupted in his teaching in the liberalized seminary, his work was not at an end. His evangelistic efforts were constant and his grip on men who honored his unswerving devotion to truth as he saw it made him useful to the end. This volume is one of the very best repositories of Japanese Church history in the making that has yet appeared in biographical form.

**Renascent Latin America.** By Harlan P. Beach, D.D., F.R.G.S. 12mo. 258 pp. 50 cents. 1916.

Here is an appetizer for the full reports of the Latin-American Congress held at Panama last February. As a popular story of the Congress, the volume describes the preparation for the gathering, gives a digest of the various reports of Commissions, quotes from the principal addresses and summarizes the important features of this epoch-making Conference. It is time that Christians in North America came to realize their responsibility for the Southern republics and the opportunity offered by the present rapprochement.

**Soldiers of the Prince.** By Rev. Charles E. Jefferson, D.D.

This is the book for boys to study. It should be in your home, in your public library, in your Sunday-school. Try it with Boy Scouts and Camp Fire Girls on six successive Saturday or Sunday afternoons out in a quiet woodland. Make the heroism and courage of the soldiers of the Prince as real as that of the armies devastating Europe. Set against universal military training for our little lads the splendid opportunities for preparation for the conquest of the world for our Prince of Peace. The peace of the future depends less on conquerors and king and kaiser than on mothers, who may substitute ideals of peace for the horrors of war. Will you mothers and Sunday-school teachers "re-cruit" a class during the next few weeks and do your bit for our King and His cause?

**Human Leopards.** By K. J. Beatty. Illustrated. 8vo, 139 pp. 5s. Hugh Rees, Ltd., London, 1915.

Not long ago a supposedly learned anthropologist suggested that a large portion of the African Continent be set aside as a preserve in which the Africans might be kept in their beautiful primitive simplicity, uninfluenced by the European or American traveler, the merchant or the missionary. What this beautiful primitive simplicity is may be seen from the record here presented of the investigations of the special British Commission into the practices and purposes of the "Human Leopard Society" of Sierra Leone. It is a disgusting and gruesome record, but one that shows clearly the depths to which man will descend when uninfluenced by the message and power of God.

This human leopard society capture and eat their victims, probably with the idea that they are thus increasing their virile powers. They take their name from the fact that they wear leopard skins in approaching and seizing their victims. The British have imposed heavy penalties on those who even possess such skins or are connected in any way with the society.

**How to Learn a Language.** By Thomas F. Cummings, D.D. 16mo, 100 pp. 541 Lexington Avenue, New York, 1916.

Dr. Cummings, the Director of Missionary Linguistics in the Bible Teachers' Training School, New York, has prepared this compact little volume to explain the phonetic inductive method for foreign language study. It has been pronounced by experts to be exceedingly valuable in the learning of any foreign tongue. Dr. Cummings explains the mastery of pronunciation, how to learn to speak, the use of various parts of speech, and learning to read. The method here explained has been used successfully, not as a laborious system of memorizing individual words and rules of grammar, but adopting the child's method of learning a language by hearing it spoken.

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DR. SHERWOOD EDDY AND BISHOP WALSH IN INDIA

From a photograph taken during the National Evangelistic Campaign in Southern India

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## MISSIONS AND THE PRESENT CRISIS

**W**HAT effect will the intensification of the war and the dreaded extension of the war areas, if it should be forced upon the world, have upon the work of foreign missions?

In India the British Government appears to feel that it is necessary to guard with increased care against the possibility of foreign instigation of unrest and sedition. The American missionary societies have been allowed to send out new missionaries, but all missionaries to be sent, old as well as new, have had to be reported to India with full statements, and permission from India, which it requires months to obtain, has had to be secured before they could sail. And now the British Ambassador in Washington has notified the American societies that His Majesty's Government must hold every missionary body responsible for every member of its staff in India, and that, should any such member be considered to have acted in a manner hostile to the Government of India as by law established, the Government of India must be considered as justified in ordering the expulsion from India of the entire mission involved.

The conditions in Africa, with the exception of German East Africa, appear now to be settled and missionary work is going on with less hindrance than there was reason to dread. Some years before the war a thoughtful British writer drew a picture of the possibility of strife between nominally Christian powers on some great inland African lake and its effect upon the pagan or newly Christianized natives. Africa has seen that very sight and many like it, but the effects have not been as disastrous as had been feared. Men in Africa and everywhere are able to make distinctions, and in Kamerun and elsewhere where war was waged the people are thronging still to the missions and the Church.

The sympathy of Latin America has been almost unanimously with

the Allies in the struggle and is now with the United States in its attitude toward the submarine policy of Germany. Men from North America in Latin America are at present in better favor than for many days. The Mexican difficulties have been so far escaped without war and the United States has been spared the increase of distrust and dislike which such a war would have involved in all Central and South America.

The most injurious effects of the present crisis and its possible sequel would be felt at first, perhaps, in Turkey and Persia. South-western Persia has been under Turkish supremacy and there are three centres of American mission work there. This might not be interfered with, as it has not been, except that the Armenians have been pillaged of everything. In one city of Western Persia, we learn from native sources that every bit of property and possessions the Armenians left, even to the woodwork of doors and windows and the trees in their gardens, has been destroyed or carried off.

It is uncertain what might result in Turkey if America were forced into the war and became involved with Germany. It might be that Turkey would disappoint those who expect the worst from her and protect both the missionaries and their properties, or it might be that the former would be gathered in places of safety or allowed to leave the country, but that the great institutions which have been built up would be appropriated by the government.

In the main the direct missionary work of the American churches for non-Christian peoples might go on largely uninfluenced by such an outcome of the present strain, as all men hope and pray may be averted. But there are great missionary services for the nations which would be checked or destroyed, such as the relief work in Belgium and Poland and Serbia and Turkey and ministry to prisoners in many great camps. If in some fields our scope of helpful action might be increased, in others it would be cut off.

And at home who can foresee what the consequences would be? Would the spirit of sacrifice and of love be awakened or would the passions of conflict fill men's eyes and hearts with blindness and wrath? Would the fountains of giving for missions dry up or be enlarged? Would men pray more or less? Would their sympathies broaden to humanity or narrow to the nation alone? Such thoughts as we can think on these questions quicken our unceasing prayer, "Good Lord! give peace in our time. Give peace in our time, good Lord."

### THE WAR AND RELIEF IN TURKEY

**T**HE severance of diplomatic relations between the United States of America and Germany is an event of such grave importance that even the most intelligent prophet cannot foretell the results. Whatever may be thought of the provocation and the necessity for the step, every Christian will unite in the hope and prayer that the effect

may not be the discontinuance of war relief in Europe and Asia, the interruption of American hospital and prison camp ministries in the warring nations or the further destruction of missionary work in Turkey.

As the only great Protestant country not engaged in the war, America has held a unique position of opportunity. While not accepted to the full, this privileged position of service has enabled America to send hundreds of doctors, Red Cross nurses, relief workers, prison camp organizers and Christian missionaries, with millions of Scriptures and over forty millions of dollars, for relief work in the war zone.

The most anxiety is naturally felt for the American missionaries in Turkey. In spite of the friendly relations maintained between the United States and the Ottoman Government thus far, the mission buildings have largely been confiscated or destroyed and all but 100 missionaries have been obliged to leave the country. A member of the Syrian and Armenian Relief Committee says: "War between America and Germany would probably not stop our relief work. It would have no effect on the work in Russia, Persia and Egypt and our forces are so well organized in Turkey, with many German, Swiss and Danish distributors, that the work could go on even if the missionaries should withdraw or be expelled. Recent reports, however, from Constantinople show that Turkish officials are increasingly friendly with Americans and America. Turkey is face to face with a tremendous economic crisis unless the war breaks soon, and the people need all the relief that can be given them."

The Standard Oil Company, which for a time was used to transmit funds to Turkey, has now withdrawn from that country, but it is not anticipated that this will seriously interfere with the transmission of funds for relief. Ambassador Elkus recently wired that Djemal Pasha had telegraphed permission for the foodship *Cæsar* to proceed to Beirut and unload her cargo to be distributed by the Red Cross Chapter at that port. Djemal Pasha asked for another shipload of supplies to be sent to Jaffa for the destitute people of Palestine. He also agreed that the U. S. S. *Des Moines* might go to Beirut for passengers. It is outside influence which brings the chief element of danger into the situation and makes uncertain the safe conduct for the relief ships. The advance of the British forces south of Jerusalem may be one reason why the relief ships have not been allowed to proceed to Syria. There is hope that the situation may soon be cleared and that the work of Christian relief will not longer be prevented.

### THE STORM-CENTER IN BULGARIA

**T**HE entrance of Bulgaria into the war on the side of the Central Powers has been in spite of the fact that the people are said to be largely in sympathy with the Entente. The Bulgarian is a Slav like the Russian, and the Russian has the credit for freeing the Bul-

garian from the Turkish yoke. The British, and especially Gladstone, have been highly honored in Bulgaria. A correspondent writes that a week before the mobilization of Bulgaria on the side of the Central Powers, five leaders of the various political parties counseled the King that the course he was bent upon would ruin the nation and his own dynasty. The King, however, carried out his plan by appealing to the cherished ideals of the people: the liberation of the Bulgarians in Macedonia. For this they fought the war with Turkey and the war with Greece, Servia and Roumania. They lost finally, in spite of the fact that the treaty of London said they could have their ideal. The Central Powers promised to secure the treaty rights if the nation would join with the Central Powers. The entrance of Bulgaria into the conflict saved Turkey for the time being, at least, and compelled the failure of the Gallipoli campaign.

The whole concern of Bulgaria at present is to redeem Macedonian Bulgaria. Her interests in the world war seem vital to her only as they are related to this matter.

Dr. E. E. Count, superintendent of Methodist Missions in Bulgaria, writes: "I was frequently told in Bulgaria recently that should the Central Powers go to war with America, under no circumstances could Bulgaria be induced to take sides in that issue. She wants no trouble with America."

In none of the other wars has mission work in Bulgaria been so much interfered with as in the present one. It is being carried on, but under great difficulties. Almost all the male members of the churches have been drafted into service and only the very old and the invalids are exempt. The fact also that all ordained pastors and even unordained ones under twenty-seven years of age have been freed from military service, reveals how favorable the present government is towards the evangelical movement. There is but one of the Bulgarian pastors serving in the army.

The food problem in Bulgaria is a serious one and threatens to be more serious still. Bread tickets, sugar tickets, rice tickets and tickets of various other kinds are issued to the people. Prices are becoming higher and higher. The government has been trying to prevent this by fixing the prices of various articles. But in certain instances the matter seems to be beyond control. Sugar has, for instance, gone up from 18 cents to 80 cents a pound and cloth from \$1.20 to \$8.80 a yard.

Travel is very difficult. Dr. Count sent a petition to visit the churches in the mission field, and when an answer came thirty-five per cent of the towns were cut off the list. He says:

"The war with Roumania also affects the Bulgarian missions. When the towns along the Danube River were bombarded by the Roumanians the pastors, their families, and families in Protestant churches fled with the others while bursting shells were dropping over the city. The religious communities were broken up and the church membership was



scattered so that services were suspended. It was not until the Bulgarian troops were able to cross the river in pursuit of the enemy that our people were permitted to return to their homes. We have churches in most of the cities. The Protestant pastors of the Roumanian towns rendered great service to the troops and to the families suffering from the results of the war, but the regular evangelistic work was greatly interrupted."

The outcome of the war will mean much to Bulgaria, for she realizes that she stands at the bar of Christian judgment as to her motives, her purposes and ideals.

### THE PEACE MOVEMENT IN JAPAN

**W**HAT a tremendous change has come over the nation which sixty years ago excluded all foreigners and knew no power but the sword to enforce national rights! The work of Christian missionaries has had a large part in the change, one of the effects of which is seen in the formation of the Japan Peace Society, founded in May, 1906. It grew out of a conference of thirty-five representative Christian workers, including six or seven missionaries, who met to consider the question of forming an "arbitration and peace society suited to the present needs of Japan."

Instead of an appeal to force, the Society stands on a platform of educational effort, appeal to government officials, and co-operation with similar national and international organizations.

From the Christian point of view the peace work of Kanzo Uchimura, an independent Christian writer and teacher, is also worthy of recognition. He was strongly influenced by friends from his first contact with them in Philadelphia years ago.

There has been much anxiety and searching of heart as to the bearing of the present war upon the future spiritual welfare of mankind. While some Japanese refer to it as the failure of Christianity, there is a general recognition of the fact that if Christ had really been the Master of the Great Powers, the war would not have occurred.

### JAPANESE WOMEN EMERGING FROM BONDAGE

**O**F all the signs of progress in present-day Japan, none is more startling than the rise of woman," says an editorial in the *Japan Advertiser* of July 28th. "After centuries of inferiority in a country that until the last few years has always subordinated the position of woman, self-realization among the Japanese fair sex, the dream of ages, is becoming a fact among the more advanced. As yet there are no suffragettes in the land of Nippon, nor cries of 'votes for women'; but there are many movements which show that the time has arrived for an improvement in the position of woman.

"Instances of revolt from the bondage of Old Japan are not want-

ing among Japanese women. A few weeks ago Miss Tokutomi, the daughter of a member of the House of Peers, joined the Salvation Army. Her father is famous in Japan as a writer, also as editor and proprietor of the *Kokumin Shimbun*; but his pleadings availed nothing in keeping his daughter from leaving her home and entering active work for Christ.

"Several daughters of well-to-do families have refused to marry by the aid of go-betweens, and have asked their parents to allow them a year's acquaintance to determine whether the young men selected are satisfactory. Recently the daughter of a wealthy government official was matched to a young man whom she flatly refused to marry. She is a member of 'The New Woman,' an association which has as its organ a magazine edited by women and known as the *Joo* (Queen). Although only twenty years old, she has translated a great part of the works of Ellen Key, and has imbibed her ideas."

### TRAINING CHINESE WOMEN LEADERS

**W**OMEN are destined to take a large place in the development of China. It is therefore important that they be trained as Christian leaders. There is one Union Bible Teachers' Training School for Women in Nanking in which seven missions are co-operating—the Friends, the Disciples, the American Baptists, the Northern and Southern Methodists and the Northern and Southern Presbyterians.

The purpose of the school is to take young women volunteers for Christian service and train them for leadership. The courses of study have for their main text-book the Bible. Students entering the lower department must have finished a grammar school or a Bible school course, and also must have had practical experience in teaching of from one to three years, or they must be graduates of a normal, kindergarten or nurses' training school. The students of the higher departments must be graduates of a high school or college.

These young women leaders are proving very effective in reaching their Chinese sisters. The daughter of a Shantung evangelist, for example, has been working with the missionaries of Hwai Yuen station in connection with the cottage meetings. As many as fifty women will crowd into a little dark room listening to Miss Giao's informal presentation of the Gospel. The great advantage is that these meetings reach all, the very old who are too feeble to walk even a short distance on their tiny feet, those who are too proud to be seen by the multitudes going into the chapel, and the very young women who cannot go on the streets without embarrassment.

Many Chinese women have proved to be unusually brilliant, and are already showing energy and skill in national affairs as well as in domestic and educational circles.

# EDITORIAL COMMENT



## POSSIBLE IMPOSSIBILITIES

**T**HESE are days when many are tempted to be discouraged. The failure of human programs of peace, the spread of the war-spirit, the interruption of missionary operations, the selfish eagerness for wealth, the mad rush for pleasure, the intrigue and corruption among legislators—if considered alone—would turn to pessimism even the most stout-hearted optimist.

But one factor is omitted in that view of the situation and the outlook—the greatest factor in the universe—God. Those who realize man's weakness and wickedness have good reason to say that the realization of ideals is impossible; civilization has broken down; international reconciliation and human brotherhood are an idle dream. Our Lord Jesus Christ said of this and other difficulties: "With men it is impossible, but not with God, for with God all things are possible." He also added a wonderful statement: "All things are possible to him that believeth."

There is no limit to the possibilities of God; there is a very serious limit to the possibilities of man; but where man is joined to God by faith, then God's possibilities become man's possibilities. It is not because of anything in us, but it is because of the nature of God, and it is because God is in us, individually, that things become possible, that without Him would be absolutely impossible. Men become God-like when linked by faith to God's power, and the power that is in God comes into them, and things become possible that were impossible before. But when that power is taken away, the Christian can do no more than any other man.

It is harmony with the will of God and believing prayer that brings man into the condition of a charged battery—a man filled with the Spirit of God. This enables him to do the impossible.

The will of God is surely to be carried out in this war or in spite of it. The man who is in touch with God, who is in harmony with Him and is acting in accord with His will, is the man who will not only remain undiscouraged but will accomplish what is, humanly speaking, impossible.

## MISSIONS AND RELIEF WORK

**W**HENEVER great disasters like famine, pestilence, massacre or war afflict a country in which Christian missionaries are at work they are usually the first to come forward and devote much of their time and strength to administering relief. In all the notable famines in India in recent years, as well as during sweeping scourges of

plague and cholera in all countries, and amid the horrors of massacres and atrocities worse than massacre in Persia, Turkey and Macedonia, missionaries have invariably rendered conspicuous service.

At this time, when nearly the entire missionary forces in Persia, the Caucasus, Armenia, Syria, Asia Minor and Macedonia, are devoting themselves to organizing and carrying out extensive systems of relief for the unclothed, the sick, orphan children and the starving, it is fitting that we consider the relation of that work to missions.

Missionaries and missionary administrators are apparently agreed that the inauguration and execution of relief measures is, under such circumstances, the providential and inevitable duty of missionaries. There are many reasons for these conclusions.

The very principles of the religion they proclaim presuppose and demand such a service. Christ Himself taught both by word and example that service is superior to sacrifice. His great heart of pity was moved with compassion as He viewed human suffering. It would be impossible for those who have gone out in His name and as His disciples to steel their hearts and withhold their hands when beset by the appeals of human woe, without appearing to themselves and all others to be denying their Lord.

Often the missionaries are the only ones in the afflicted areas capable of conducting organized relief. In India extensive relief measures have been carried out by the Government, but even there missionary aid has repeatedly been sought and given because of the unusual confidence of the masses in the words and character of the missionaries. However, in many notable instances of widespread disaster, had it not been for the missionaries in the country, no general relief measures could have been carried out.

The people seem naturally to turn to the missionaries whenever in great distress, expecting kindly treatment and substantial help. Their very character and profession, as well as their reputation, assure all that, even if the desired physical aid is not forthcoming, only sympathy and kindly treatment will be met with at the hands of the missionary. Somehow there seems to be a widespread idea that this is what Christianity does.

Missionaries are trusted by those who receive help and by those in Christian lands who give. Their credentials are well known, and, owing to repeated experiences of the last twenty-five years and more, their ability to administer relief funds economically and effectively has become an accepted fact. Their control of a large educated force of trained native Christian co-workers, widely trusted, adds to their special equipment for the task.

The position of the missionaries in a country filled with human suffering, with no power or liberty to attempt to render assistance, would be intolerable. Few, if any, could endure the awful strain of daily witnessing pain that might be alleviated and not be permitted to make

every effort to give help. No one who has never experienced it can know the saving satisfaction that comes to the Christian in being the medium by which the naked are clothed, the starving are fed and the sick and shelterless receive care. It is this that makes it possible for delicately reared and constituted men and women to dwell for months and even years in the midst of horrors too terrible for words to describe, and yet not only retain their reason, but announce that under no circumstances will they leave their post. These conditions afford the most complete opportunity for effectively expressing the sacrificial love of Jesus Christ.

Relief work therefore becomes a real part of the work of the missionary. He can no more avoid it than the physician can flee from the pestilence and expect to retain his standing in his profession. He cannot turn his back upon this form of Christian expression any more than a pastor in Christian lands can refuse to visit the fatherless and the widows in their affliction. No one can deny to the missionary this form of service and expect him to retain a hold upon the confidence of the people among whom he lives and to maintain his own spiritual relations with the compassionate Christ.

Relief work in times of great calamities is but new opportunity for revealing the divine side of our holy religion. What the missionaries are doing to-day in Turkey, Persia and the Caucasus by the self-sacrificing service they are rendering to hundreds of thousands of stricken and bleeding refugees, constitutes a glorious chapter in the martyr history of modern missions. And yet we must not confuse giving for missionary work and giving for relief. However large the relief supplies a missionary may administer, that will not provide funds for maintaining evangelistic and educational work. The diversion of funds from direct missionary work to relief would be little less than a disaster, while to withhold gifts for relief in the present crisis would be almost a crime.

### OVERLOOKED TRENCH WORKERS

**W**ITH the exception of Christians especially interested in the operations of tract and Bible societies, most of us know and care too little about one class of missionaries. They are trench workers of another than the militaristic type; they belong to the constructive architectural corps of Kingdom builders. We refer to that noble army of humble colporteurs who are digging the trenches in which others lay foundations on which, in due time, are to be built temples of God.

What this trench warfare is like one sees in the shorter report of the Panama Congress, just published, "Renaissant Latin America." The British and Foreign Bible Society's Peru agent, Mr. Rainey, said this of one of these humble workers: "The colporteur is not simply a book hawker, not simply a commercial agent. If he were, it would not be dishonorable. But he goes as a pioneer evangelist, a scout of

the great militant Church of Christ. . . . Colporteurs cooperate with the missionary. They go to a town and visit every house. They find those who are interested and give a list of names to the nearest pastor. Sometimes they call the people together and preach to them, so that when the pastor comes he finds the church waiting for him to organize. . . . He must work alone a great deal of the time; he must travel the dusty roads in the broiling sun; he must climb the mountains; he must go down the river in boats, tormented by mosquitoes; he bears the burden and the heat of the day."

William Canton, in reviewing the last report of the society just referred to, under the title, "The Pilgrims and Their Progress," calls colporteurs "the explorers, the pioneers, the knights-errant of one of the great forces of Christianity." What they are he thus succinctly describes: "They are far-scattered in many lands; they differ in blood and speech, in color and garb; but one Christ and one purpose bind them together in a sacred fellowship. Like St. Paul, they pass through the perils of waters, the perils of robbers, perils from their own countrymen, perils in the city, perils in the wilderness."

Then follow in rapid kaleidoscopic fashion, with colors bright and hues that are very somber, allusions to the society's 1,036 colporteurs who "deeds of daring do," "the deeds adoring now" that make Christ Lord and a chief of power. Yi Keun Sik, in Korean wilds, spent with hunger and weariness, eating wild rose leaves, like his master at the Sychar well all "beaten out," still tells a traveler the way of life. An Argentinian colporteur in a ghastly swamp barely escapes drowning, and when he and his horse emerge, the canny beast stops short like Balaam's ass until his master learns that nearby is a hopeless man whose despair is due to the loss of his wife two months before and who, but for the coming of this beast-directed Christian, would have committed suicide. Another is in the heat of South India selling St. John to men who eagerly buy it as the Gospel of the Good Shepherd, a fine thing for "folk who have sheep." Still another imitates Bishop Aldhelm, who was wont to play and sing at bridges over which men must pass, though this time it is a colporteur and Hindus instead of a poet and Anglo-Saxons who are principals in the story.

Such proofs of self-sacrifice and fruitfulness are enlivening. Perhaps it would be a hopeful sign of the times if a number would follow the example of a wealthy friend of ours who has made a study of missionary efficiency and who has left in his will a large sum to be devoted to the support of colporteurs to work as his representatives here below while he serves in Heaven.



ONE OF MR. SHERWOOD EDDY'S MEETINGS IN TINNEVELLY  
A Part of the National Evangelistic Campaign in India

## A Remarkable Campaign in India

BY REV. H. A. POPLEY, ERODE, SOUTH INDIA

Convener of the Forward Evangelistic Movement Committee

**A**T first the Evangelistic Movement seemed to many only a new piece of machinery added to an already overcrowded workshop, which had insufficient workers, but to-day we realize that it is rather a new spirit in the workers and a new method in the work. It is a natural development, and is intimately bound up with all our other missionary activities.

This Movement is not peculiar to India. It is an Asiatic phenomenon, and is part of the re-birth of Asia as seen in the religious, social and economic awakening now taking place throughout the Eastern lands. Korea caught the fire first, but it was a tract published in Pasumalai, South India, which helped to start the Movement there. Japan followed, with a three years' campaign, largely in the rural centers, with Japanese as the leaders in the work.

Then the revival passed on to China, where it was organized by the China Continuation Committee. Mr. Sherwood Eddy's letters from China concerning the movement aroused great interest in South India. The Methodist Episcopal mass movement and campaign of aggressive evangelism also made a profound impression, particularly in

North India. These things awakened a desire to see the Church in India realize the urgency of the call to take up the task of winning the whole land for Christ.

The South India United Church was the first to organize for the campaign, and in September, 1914, the executive of the Church appointed a special committee to prepare the churches to take up this work.

#### THE PERIOD OF PREPARATION

From the beginning the Church was called to a definite objective and not merely to an indefinite preparation. The committee first issued a call to prayer and Bible study. The evangelistic aim was brought before the Church, and the committee planned for a careful and organized preparation and a special evangelistic campaign. The longing for the salvation of souls must be awakened through the work itself, and it is clear that preparation should include active service by church members among both Christians and non-Christians.

Some of the remarkable features of this period of preparation were: Over 4,000 copies of a special Bible-study book on Acts were issued, and two-thirds of the communicant members of the Church were enrolled in weekly Bible classes. Then the visit of Mr. F. N. D. Buchman, of the Pennsylvania State College, led to the training of bands of personal workers in many places. The prayer movement in Madura and Jaffna took the form of bands of intercessors pledged to pray regularly every day for the awakening of the Church and for the winning of India to Christ. In Arcot it took the form of an early morning prayer bell, which summoned the Christian villagers to pray. Those who could not come to Church knelt down beside the plough or beside the well and joined in prayer.

Then meetings which Dr. Tracy, of the Madura Mission, held for six months through South India, produced a most telling impression among the workers and church members, and helped to create the spirit needed to send the Church forward.

Meetings led by Bepin Chandra Sircar, Y. M. C. A. secretary in Bengal and a convert from a Zemindari family, were also held, principally among non-Christians. He deeply impressed the large Hindu audiences and helped to produce a sympathetic atmosphere for the special evangelistic meetings which followed. At the close of one of his meetings in Erode a young Hindu was heard saying to a friend: "We see how Jesus Christ has made many nations great. He has come to India, too. Some have seen him, but all must see Him if India is to become great."

#### PERIOD OF INTENSIVE ACTIVITY

After about a year of preparation the next period began with the special Week of Evangelism, when over 10,000 workers (three times the total force of paid workers connected with the missions in the area)



gave themselves to this work. They held nearly 10,000 meetings and addressed more than three lakhs of people. As a result, 9,000 inquirers were enrolled and 6,000 men and women definitely promised to follow Christ. This was a wonderful week.

In South Travancore many congregations met every morning for service, and after prayer separated into bands to preach to their friends and neighbors.

In Jaffna, where there is a strong, independent Christian community, for the first time in their history the churches went out to preach, and in many a village where they had expected only abuse they found friendliness and an eagerness to hear.

In Madras some of the laymen left their homes for the whole week and went out into the villages to preach, entirely at their own expense. The women's meetings in Madras during the week, held in various schools, astonished those who had been working in that city for many years, and who had not expected that so many middle-class women would come to listen to the Gospel.

Following this Week of Evangelism came a series of conventions conducted by Mr. Sherwood Eddy and one or two others for Christian workers throughout South India. These conventions gave a new vision of Christian work, and many who had been living in sin and intemperance and in lazy indifference were lifted to an entirely new level. As a result an Evangelistic Committee, representative of all the churches, was organized in Madras, and a united committee of the three churches, Anglican, Wesleyan and the South India United Church, was organized in Jaffna, with a full-time voluntary secretary.

Then came the city campaigns in Vellore, Madura and Palamcottah, which were a revelation of what self-sacrificing enthusiasm, steady purpose and wise organization could do. In each of these places a carefully organized attempt had been made to get into friendly touch with a number of middle-class Hindus whose names were recorded and assigned to definite workers. In Madura over 200 personal workers, both men and women, were enlisted. Preparatory meetings in each of the cities were conducted by special speakers, and when Mr. Eddy arrived he found in each town an atmosphere of sympathy and expectancy, as well as a trained band of personal workers to undertake the follow-up work.

In each place an attempt was made at the close of the meetings to gather most of those who signed cards into Bible classes, or at least to bring them into touch with the personal workers. In Madura and Palamcottah about half were brought into touch, but unfortunately the plague coming to Vellore upset the work there.

The results of the meetings were remarkable, and for the first time a large number of the Hindu shopkeepers and professional men came into personal touch with Christian workers, and many of them regularly attended Bible classes. Owing to the short time available

for preparation, the churches were not really ready to seize the opportunity of carrying on the work, and so results have not been garnered in as they might have been.

Meetings were held among women, and in Madura during the three days' campaign over 1,000 women were gathered together, and a great impression was made. It was remarked that it was quite a new thing in Madura and Palamcottah to get Indian ladies of the middle classes to a Christian meeting. Already over forty baptisms among the Madura women are recorded. An interesting feature of the Madura meetings was the arrangements made to entertain the children when their mothers and sisters were at the meetings.

The Bulletins published by the South India United Campaign were scattered throughout India, and news of the work and information about methods adopted found their way into many places. It is evident that throughout the missionary body and among the leaders of the Church in India there is a very strong desire for an evangelistic forward movement and a deep current of purpose toward a more thorough evangelism. A committee has been appointed for Calcutta and Bengal upon a somewhat similar basis to that of Madras, and the Y. M. C. A. has been instrumental in providing an Indian secretary to give his whole time to the work.

The United Presbyterian Church of North and Central India heard from K. T. Paul of the evangelistic movement in South India, and unanimously decided to initiate a similar movement among its churches. The old method of giving a subscription to support a catechist to do the work of evangelism somewhere else is no longer regarded as the best method or the only method of winning India to Christ.

The next events of importance in this period of special activity were the conventions in the Syrian churches. These conventions were remarkable for three things: First, their united basis; second, the follow-up work; and third, the personal work among a large number of young Syrian Christians.

The Syrian churches are ancient lights in a dark land, set here at least 1,600 years ago. Persecution has decimated them. Strife and division have torn them asunder. Apathy and self-satisfaction had robbed them of the power of initiative. Yet they have been a center of Christian culture in this land and have influenced far more strongly than any one of us knows the religious life and thought of South India. Most of the great Hindu reformers were born in South India within the reach of this influence and many of them in Malabar itself. In education they are the Brahmins of Christianity. With them Christianity has acquired indigenous color which has not been attained anywhere else in India. They are part of the people of the land, and yet different. The sons of this church are to be found far and wide in South India occupying positions of influence and trust. There are more graduates in a small area in the Syrian Church than almost anywhere else

in India, with the exception of the great cities. And yet this Church has never attempted to move out of its garden-land, shut in by high hills, to carry the light of the Gospel to the millions who have never seen it on the other side of these hills.

For some years there has been a ferment within these ancient churches, and some of the leaders pressed Mr. Eddy to hold a series of conventions. The result for one at least of these ancient churches was, to use the words of one of her ministers, "To open a massive door which had been closed for centuries and to show the way into wider paths." Those who expected to see this ancient Church giving up its old ideas and apathy in one moment and launching out into new ways will be disappointed, but those who expect to see life working quietly and steadily, like the leaven in the lump, can see signs of great forces, a purer moral life and a stronger evangelistic power. This Church, unlike many of the ancient churches, has had the Bible in the vernacular and loves and treasures it, and with a new desire for Bible study awakened among its members it will undoubtedly attain far higher levels of thought and action. Four months after these conventions closed ten new workers were specially appointed in these churches to lead them into new paths of evangelism, and already among the depressed and ignorant about twenty new night schools have been opened and are being conducted by voluntary workers.

#### PERIOD OF DEVELOPMENT

After the period of special activity some workers took too literally the parable of the seed growing quietly and expected to find the blade and the ripe corn, instead of which they only found barren earth. They forgot that sometimes seed needs water as well as quiet. On the whole, however, the work went forward steadily and the movement spread throughout India. The Danish Mission Churches in Tiruvannamaly and Tirukovilur took up the movement and endeavored to arouse the people of their town and neighborhood. The services of some of the leading Tamil evangelists were obtained, and one of the great singer-preachers of South India, Ayardurai Bagavathar, a convert of five years ago, was engaged by the Evangelistic Campaign Committee to give his whole time to the work. In places where quite recently stones were thrown and audiences of the smallest dimensions only could be gathered, over 1,000 Hindus listened night after night to the Gospel as it was sung or spoken. As one of the missionaries has said, "The feelings of the people underwent a wondrous change from opposition to sympathy and eagerness to know more." Inquirers came forward, and some are already being prepared for baptism.

In Western India a committee has also been appointed, with Dr. Robert E. Hume at its head. The Canadian Baptist Mission set apart Rev. L. A. K. Walker, one of their finest vernacular missionaries, to take up this work. The American Evangelical Lutheran Mission is

looking forward to a special period of evangelistic effort along these lines in their jubilee year. In the Tinnevely district the new Anglican bishop is definitely endeavoring to organize the whole of his diocese so that every parish shall be a missionary center.

In February, 1916, at the meeting of the Madras Representative Council—one of the Continuation Committees—it was definitely decided to organize an Evangelistic Forward Movement Committee on the lines of the China Committee for all the churches and missions in South India. This committee has a full-time secretary, has adopted a program of work and decided to publish a Bulletin. The churches of South India were called to another special week of evangelistic effort in October.

#### RESULTS OF THIS MOVEMENT

1. Perhaps the most important thing that this movement has done is *to give a new feeling of hope and courage to the Indian Church*. The Church has realized in some measure that the power of God is available, and that by that power it is possible, even for a weak church, to achieve great things. The Church has learned to believe in itself as a divine instrument for effecting God's purposes. In one of the cities the pastors of the four churches were unanimous in stating that there was very little hope of being able to influence the middle classes, or even to get large numbers of them to Christian meetings. They have learned differently now. The Christian women, too, of many of the towns and villages who had been frightened before to utter a word for Jesus Christ walked considerable distances to tell their sisters of the blessings of Christ. They not only visited the houses of their own town and village, but they gave up their time and energy to visit distant villages to preach the Gospel. It was a wonderful thing to see these timid women take up this work with faith and courage.

2. Then, secondly, the campaign movement has *revealed opportunities for evangelism* which were not fully realized before. In the Madura district many an old Bible was discovered in the houses of Hindus, sometimes read and sometimes unread. In quite a number of places men were found who had been reading the Bible for years and drinking of its living streams unknown to anyone. As a result of this campaign they were brought into contact with Christian friends and workers. There is hope that many of them will be won for Christ. Some of those who signed cards at the Hindu meetings wrote that they had been lovers of the Bible for years. Not only so, but this campaign has helped to follow up the pupils of the missionary schools and has provided opportunity for continuing the work already done in the schools. In some parts it has given a new stimulus to old mass movements which had practically died out.

In South Travancore, where for many years the churches had not engaged in aggressive evangelistic work, the young men went out to

preach, and already two new villages with over 700 people, have been won for Christ.

3. Thirdly, *the spirit of prayer and Bible study in the Church has been greatly strengthened.* The practical value of both prayer and Bible study has been more clearly realized. Meditation has been definitely connected with work, and it has been found that the hardest worker is he who gets his strength and help through prayer and Bible study. The Church is beginning to understand that "Deeper than the need for men, deeper far than the need for money, is the need for the forgotten secret of prevailing world-prayer."



SOME OF THE PERSONAL WORKERS IN TRAVANCORE

4. Fourthly, under the impulse of this movement, *various quarrels and factions in churches have been healed* and parties brought together, in some cases in a very remarkable way. In one of the southern cities, where an intensive campaign was in progress, two Christian parties who had come from two different castes and between whom for years there had been great bitterness and enmity, so much so that members of one party would not even attend the church where the other party was in a majority, were brought together for the purpose of this work, and for some time they have been working together.

5. Further, as a result of the campaign and of the training that has been given in many centers, *bands of personal workers have been gathered.* In Lahore a football and hockey team were, with many other Christian young men, trained by Mr. Buchman, and are now doing a fine work among the Hindu students, which has led to some fine results in meetings just conducted there by Rev. J. N. Forman.

In Travancore quite a number of young men have given themselves

to this work. In Madura city, as a result of the preparation for Mr. Eddy's meetings, there are numbers of personal workers, both among men and women, who are trying to carry on this work quietly and regularly. When the Church becomes one great band of enthusiastic personal workers then will the work of winning India to Christ be well on the way toward a successful conclusion.

6. Again, the campaign has *helped toward a closer co-operation of men's and women's work*. The men missionaries have realized, perhaps more fully than before, the need for this co-operation, and the two works have been co-ordinated. Discussion of plans and of policy has been made by both together with a view to helping one another. As a report of the Southern India United Church at its General Assembly in September, 1915, said, "This campaign movement is helping to bring Christian womanhood to its right place in the evangelization of India."

7. The movement has also *led to the discovery of new methods of evangelism*. We may get some idea of how the Indian Church will work on its own lines when it gets really enthused with the spirit of evangelism from what it has already achieved during this movement. At Christmas, 1915, in Madras 10,000 Christmas cards were printed containing a picture of the birth of Christ and one or two appropriate Scripture verses. These were purchased by churches and individuals and given away personally to non-Christian friends and acquaintances. In some cases men who had never spoken to non-Christians before about Christ started in this way at Christmas, 1915.

Midnight servants' meetings are being held in Madras by voluntary bands from the Wesleyan Church, Royapettah. The only time that the servants can be gathered is from 10 to 12 at night, and it is reported that these meetings have been most successful. Lectures are given on health and other subjects as well as Gospel addresses. It is also hoped to adopt in some form a newspaper campaign, such as has grown largely out of the campaign movement in Japan and China.

8. The campaign has also been the means of *helping in the circulation of a considerable amount of literature among both Christians and non-Christians*. During the week of evangelism three lakhs of Christian tracts were issued for non-Christians, and 3,000 copies of a special booklet, entitled "The Supreme Person and the Supreme Quest," were printed and circulated among Hindu inquirers. Over 5,000 copies of a small pamphlet by one of the Indian leaders on "Why I Became a Christian," were distributed, and many other books, especially Bible-study books and books on evangelism, were put into the hands of Christian workers more than ever before.

9. One of the by-products of this movement has been a *revelation to the ordinary Christian layman of the difficulties of missionary work*. Many an educated Indian layman had thought that it was quite easy to win ignorant villagers to Christianity, and often blamed the missionary for his lack of success. Now that they have tried they have found

it much more difficult than they thought, and they have come to understand the obstacles which the ordinary catechist has to face in his work.

10. Another important result is the creation of a new social service sense in the Church. The Church has realized that it exists not simply to preach but to do good. Night schools have been started and conducted by voluntary workers. Wells have been dug; hospitals visited. The campaign, as the Bishop of Madras said, "is a campaign not simply of preaching but of good works." In some centers social service leagues among both Hindus and Christians have been organized.

#### THE MAIN SIGNIFICANCE OF THE MOVEMENT

In conclusion, we will estimate briefly the main significance of this movement—the vital center of it. The real significance of this movement seems to lie in the awakening of the Indian Church to a sense of its responsibility and power. It is not an attempt to create a new organization, but an endeavor to inspire the whole Church to take up this work. As a pamphlet published by the American Madura Mission states, "The campaign is an organized effort definitely designed to train and equip the Church for its God-given task of witnessing and to lead it out to the accomplishment of that task with a battle-cry, 'Every member saved, and all the saved in service.'"

Further, this movement has special significance as a demonstration of the possibility of an intensive evangelistic effort in which the forces of the whole Church are utilized. Each individual church realizes that it has the whole Church at its back. These forces include not only the outward and visible ones of special speakers and literature and special apparatus, but also the inward ones of prayer, sympathy and interest. The campaign has helped to make a chain of prayer around the world for India.

What is this movement going to mean for India? For the Indian Church it means new life. For India it means a new vision of Christ in the lives and in the service of those who are His.

Dr. Sven Hedin, in his book "Trans-Himalaya," tells how they came upon the source of the Ganges high up on the great mountain tableland on the borders of Tibet, and saw there a clear spring welling up out of the rocks and flowing down to become the mighty river Ganges, which gives life, food, coolness and refreshment to millions of India's sons and daughters on the hot plains of this land. The natives of that part call this spring "The fountain of joy." So may we not call the evangelistic impulse—the desire to give out what we have possessed—the fountain of joy of the Christian, which not only gives joy to men but gives life and healing to countless others? The Christians of India have only just discovered this fountain. May it flow on, ever increasing and increasing, and drawing to itself other tributaries until at last it becomes the great Ganges of the future religious life of India.

Through this bitter tribulation the Bible is speaking to our hearts as it never spoke before. High above all carnage and disaster of mankind planted the Cross of redemption and recovery. Each fresh apocalypse of evil brings also a deeper revelation of the clearer revelation of the King of the universe who signs us signifi also His advent to reign and to restore. The day is coming when we and our children shall yet praise God because He overruled this horror of gross darkness to still greater glory.

Read I John XI-John XIV

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"For three centuries this book has been woven into the life of all that is best and noblest in English history; it has become the national epic of Britain; it is written in the noblest and purest English, and abounds in exquisite beauties of mere literary form; and, finally, it forbids the worst kind who never left his village to be ignorant of the existence of other countries and other civilisations, and of a great past stretching back to the furthest limits of the oldest nations in the world."

**What place has this Book in your life ?**

**1. ACCEPT CHRIST.** —  
As many as received Him to them gave He power to become the Sons of God. —  
(John 1, 12)

**2. CONFESS CHRIST.** —  
If thou shalt confess with thy mouth Jesus as Lord\*\* and thou shalt be saved. (Rom. 10, 8)

**3. OBEY CHRIST.** —  
to that he has my commands and keepeth them\*\* will manifest myself to him. (John XIV, 21)

The first two steps you take in a moment, the third will require all your

**WILL YOU TAKE THE FIRST STEP NOW?**

**ΔΕΥΤΕ ΠΡΟΣ ΜΕ**

[illegible]

**ΘΕΛΕΤΕ ΕΛΘΕΙΝ**

En ce temps-là Jésus dit: "Venez à moi, vous tous, qui êtes fatigués, et je vous donnerai du repos. Prenez mon joug sur vous et recevez mes instructions car je suis doux et humble de cœur, et vous trouverez du repos pour vos âmes. Car mon joug est doux et mon fardeau léger

Car mon joug est doux et mon  
ardeur légère

**Woulez-vous venir?**

﴿تعالوا الى﴾

قال يسوع : فقال الي يا جميع  
المثمين والتقيبال الاحمال وانا ارفعكم  
احملوا ثيري عليكم وتعلموا مني لانني  
وديع ومتواضع القلب خمدوا راحة  
لنفوسكم لان ثيري هين وحمل خفيف  
فهل يزيد ان تأتي اليه ؟

**Saint Saviour**  
 Verily, verily, I say unto  
 you, that whosoever shall  
 HATH EVER-LASTING LIFE."  
 JOHN 6: 40  
 "Look unto Me and ye shall  
 saved, all the ends of the  
 earth."  
 —ISA. 45: 22.  
**PAST**  
 In due time Christ died for  
 the Unbelievers.—ROM. 5: 8.  
**PRESENT**  
 Believe on the Lord Jesus  
 Christ and thou shalt be saved."  
 —ACTS 16: 31  
**FUTURE**  
 He that believes My word  
 and believes on Him that  
 sent Me, hath everlasting  
 life, and shall not come  
 unto condemnation, but is  
 saved from death unto life.  
 —JOHN 3: 24.

**FUTURE**  
He that heareth My word  
and believeth on Him that  
sent Me, hath everlasting  
life, and shall not come  
into condemnation, but is  
passed from death unto life.  
John 5: 24.



# Newspaper Evangelism in Egypt

BY THE REV. S. M. ZWEMER, D.D., CAIRO, EGYPT

**I**N Japan missionaries have long held the post of honor in their successful efforts to advance the Kingdom of God by newspaper advertising. In China and India also the vernacular press has been enlisted into the service of the King. Egypt offers peculiar difficulties as well as unique opportunities for this method of evangelism. Before the war Cairo was without question the newspaper center of the Moslem world, its only rival being Constantinople. No other city has so many students of Moslem theology and law, and none other pours out such a flood of Arabic literature. At one time Cairo had more than sixty daily newspapers. A few years ago 25,169,000 newspapers and periodicals passed through the Egyptian mails in one year, and of these more than 2,500,000 copies went from Egypt into other Moslem lands. Of the dailies, most are published in Arabic, but there are also English, French, Italian, Armenian, Greek and Hebrew papers as well. There are seventeen Arabic literary reviews, three judicial periodicals, three medical journals, two women's journals and eleven Moslem magazines. One of the Arabic papers has a circulation of at least 15,000 copies daily, probably the largest of any Arabic paper in the world.

An attempt at newspaper evangelism was made on a small scale in 1913 in the Arabic press. This was before the war, when the censorship was not so strict as it is to-day. An advertisement was inserted in the press concerning the foundations of the Christian faith, and books to be had answering the question as to the truth or falseness of Christianity. This advertisement brought in no less than 300 replies, many of them expressing a deep interest and everyone paying for the booklet sent. It was impossible to keep up this method through lack of funds until a year ago, when a new effort was made. Only those who have seen the condition of American newspapers after passing the censor, with their "Current Events" cut into the pattern of a doll's house with windows and doors, can realize the difficulties in continuing this method of evangelism.

On the other hand, a great number of men, sobered by the war, gathered in Egypt and were willing to listen to the message of God's truth. Soldiers came from every part of the British Empire, and it seemed that this method of newspaper evangelism should not be neglected. One of the missionaries of the Egypt General Mission succeeded in securing two or three columns every week in the *Egyptian Gazette* for his "Talks to the Troops," and he gave strong religious messages from leading writers and thinkers of Great Britain and America. Personal testimonies from soldiers prove the help that this weekly

message gave them. The *Egyptian Mail* also called attention to the question that concerns every man—his relation to God and to Eternity. A Bible text appears every day in the leading English paper at the end of the editorial. Sometimes the text seems incongruous, like a jewel that has fallen by the wayside, but many have not failed to catch its radiance in spite of its surroundings.

The native newspapers have expressed their surprise and admiration of this new Christian tone in the European press. The *Wadi-el-Nil* (Moslem) recently wrote: "How strange is it to see sermons in our daily papers. In fact, an evening newspaper gives texts from the Gospel in frames of four broad lines, signed with an interrogation mark. We thank God for having lived long enough to see our papers make such progress and interest themselves in all matters."

The accompanying illustration speaks for itself as to the variety of messages and languages used in the present campaign. When our first time appeared in *La Bourse Egyptienne*, the editor of the leading Greek paper called personally and asked for similar favors. When I told him that my knowledge of modern Greek was practically *nil* he said: "Surely you can copy the verse (Matt. xxi. 28-30) from the Greek New Testament. Or I will translate it from the French."

The response to these advertisements has not been by mail, but we have reason to believe that it has stimulated inquiry, increased church attendance and the reading of the Scriptures. Similar material has been inserted in the Arabic press, especially the Coptic papers *Al Watan* and *Misr*. The latter prints every Saturday morning a religious article prepared by a leading Moslem convert, under our supervision.

We are only at the beginning of the road in this method of evangelism. The publishers themselves are still suspicious of the possibilities of such a method. Even the advertising of church services seems an innovation in the conservative East, but efforts made in this direction have increased the attendance 100 per cent. at Sunday services and at Christian lectures.

We hope that those who read these lines will remember this work in prayer and that God will use His own Word as He has always done for the furtherance of His Kingdom. There is no more efficient method. We close by quoting words already celebrated but which we must not forget. They occurred in a telegram from Dr. Charles R. Watson to the American Christian Literature Society for Moslems:

"No agency can penetrate Islam so deeply, abide so persistently, witness so daringly, and influence so irresistibly, as the PRINTED PAGE. May we set up new standards of prayer, faith and effort for the winning of the Moslem world to Christ."

# Can America Keep Christ?

BY REV. HERBERT S. JOHNSON, BOSTON, MASS.

Pastor of the Warren Avenue Baptist Church

**O**F course, the time may never come in America when the church bells will not ring on Sabbath morning, or when the walls of our beautiful churches will be torn down, or when women will go into the cemeteries and from the headstones chisel away the name of Jesus. But we should seriously consider the danger that we retain the buildings without the Presence, that we possess the name of Jesus without the Power, the danger that we lose the real Christ, the essential Christ.

Practically speaking, there are many Christs. There is the one historic Christ, but He manifests Himself through human personalities, so that there are practically as many Christs as there are men and women who express Him. There is the Christ of the intellect, the most common of all, a mere intellectual conception. Then there is the Christ of the emotions. There is also the Christ of the complete man, the intellect, the feelings and the will.

There is a vast difference between these various Christs, especially the first and the last; as much difference as there is between the picture of a lighthouse and a real lighthouse on a stormy coast; between the picture of a loaf of bread and a million bushels of wheat; between the portrait of your dead mother and that sainted woman herself.

I know of a family whose only Christ, practically speaking, is a picture, a beautiful copy of Hoffman's Christ, that hangs on the wall in the drawing-room. This Christ has little or no influence upon the family. The women are society butterflies. The men go to their counting-rooms and do business on the principle of "dog eat dog." The Christ of this family has about as much influence upon their home life as has the other parlor furniture—the piano, the rugs on the floor, the goldfish swimming in the crystal tank! There is a vast difference between their Christ and the Christ of Adoniram Judson and Charles G. Finney and George Whitfield and the Apostle Paul. The first is a painted Christ, a picture in a frame, dull, silent, dead. The other is bread and light and a raging fire! It is the Christ of power to whom I refer when I ask the question, *Can America keep Christ?*

That we may lose Christ is evident when we consider the psychological laws by which we know Him and manifest Him. The Apostle Paul declares the first of these principles in the third chapter of the Epistle to the Philippians: "That I may know Him and the power of His resurrection, and enter into the fellowship of His sufferings." We cannot know Him by merely talking about Him or reading about Him

in the Bible or through prayer. We must enter into the fellowship of His sufferings. We must be crucified with Him. Paul declares the second psychological law, the law by which we manifest Jesus to the world, in the second Epistle to the Corinthians: "Always bearing about in the body the dying of Jesus, that the life also of Jesus may be manifested in our body." We shall make Him known to the world not by word of mouth, but by the sacrificial life.

The truth of Paul's teaching is made clear by two simple illustrations. The first relates to the acquisition of spiritual knowledge. Suppose that it were possible for Abraham Lincoln to come from the grave and stand in the pulpit. Suppose that some dilettante young society man were seated in the last pew of the church. How much about Abraham Lincoln could the young man know? He could know a thin man six feet so many inches in height with gray hairs among the black and deep circles beneath the eyes. But of the real Lincoln, the man of great thoughts and deep feelings, how much could this butterfly of society know, this young man whose main burden in life is to make his necktie match in color with his socks! When, as a youth, for the first time Abraham Lincoln saw a slave girl being sold upon the auction block he cried out: "By God, if ever I have a chance to hit that thing, I will hit it and hit it hard." For four years as the great President he bore the sorrows of a nation upon his back. How shall the butterfly comprehend the granite mountain? How shall the society man know Abraham Lincoln? Is it not plain that to know a Lincoln you must yourself have the heart of a Lincoln? To know a missionary, you must have a missionary spirit. To know a soldier, you must be a soldier. To know a business man, you must be a business man. To know Christ, you must climb Calvary and be crucified with Him!

My second illustration relates to Paul's teaching that we can manifest Jesus only by bearing about in our bodies the dying of Jesus. A few years ago I saw Jesus with the eye of my imagination almost as clearly as if He had been revealed to my physical eye. The church of which I am pastor was about to be sold for debt. I had come from the pulpit entirely discouraged and stood for a moment at the foot of the stairs. Down the aisle there came an elderly working woman of Boston, Isabella Monroe. She placed a check in my hands, with these words: "Pastor, I want to give this to save the dear old church." I looked at the check and found that it was for \$1,000. I said to her, "You cannot afford to give so much!" She replied, "I have worked hard all my life with my hands and have saved \$2,000. I can afford to give half of it to my beloved Lord, to save the dear old church." When I looked at her bent form, her wrinkled face and her gray hairs and realized the depth of her sacrifice, suddenly Christ was transfigured before me. He stood behind the poor working woman in the aisle of the church, glorious and powerful. I cried out in my heart, "Oh, my God, give me this Christ, who can transform a plain working woman

into a saint." I have listened to the preaching of Phillips Brooks and Alexander MacLaren and Joseph Parker, but they never preached Christ to me as did Isabella Monroe. She bore in her own body the dying of Jesus.

If we thus know Jesus and manifest Him, it is plain that we can lose Him. We lose Him by selfishness. The common way is by the gradual and almost imperceptible growth of selfishness in the Christian's life. The cares, the sorrows, the successes, the pleasures, the profits and losses and the experiences of ordinary life fill up the mind of the Christian and he becomes selfish and then more selfish. Gradually the Christ of power who once walked with him grows smaller and smaller and fades away, until at last He becomes a mere picture on the wall of the man's memory, dwarfed, silent, helpless and dead! Or it may be that the Church or the individual Christian faces some supreme spiritual opportunity which constitutes a fundamental test of his character. Under the test he breaks down and chooses himself rather than his God and his duty. He then commits soul-suicide, as did Judas Iscariot, who sold his Lord for thirty pieces of silver!

What is the relevancy of these remarks? They have a peculiar pertinency for those who have attended missionary conventions, who have listened to or read the story of supreme human need in the greatest spiritual crisis in the history of the world. Under the appeals of speakers and writers their hearts have been searched to the uttermost depths. Not one of them can ever be the same again. Some of them will lay their money, their children and their lives on the altar of God and humanity. They will take a long step upward in the spiritual life. Others have heard the same appeals, but the only result has been that they have taken a new strangle-hold upon their purse-strings. They have gone far down into the pit of selfishness and separation from God.

These psychological principles are especially significant for America. We stand to-day in the presence of the war, which is destined to influence the political, economic and religious conditions of all nations to a degree that cannot be overestimated. We Christians also stand in the presence of the fact that one thousand millions of our fellow human beings have never adequately heard the message of Jesus. America has enjoyed the privileges of the Gospel for two hundred years; we are the richest people in the world; we could easily evangelize mankind within a single generation. America has a spiritual opportunity and a responsibility such as never came to any nation.

What does America care that Jesus of Nazareth passeth by? The average man apparently cares less than for the passing of a load of hay. The spiritual attitude of the average rich man toward the momentous and terrible times in which we are living is indicated by the following incident. A neighbor of mine recently gave a banquet for his debutante daughter in a first-class hotel in Boston. He apologized to his friends for what he called the economical scale of his expenditure

on the ground of the sufferings and the poverty of the people in Europe. Nevertheless, the merry-makers drank twenty-five hundred bottles of champagne at the banquet, costing not less than two dollars and a half a bottle. The other day a newspaper stated that a certain wealthy woman was so fond of her pet dog that she bought him a \$30,000 diamond necklace. A \$30,000 diamond necklace on a \$30 dog led about the streets of the city by a 30-cent woman! Grant that the story may have been a newspaper fabrication. Nevertheless, does it not suggest something significant concerning the spirit of extravagance which is now prevalent in all classes of American life?

But why should we speak only of worldly Americans? Apparently many of the elect of Christ care very little that Jesus is passing by in this crisis of the ages. The great Methodist body has not yet responded to the challenge of its leaders to give \$70,000 a year for ten years in order that 2,000,000 Hindus who are now ready, or almost ready, may be received into the Church in the next decade. Yet the financial sacrifice demanded from each Methodist averages only a two-cent postage stamp per year. Baptists are almost in the same position with respect to the opportunity in India and the failure to respond. These denominations are probably no better or worse in the main than other denominations. The Christ is passing by, and apparently the Christians of America are very little moved.

It is foolish under these circumstances to deny the spiritual danger to religion in America. Can we keep Christ? Or, if we keep Him and are untrue to His ideals and His challenge, will His name be anything more to us than a painted husk, a polite nothing, with which we shall amuse ourselves in the hour of sorrow or weariness or death?

Many years ago there came to the study of my church a certain man who desired a favor. He was about to be married, and feared that his old mother would not be acceptable in the new home. He asked in so many words: "Will you help me to put my old mother in the poor house?" I turned him out of the study and he went away angry, never to return. But since then through the years I have seen, with the eye of my imagination, a picture painted, as it were, permanently upon the atmosphere in front of the door, a grave with a tombstone at its head and upon it this epitaph:

"Here lies the soul of Mr. ————. Died on the day when he tried to put his old mother in the poor house!"

Will not something die in the souls of American Christians if we fail in this hour of the world crisis? The laws of psychology work as inevitably as the laws of the Medes and Persians. America to-day is in danger of losing Christ, the real Christ of power, the only Christ who is worth possessing.

If we fail in this hour of testing, if we fail to follow the leading of Christ in the sacrifice of self for suffering and dying men, will not

men in years to come follow the example of ancient priests in the Roman temples who, when they heard the common people talk about religion, put their hands to their mouths and laughed? In every-day life we reject the useless and unavailing. If you purchase a plow and it does not plow, you throw it on the scrap heap. If you buy a loaf of bread which you cannot eat, you throw it away. If you possess a religion that, having been preached for hundreds of years, breaks down in the supreme hour of testing and opportunity, will you not throw it on the rubbish-heap?

Consider the story of a certain rich man who dined every day in his splendid house and paid no attention to the beggar lying at his gate. One day the rich man and the beggar died. The great Master of the psychology of the soul paints a superb and awful picture of this rich man in hell. What had Dives done? Had he committed murder? No. Had he committed adultery? No. Had he committed theft? No. What had he done? He had done nothing! Therefore, Jesus said that he found his rightful place among lost souls in hell. What will become of Christians in America if in this great hour of need we do nothing?

Let us hope that our country will not lose Christ, that our churches will arouse themselves from their deadly lethargy and be true to their Master.

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## A MISSIONARY'S IDLE MOMENTS

**W**HAT does a missionary in Korea do with his spare time? Many probably think of him as engaging for the most part in preaching and teaching. Here is a list of the occupations of Rev. Walter Erdman, of Taiku, Korea.

*Vocation*—Teaching and superintending Taiku Bible Institute two months.

Co-pastor Taiku City Church (congregation about 1,000).

Charge of Evangelistic Building (preaching rooms, night classes, etc.).

Weekly Normal Class for Sunday School teachers of three city churches.

Station Pastor (for English services).

Teaching in Women's Bible Institute when in session.

Translation of charts, books and Scripture Outlines.

Theological Seminary (15 hours per week) 3 months.

*Avocation*—Putting up furnaces; teaching Koreans to work and live; looking after gardens; shipping freight to missionaries in an interior station; looking after mission property; building houses; receiving Korean visitors from country churches; writing letters to people in America; wrangling with custom house officials in regard to food imports from the United States; receiving police and civil service officers in formal calls; returning same; killing rats in the cellar; mending leaks in the roof; killing mosquitoes and time.

In other words, the missionary is a professor, pastor, preacher, superintendent, evangelist, plumber, gardener, overseer, architect, pope, scribe, murderer, society man, translator.

## LORD BRYCE ON THE ARMENIAN SITUATION \*

The American Committee for Armenian and Syrian Relief has received from Lord Bryce the following cable statement on the Armenian situation:

In the history of the early Christian Church there are no figures so glorious, none which have continued to be so much honored by the church all through its later days as those of the martyrs, men and women who from the time of Nero down to that of Diocletian sealed with their blood the testimony to their faith, withstanding every lure and every threat in order to preserve their loyalty to their Lord and Master, Christ.

In our own times we have seen this example of fidelity repeated in the Turkish Empire and it is strange that the Christians of Europe and America should not have been more moved by the examples of courage and heroic devotion which the Armenian Christians have given. Of the seven or eight hundred thousand of Armenians who have perished in the recent massacres many thousand have died as martyrs—by which I mean they have died for their Christian faith, when they could have saved their lives by renouncing it. This has, perhaps, not been realized even by those who in Europe or America have read of and been horrified by the wholesale slaughter and hideous cruelties by which half of an ancient nation has been exterminated. They can hardly understand how there should be religious persecution in our time; so let me try to explain the facts:

It was not religious fanaticism that led the present rulers of Turkey to seek to root out Christianity. So far from being fanatics most of these men, though nominally Mohammedans, have no religion whatever. Their aim was political. They wanted to make the whole Turkish Empire Mohammedan in order to make it uniform, with only one creed and no differences between one class of subjects and another. They saw that the Christian part of the population suffering under constant oppressions and cruelties, continued to turn its eyes westward and hope for some redress from the Christian nations; so they determined to eliminate Christianity altogether.

During these recent massacres, whenever any Christian would turn Mohammedan his life was spared. It was only as a Christian that he was killed. Many a Christian child was torn from its parents to be brought up as a Mussulman. Thousands of Armenian Christian girls were sold in the market or distributed among Turkish officers to be imprisoned for life in Turkish harems and there forced into Mohammedanism. But many more thousands of Armenians, women as well as men, were offered their choice between Christ and Mohammed and when they refused Mohammed were shot or drowned forthwith. For days and days together the bodies of Christian women who had thus perished were seen floating down the Euphrates.

Surely the remains of this suffering nation could make no stronger appeal for pity and help to the Christians of America than they make through these martyr deaths. Only a remnant is now left to whom charity can be extended. It is still a sorely afflicted remnant. Some in territory occupied by the Russian army, though safe from their ferocious enemies, are in sad need of help to rebuild their homes and cultivate once more their ravaged fields. The condition of others is even worse. They are barely supporting life in the deserts of Northern Syria where their oppressors watch their sufferings under hunger and disease and refuse to alleviate their agonies. There is still, however, a chance for relief from without to reach them, and their friends in Europe hope that the generous charity of America, much as it has already done, will respond once more to the appeal made to it to send aid to these helpless survivors of an ancient Christian people.

BRYCE.

\* See the official Blue Book on "The Treatment of the Armenians, 1915-1916," by Viscount Bryce. 8vo, 2 shillings. T. Fisher Unwin, London.



# E. A. K. Hackett—Newspaper Philanthropist

BY D. E. LUTHER, LOS ANGELES, CALIFORNIA

**F**EW men have left so deep and enduring an impression upon his fellow men as has Edward Alexander Kelly Hackett, who has been crowned with immortality. The remarkable career of this noble, loving Christian gentleman has recently been closed. His great, sympathetic heart was full of optimism and enthusiasm, and his exceptional fraternal qualities peculiarly fitted him for the many lines of helpful activity in which he was engaged. He was a man of rare piety, of deep spiritual insight, of transcendent faith, of untiring zeal and loyalty to the advancement of the Kingdom of God. In



E. A. K. HACKETT  
Publisher of the "Fort-Wayne Daily Sentinel"

him the spirit of loving and lovableness and of devotion to the highest things of life abounded in large proportions.

Mr. Hackett was born in New Bloomfield, Pa., on June 28, 1851. He had no recollection of either of his parents, and in his early childhood he was surrounded by the most unfavorable environment. He was a fine-spirited, precocious child, reared in a public hotel in the town in which he first saw the light of day, loved and petted by the boarders. The surroundings were by no means such as would naturally protect a little boy from evils, or lead him into the nurture and admonition of the Lord. The earnest, industrious little lad might be seen carrying boxes of cigars around the bar-room, selling them to the men who were drinking at the bar.

When Eddie, as he was called, arrived at the proper age he went to the *Perry County Democrat* to learn the art of printing. His equip-

ment was a common school education and a fixed determination to master the art. Upon the expiration of his apprenticeship he went to Philadelphia and worked on a daily paper until by rigid economy he had saved up five hundred dollars. Then he went to Bluffton, Indiana, and entered in partnership with a man who held a county office and bought out the *Bluffton Banner*. Hackett invested his entire capital in the first payment, calculating that they would be able to meet all expenses of the office and make future payments on the plant from their profits. The partner was to keep the books, look after the collections and solicit advertising, while Mr. Hackett, being a printer, attended to issuing the paper. At the end of the first month his partner had utterly failed to perform successfully his part of the contract, so that there was no money to pay the employees. The young editor informed the other member of the firm that in future he would attend to the business end of the *Bluffton Banner* himself, as well as edit and issue the paper, which he did.

At the end of the second month there was not only money in hand to pay the expenses of the office but a surplus in the bank. The *Banner* proved a financial success, and after a few years Mr. Hackett sold his interest for a greatly advanced price and moved to Fort Wayne, Indiana, where he bought the *Fort Wayne Daily Sentinel*, the oldest newspaper in the State, which was in great jeopardy of falling into the hands of the sheriff. Mr. Hackett at once bent his energies to the herculean task of raising the *Sentinel* out of the depths into which it had been sunk.

He soon found that a fiercer battle confronted him than that waged by the financial status and disrepute of the *Sentinel*. He was face to face with the question which should rule his life—Christ or the world. He was told by business men that he would not run his paper long unless he “trimmed his sails” to their winds. It was a crisis. The life of his paper, into which he had put everything he possessed, besides assuming heavy obligations for future payment, seemed threatened with imminent disaster. He looked the situation squarely in the face and said, “Lord, if you want me to fail I will fail, but I will not dishonor you by taking the world’s way.” For a time it seemed that he would be compelled to suspend business, but he claimed the promise that if he sought “first the Kingdom of God” God would take care of the rest; and just at a critical period, in a most extraordinary way, his paper was lifted out of difficulties. Prosperity continued until he became a recognized power in the business world.

As a journalist, Mr. Hackett was keen, alert and progressive. His business dealings were always of the highest order. For thirty-six years he was editor and proprietor of the *Sentinel*, which he made one of the best newspaper properties of the Central West, both in business success and in journalistic influence.

Out of the first profits realized from his paper, after liquidating

all his indebtedness, Mr. Hackett built a beautiful home for his family, and then invested in real estate that rapidly increased in value. Everything he touched seemed to succeed. A favorite promise was, "Commit thy way unto the Lord; trust also in Him and He shall bring it to pass." He gave God the glory for his prosperity, and often remarked that his one desire was to use his means as a steward of God for the blessing of mankind.

Although a man of large business affairs, Mr. Hackett always found time and sought opportunity for Christian work. He so thoroughly and systematically organized his business that for more than twenty years a large portion of his time was devoted to religious and philanthropic work. He was for many years a lay preacher, occupying pulpits wherever he went. He was for over twenty years an elder in the First Presbyterian Church of Fort Wayne, and served his church in the General Assembly as a member of the Evangelistic Committee, on the Board of Foreign Missions, and was one of its most liberal supporters.

Mr. Hackett's interest was world-wide. He established the Hackett Medical College at Canton, China; his daughter, Dr. Martha Hackett, being a member of the Canton Medical College staff. For twenty years he supported a large number of American missionaries in Africa and India, besides ten native preachers in China.

At home his special work was in the Sabbath School, the prisons, jails and slums. In his Bible he wrote: "I always feel nearer Jesus when I am in the Sunday-school than anywhere else, for Jesus loved little children so much." And again, "I am glad I gave my heart to Jesus when I was a little boy, for otherwise I might be far from Him to-day." He served as superintendent of the Sunday-school in Fort Wayne and supported the work of the church for many years, besides financing other charities. He was teacher of a large class of boys at Winona and superintendent of the Sunday-school of Immanuel Presbyterian Church of Los Angeles, California, where he recently spent every alternate year. He was one of the secretaries of the religious department of the Los Angeles Young Men's Christian Association, and was also a member of the Board of Management.

"Make me to love my fellow man; yea, through his bitterness," was not an unanswered prayer in the case of Mr. Hackett. He literally loved men into the Kingdom. On one occasion, in working with a group of chain-gang prisoners, he found them morose and bitter. It seemed impossible to get their attention or to make any impression upon them. He appreciated their craving for the luxuries of which they had been so long deprived. He at once equipped himself with a load of cakes and other good things and returned to his men, where he found ready demand for his treat, and from that moment their ears and hearts were open to their benefactor. The result was that a large number of those hardened criminals were converted to Jesus Christ, and

when they had served out their sentences they came back to the world Christian men, and to-day fill their places as honorable citizens.

One of his last enterprises was to get out an attractive little pocket mirror, on the back of which he had printed in Chinese the Gospel invitation to Chinamen. Thousands of these mirrors are being sent to missionaries in China for free distribution.

Mr. Hackett's consuming passion was the winning of souls to Christ. On his death-bed he asked Mrs. Hackett to take pencil and paper and write the following: "I would rather win one poor sinner to Christ than to win a mountain of gold and silver." And also, "The reason why some people get so little out of their religion is because they put so little into it."

Mr. Hackett was earnestly devoted to the upbuilding of Winona Lake Assembly. He also gave large sums to the buildings and maintenance of the Young Men's Christian Associations and Young Women's Christian Associations in the cities of his residence and elsewhere. Many struggling churches and missions have been inspired to new life by his generous gifts. Widows and orphans came to him, and were not turned away empty-handed; but his giving was quiet and discreet.

The extraordinary missionary advancement of the last twenty years has been due largely to the increasing interest of men in the support of the enterprise. Prior to that time the churches seemed to have settled down to the understanding that missions were peculiarly the province of women. It was the profound conviction of E. A. K. Hackett that the winning of the world for Christ was a piece of business great enough to enlist the enthusiasm of the business men of America. He joined with John H. Converse, of Philadelphia, in pledging to the Board of Foreign Missions the salary of Mr. David McConaughy as a special secretary to carry the missionary project in its full proportions to the men of Presbyterianism and enlist them for it. As a result, the whole missionary outlook in the Church has been transformed.

Men of large means often become interested in one single line of philanthropy or religious work, closing their ears to every other appeal, thus narrowing their influence for good and often wasting what might have been used as a great blessing to the world. This may be less trouble, but it was not Mr. Hackett's way. As a steward of God he believed it worth while to render Him his best service of self and the means He had placed in his hands. He has left a great example of sowing by many waters to ensure an abundant harvest, and enjoyed the blessing of seeing the results during his lifetime instead of coldly leaving a bequest to some charity or institution.

The home life of Mr. Hackett was ideal. He was a devoted husband and father. Christian hospitality, refinement and culture of the highest order, mingled with love and harmony, combined to make the Hackett home a veritable "heaven on earth." He was called to his reward August 28, 1916, at the age of sixty-five.



GENEVA WOMEN STUDENTS' CHRISTIAN ASSOCIATION ON A SPRING OUTING  
The Geneva, Switzerland, Association at the Mer de Glace. There are many Slav women in the group

## Women Students of the World

[The New Womanhood—Shall it be Christian?

BY MISS RUTH ROUSE, LONDON

Traveling Secretary of the World's Christian Student Federation

**W**OMEN students are a factor which must be reckoned with to-day by all those who are seeking to extend the Kingdom of God throughout the world.

The movement for the higher education of women is a factor in the life of every civilized country. Twenty years ago the United States, Great Britain, Switzerland and Russia were the only countries where women were to be found in the universities in any considerable numbers. To-day, with scarcely an exception, wherever there are universities there are women students. They are not only there, but there in ever-increasing numbers.

In the nine university centers of Russia there are between thirty and forty thousand women students. Nowhere else in the world are there such large aggregations of women students in one place. In St. Petersburg there are at least fifteen thousand girls studying, of whom between five and six thousand are in the Women's University and over two thousand in the Women's School of Medicine. Women students have long been a feature of Russian social life. The younger Slav countries and races follow in Russia's wake. In Servia and Bulgaria there are hundreds of women students in the universities. Two years

before the war there were three hundred in the University of Sofia, the next year four hundred, the next year eight hundred, and since the war they have returned in numbers almost as great. In Austria, the Jews excepted, it is the Slavs, Czechs and Poles who supply the largest number of women students.

All over Europe, before the outbreak of the war, even in lands as conservative as Germany in questions relating to women, the same increase was to be observed. A recent education law in Germany, requiring a university training for all teachers in girls' secondary schools, almost doubled the number of women in the universities and brought it up to between four and five thousand.

In the Far East the same phenomenon is evident. A woman who has studied most carefully recent feminist developments in China expressed the conviction that in ten years there will be five million girls in schools and colleges in China. Seven years ago, in Tokyo, there were already ten thousand girls in higher schools and colleges, and the Japanese Minister of Education said to the writer that not a day passed that he did not sign a permit for the opening of some new school or college for women.

In South America, until recently, girls were educated in convent schools, if at all. During the last few years a sudden and marked change has taken place and women prepare themselves to enter all manner of professions and occupations. There are five hundred Argentine women students in the University of Buenos Ayres, and more at the University of La Plata; two hundred in the University of Santiago, Chili; a hundred at the University of Havana, Cuba, and so forth.

Even in Moslem lands the forward movement is making itself evident, and about two years ago the Minister of Public Instruction published a decree admitting women to the University in Constantinople for courses which include a very broad culture. The Government also sent Turkish women to study in Switzerland.

Of the Anglo-Saxon countries there is no need to speak. Great Britain, Canada, Australia, New Zealand and South Africa have long ago followed the United States in opening universities and colleges to women; though the peculiar phenomenon of the women's college, as it is found in the Eastern and Southern States of America, has not been reproduced elsewhere except in mission lands.

Women students are not only a new but they are a powerful factor in the life of most nations. Any large new class appearing in a nation is bound to react on the life of the nation, and react the more powerfully the more educated are its ranks. For good or evil, women students are a new factor in the life of the nations, and an influential factor.

A highly educated motherhood produces a community with lofty educational ideals. One can hardly doubt that the tremendous enthusiasm of the young American for education, and his readiness to make

any sacrifice to obtain it, is due to the fact that in countless families the mother as well as the father is a university graduate. Consider again the fact that all the secondary education of girls to-day, and not a little of the primary, is in the hands of women students, while in certain countries boys as well as girls receive a large part of their intellectual training from women teachers. The ideals of the teacher rapidly become the ideals of the community. If the women student body is strongly Christian, the next generation will have Christian ideals; and they will learn them from their teachers even in those lands where the State schools are by law neutral in matters of religion. Experience shows that the contrary is true. In one European country, where State schools are supposed to be absolutely neutral in matters of religion, students have frequently told me that, when they were young boys and girls, their faith was destroyed in school by their agnostic or atheistic women teachers. In the course of the literature lesson the teacher would ask for an explanation of some Biblical allusion, and when a girl brought up in a Christian home gave the explanation the teacher would hold her up to ridicule for knowing anything about the Bible. A different situation, but one not less crucial, exists in those lands where religious teaching is compulsory in the State schools. In one of these countries I have been told by women students that they were studying theology with the definite purpose of giving such teaching in the religion lesson, that their pupils might be "liberated from the ridiculous trammels of religion by which we ourselves have been so seriously hampered." Consider the result of the religious teaching given by such women.

Nothing is clearer from the study of contemporary social history and developments than the importance of the women's movement. The large majority of women students and women teachers are ardent feminists. Their pupils will be the same. What kind of feminism is to guide our destinies—a sane and healthy women's movement, dominated by Christian ideals for society, or the kind of feminism that is the negation of certain fundamental Christian principles? The answer to this question is largely in the hands of women students because of their influence in the schools.

Even present-day women students are, in various extremely active ways, taking a share in changing society. The motive forces which drive them to study are two—a desire for liberty and self-expression, and a desire for service. The second motive is far the more powerful. It operates everywhere, though its manifestations are very various.

In some countries this motive takes the form of an ardent patriotism and nationalism. In China, during the recent revolution, every woman student was on the side of the Republic. Very many girls left their schools to join the army, and a Chinese woman student in Toronto told me that she received many letters from her women friends in China reproaching her for her callous selfishness in not returning home to fight for the Republic. If you ask any Chinese girl studying in Japan,

America or Europe, why she is doing so, she invariably explains that it is with a view to doing something for the upbuilding of the new China. At a conference of Chinese women students in America, I heard them, day by day, frankly discuss all manner of social and religious questions in relation to China, women's suffrage, the proper social relation between men and women, dancing and other amusements, various careers for women, and the right way of presenting Jesus Christ to the women of China to-day. It was abundantly evident that all their thoughts and decisions were deeply affected by their intense patriotism. No question interested them for itself alone, but only in its relation to the welfare of China.

In other lands, the political situation makes the altruism of the women students find vent in revolution. In Russia more than half of the women students are members of secret revolutionary societies. Their devotion and self-sacrifice for the causes in which they believe are startling: they face prison, exile, and even death as a matter of course. "Pray for our students in prison," said a Russian girl to me. Such a request would be a startling one from a woman student in America; it was the most natural thing from one in Russia. The Russian women students are reckless both with their own lives and with those of others, and the police dread these women revolutionaries even more than they fear the men.

In happier lands we see the same spirit manifesting itself in better ways. In America, in Great Britain, in Australasia, it manifests itself in the large numbers of women students who throw themselves, during college days and in after life, into social settlement work and into all sorts of movements for social reform.

Socially, politically and morally, women students are a powerful influence in the life of nations to-day. It is no less obvious that they can be a force religiously, and that very specially in the line of foreign missions. In Germany, before the Women Students' Christian Union began, the men members of the German Students' Christian Association were much prejudiced against women students and refused to take any interest in the promotion of a Christian movement amongst them. Certain of them attended a Student Volunteer Convention in Great Britain, and on their return to Germany recorded their astonishment in their magazine, first, that one-third of the students present at the British Convention had been women; secondly, that they were neither "unweiblich" nor "unverschämt." Two new ideas had dawned upon them: first, that women students were *there* in the German universities and were likely to remain, and that it was better that they should be Christian than non-Christian; secondly, that Christian women students could exercise a Christian influence in the schools at home and were sorely needed for medical and educational work in the foreign mission field. On these new ideas they have acted and have given most generous help to the Women Students' Christian Movement.



## PROBLEMS OF WOMEN STUDENT LIFE

These problems vary so greatly that generalization is difficult. Still, certain main tendencies can be traced, all of which point to the urgent necessity of a strong Christian movement amongst women students.

The women students in many lands are struggling with the difficulties incidental to a transition period in national life in general, or in women student life in particular. In Japan, for example, twenty years ago girls were for the most part educated in the seclusion of their own homes. Now they almost universally attend schools on modern Western lines. Then they remained in their own homes, now they frequently



THE GENEVA, SWITZERLAND. Y. W. C. A. HEADQUARTERS

have to earn their own living before marriage and are pushed out into many professions and callings. In a few years they have passed from the carefully regulated and sheltered atmosphere of the Japanese home into the freedom of independent girls in the West, but without the traditional safeguards by which these Western girls are surrounded. The old code of manners and morals, all-sufficient for their former circumstances, breaks down when they are plunged alone into the atmosphere of a large city to which they come to study in its schools and colleges. They know rules for the home, but they know no rules for the street car, the train, the mixed boarding house, the life alone. That their new life is one of difficulties and temptations and great need of wise guidance can easily be imagined. But it is also a life of grave responsibilities, for these girls become teachers and leaders amongst the Japanese women,

and even go abroad to teach the women of New China. It lies with them and their teachers to shape a new code of manners and morals for Japanese women—a code that shall be so founded on the highest principles that it may be sufficient for the life and demands of a new age.

Chinese women are passing through their period of transition even more rapidly than the Japanese. Even in Europe transitions of the same sort are taking place. In such countries as those of the various Balkan States, women have passed in twenty-five years from almost Oriental seclusion and very limited education to a modern Western woman's life, gymnasium and university education, study abroad, professional careers of various kinds. In the capital cities of the Balkans, twenty years ago, no respectable girl went out alone even in broad daylight; to-day, even late at night, you may see women students and even school girls walking about in the street and in cafés with most absolute freedom. An almost impassable gulf separates the modern girl from her mother. The destinies of the young Balkan nations largely depend on whether a high and healthy social and moral standard will be created and maintained by these same girls who at present are often in a state of social confusion.

The migrations of women students from one land to another form another problem. This is one of the most marked features of the student life of our time. It is not only men but women who, in large numbers, leave their own countries to study away from home. Chinese women are studying in Japan, Chinese and Japanese women, in fairly large numbers, in North America, and in smaller numbers in Europe. Before the outbreak of the war, American and British women and girls went in many thousands to the European continent not only to the universities, but in still larger numbers to study music and fine art. Perhaps the most interesting and significant of all these migrations was that of women students from Russia and Southeastern Europe. Almost every university in Germany, France, Switzerland and Belgium—that is, every university where the language is French or German—was frequented by girls from Russia, Bulgaria, Roumania, Servia, Greece, Turkey, Armenia, Hungary, Poland and Bohemia. The largest contingents came from Russia and the Balkans, and the largest number in proportion were found in the Swiss universities. In Geneva, probably not less than ninety per cent of the women students were non-Swiss, and the great bulk of them were Slavs.

The presence of those foreign girls in the universities constitutes *a call to the Christian Church* in those countries. Many of these girls are young and, to begin with, almost ignorant of the language; many of them are exceedingly poor, and war or revolution in their own lands means the cutting off of supplies from home. In August, 1914, many letters from Switzerland reported hundreds of these women students starving as the result of the outbreak of war. They could receive no money from home, and they knew nothing of the fate of their fathers

and brothers in the army or of their mothers and sisters left behind. The Students' Christian Association organized relief work for them, taking them out in parties to help in reaping the harvest. The care of these girls during the war is still a terrible problem. Even at ordinary times they often suffer terribly from loneliness and isolation, and away from the restraining influences of home custom and tradition, their standards of conduct are apt to be loosened. This is the more the case as it is almost always very difficult for these girls to get lodgings in the better parts of the town, where they are brought into contact with the better elements in the nation. Too often they go back to their own countries to carry a message that Christianity is dead in the West, and to exercise an influence on the younger people in their own lands which is anything but beneficial.

#### THE PROBLEM OF POVERTY AND HOUSING

Not only abroad, but in their own lands, women students often suffer through sheer poverty and lack of healthy surroundings. In Russia, where there are those thousands of women students in one city, the clinics are full of nervous women students broken down through their unhygienic life. One often comes across four or five girls living in one room, always badly ventilated, sharing their bed, books, food, and even clothes, not infrequently having but one meal a day. Almost everywhere, from Tokyo to Paris, the problem of finding rooms at reasonable rates which are safe, both from the hygienic and the moral point of view, is an acute one, and one with which our Student Christian Associations are constantly called on to deal.

In many countries women students have to struggle not only against loneliness and poverty, but also against a political or social environment with which they are in antagonism. The sharpest suffering in the lives of Slav women students, for example, is often due to the eagerness with which they have plunged into movements for social reform or political revolution, only to find them fail. Suicide is startlingly common amongst the students of certain nationalities, and it is very often despair of social reform which drives them to take their own lives. A letter from one of our foyers in Switzerland says:

"There has been one suicide this year, a Russian girl who was strong in her studies, but lost courage, living alone, and threw herself from a sixth story. It was horribly sad, and we just longed to have known that she was so depressed, and to have been with her to try and cheer her. So many of these girls have come from the tragedy of Russian life where, full of desire to help, they have been forced to stand aside, their warm hearts torn by the injustice, suffering and the ignorance around them. This compulsory inaction has bred in them a revolt against Christianity in the name of which their country is governed; it is easy to imagine the restlessness and depression of people who suffer and yet are without a basis for their lives and see no hope. In Russia the number of suicides amongst the quite young school girls and students is appalling, and here, too, in Switzerland, each year, living alone in their rooms, some are driven to despair and take their own lives."

"In this country, for a foreign student to earn anything is very difficult. The Swiss student can always get lessons to give, but a Slav has no opportunity in Switzerland. There is not enough demand for anything they do—such as massage or giving Latin lessons, and so I am sure that there is a good deal more hunger than I know anything about."

#### RELIGIOUS DOUBT AND UNBELIEF

Behind and before all these various problems of women student life, now the cause of them, now again the effect, lies the religious unrest and uncertainty in which so many women students find themselves. The causes of unbelief and doubt amongst them vary, of course, immensely. There is first that natural questioning of the teaching and tradition accepted in childhood, which produces a period of religious doubt in the lives of so many students, even those brought up under the happiest Christian influence. Then in non-Christian lands comes that inevitable undermining of belief in the old faiths, the result of contact with the learning of the West, and the vital question, "Will these old faiths be superseded by Western agnosticism or by Christian belief?" The difficulties of Chinese, Japanese and Indian women students about religion are rarely colored by Eastern thought. They are Western difficulties learned from the West.

Then, again, in Europe there is an immense amount of rebellion against Christianity amongst women students—that is to say, against Christianity as it is conceived to be by the student. Official Christianity has often given her a wholly false notion of the religion of Jesus Christ against which she conscientiously revolts. The Russian student's hatred of Christianity is often largely political: she is a revolutionary and regards the Church as a partner in an oppressive and reactionary alliance with the monarchy. The Jewish student all over Europe looks on the Christian Church as the chief agent in the oppression of her race; the Austrian, French and Italian students are bitter against religion as the natural enemy of intellectual freedom and development.

Add to all this the fact that in many universities the professors attack religion as such and that it is widely and generally assumed that belief in Christianity is impossible for any intelligent and educated person. How little chance is there for a real Christian faith to survive or develop in such an atmosphere! All this means that women students face the severe problems of their lives, as outlined above, without "an anchor of the soul, sure and steadfast." Who can wonder if they make shipwreck!

It is far from our desire to paint an exclusively gloomy picture of women student life. Happy and normal women are to be found in the universities everywhere, and in some countries the woman student is probably the happiest type of girlhood in the land. In English-speaking countries, at least, it is this happy type that we know best; it is well, therefore, in a magazine such as this to bring to the notice of the Chris-

tian Church the darker side as it shows itself in certain lands, that the Church may bestir herself to help.

The World's Student Christian Federation has almost from its beginnings taken into account the need for winning women students as well as men for the Kingdom of God. In 1896 Christian movements amongst women students were to be found only in the United States and Great Britain, and the latter movement was quite in its infancy. To-day South America, Portugal, Roumania, Greece and Belgium are



SOME MOSCOW UNIVERSITY STUDENTS

Delegates to the Conference of the Russian Christian Student Movement. The men must wear student uniform

the only countries where there are any considerable number of women students and no Christian organization whatever amongst them. The existing Christian movements are often very small and working under immense difficulties, but they are there as a leaven, and they are spreading. To all American readers the Women Students' Christian Movement most familiar is, of course, the Student Department of the Young Women's Christian Association, and no one who is acquainted with the

work of a college Y. W. C. A. will have any difficulty in getting a general notion of the kind of work which is being promoted by the World's Student Christian Federation in different lands.

How does this movement spread from country to country? Usually, in the first instance, by the visit of a secretary sent by some strong movement to help to pass on the Christian message to the women students of other countries, or through some woman student who has been touched by the Student Christian Movement when studying in some other land. Very frequently the ignorance of what Christianity really stands for is so great amongst women students that the first work of the pioneer is to hold a series of apologetic or evangelistic meetings for women students; and hers is the supreme joy of proclaiming the Gospel to those who do not really know anything of the truth as it is in Jesus Christ. Such meetings often provoke much opposition, but usually result in the formation of a very small group of those women students who have really found faith in Jesus Christ, and the founding of groups for study, into which groups come those who desire to study the life and teachings of our Lord in the New Testament.

Later on, such groups often develop into Student Christian Associations, and still later a national Women Students' Christian Movement is formed, with national secretaries and summer schools, and so forth; until in some lands where the word "women student" used to be synonymous with "anti-Christian," there is now a strong and continuous witness to Jesus Christ as Lord and Saviour lifted up in every university. And not only are women students growing interested in the evangelization of the world and getting drawn into the Christian movement, but they are also becoming members of the Student Volunteer Movement for Foreign Missions.

In certain countries, however, notably in non-Christian lands and in countries where the universities are cosmopolitan, circumstances are such that it is almost impossible for the students to begin a Christian movement without considerable help from the students of other lands, either because there are no believing students or because there are so few in proportion to the whole, and they are so very inexperienced. In these cases, either through the Foreign Departments of the Young Women's Christian Association or directly through the World's Student Christian Federation, some of the most experienced secretaries of the stronger Women Student Christian Movements have been sent to other lands to spend a few years helping to build up a Christian work amongst women students. Christianity is a vital religion and concerns the whole of life and the Christian Church is called upon to help these pioneer student secretaries by establishing dormitories (or "hostels"), or by starting restaurants, or club houses ("foyers"), to meet their loneliness and lack of friends and of healthy social intercourse, and to provide centres for the holding of Bible classes and other religious meetings.

# Hebrew Christians as Missionaries

BY REV. FRANCIS I. DENMAN, D.D., LONDON, ENGLAND

**I**N ancient times some individual Israelites had a deep and true missionary spirit, but it was confined to the few. Numbers of God-fearing Jews who traded around the Great Sea told the Gentiles with whom they came in contact of the mighty God who had done great things for their fathers in Egypt and at the Red Sea. These, however, were the exception.

As time went on, the missionary spirit of the nation died down, until it came to pass, as our Lord said, that the ultra-orthodox Pharisees compassed sea and land to make one proselyte, but the love of Christ was altogether lacking, and their ill-directed efforts had better far have been unattempted.

It was not until after Pentecost that the missionary spirit in Israel was born again in the hearts of those who became Christians. Through the labors of these Hebrew Christian missionaries thousands of Gentiles were converted in a comparatively short time. But the very success of the Church became a source of weakness. The Gentile Christians neglected the Jews and lost the Christ-vision, which had once been its crown of rejoicing. If the Gentiles had not left off evangelizing the Jews, might not our blessed Lord have returned ere now? The labors of the early Hebrew Christian missionaries were most fruitful. Seneca alludes to their success when he writes: "Meantime the customs of this most accursed race have prevailed to such an extent that they are everywhere received. The conquered have imposed their laws on their conquerors." It could hardly be otherwise expected in a people to whom the Lord had directly said: "Ye shall be witnesses unto Me—to the uttermost part of the earth" (Acts i. 8).

Tradition reports that St. Peter, though strictly a minister of the circumcision, went to Babylon, where Christianity made considerable progress; also that St. Andrew went through the greater part of Asia Minor preaching the Gospel, and then on to the steppes of Scythia; that later on he went to Greece and evangelized Patras on the Gulf of Corinth. The Church of England recognizes the missionary spirit of St. Andrew amongst the Gentiles by setting apart his festival (November 30th) as a special day for Intercession for Foreign Missions. It is said of John, the brother of James, that after his exile he retired to Ephesus, where he trained Polycarp, Ignatius, Papias and others. Two of his letters in the New Testament are presumably written to Gentile Christians—the one to the elect Kyria and the other to Gaius, a Roman convert. Of Philip, Bartholomew and Matthew little is known, except that they preached the Gospel to the Gentiles throughout Phrygia,

Egypt, Ethiopia and India. As to Thomas, a Christian community, living on the coast of Malabar, recognizes him as its founder. Barnabas sold his landed estate and became an honorary missionary to the Gentiles. In after years it is said that he became Bishop of Milan and was the means of the conversion of Clement of Rome.

#### HEBREW CHRISTIAN MISSIONARY SUCCESS

Speaking generally, the early Hebrew Christians fulfilled in their generation the Master's last command. Through them China heard the Gospel as India had done. The Nestorian Church, founded by Jewish converts, still exists in China, and their work did much to arrest the westward march of Buddhism, which had thrown out its columns as far as Alexandria and Antioch even before the Christian era. The breaking up of the serried ranks of Gnosticism and Manicheism, which owed so much of their evil influence to Buddhist doctrines, was also due to Hebrew Christians. Yet more, it was their spiritual power and their well-trained intellects that repelled the mighty forces of Mithraism, the greatest foe the Christian faith has ever had to meet, equaling, if not surpassing, in its day the more modern Moslem menace.

In Africa there are remains of churches of marked Jewish Christian character. Amidst the remnants of ancient beliefs and superstitions in that dark land one can see traces of truth, once held in its entirety, showing that the peoples had once known the true faith. This knowledge must have been received by early Jewish itinerating missionaries who taught the natives to believe in the God of Israel who had done such great things in Egypt and such wonders in the land of Ham.

Owing to the scattering of the Jews in the year 70, and the break-up of the Jewish state, the Gentiles gradually became the chief factors in the Church, and soon the Jews were ignored. St. Paul's warning (Romans xi. 18-22) became an ominous reality. The Gentiles within the fold became proud and the Jew outside the Church grew still more hardened in heart. As a natural result a mist of ignorance began to arise, culminating in the Dark Ages. The Reformation, which rescued and renewed a part of the Church, was largely due to the Jews. The writings of Nicholas de Lyra, a Christian Jew, gave new life to Luther, and there are hundreds of Jewish converts who have been a blessing to the Christian Church whose names are known. Amongst these was Emmanuel Tremellius, the story of whose conversion is full of thrilling interest. He was brought to England to help in drawing up the Church of England Book of Common Prayer. Another was Cardinal Ximenes, who founded the University of Alcalá de Henares, in Spain, and there compiled the first polyglot Bible, published in 1517, the influence of which reached many Gentile homes and brought life through the Word to many a Spanish soul. Amongst other mighty translators, Bishop Isaac Schereschewsky, missionary to China and Japan, has excelled all.



His versions of the Bible, both in Wen-li and Mandarin, enable over three hundred million Chinese to read the Word of God in their own tongue.

#### HEBREW CHRISTIANS IN MODERN MISSIONARY WORK

So many Jewish converts have Gentilized or disguised their names so successfully that it makes it extremely difficult to follow their missionary work. They became merged in the Church, and their Jewish origin was never known. The late Hudson Taylor of the China Inland Mission said that there was not a single well-known missionary society that had not at least one convert from Judaism in its ranks, adding that one of his most faithful workers was of Hebrew birth (Mrs. Ewing, née Edith Lucas). The Church Missionary Society has had many Jewish converts in its service amongst the Gentiles. Paul Louis Sandberg labored in Benares and was the author of valuable books. G. A. W. Schapira went out to Sierra Leone, and was later transferred to Palestine, where he founded the Gaza mission. Contemporary with him was Ellis Meyers, who was sent in 1878 to Amritsar to work under Robert Clark. Bernhard Maimon, who labored in the United States and in Canada, eventually joined the Church Missionary Society, and opened the Bagdad mission for work amongst Moslems. Many such pioneers in the mission field have been Hebrew Christians. Another notable Church Missionary Society missionary was the Rev. Max Gerson, "one of the ablest missionaries we had in Bengal," whose sudden death after an operation was an untold loss in the evangelization of both Hindus and Moslems.

The London Missionary Society has had several Jewish converts in its ranks. Amongst these are Joseph Frey, who eventually joined the London Jews' Society, and in later life established the Society for Promoting Christianity amongst the Jews. Julius Kessler worked at Ankadiberara in Madagascar. Bettelheim, a medical missionary in China, died a martyr's death at the hands of the Chinese. The London City Mission has also had many Hebrew Christians on its rolls as workers amongst Gentiles. Amongst those belonging to other churches than these in England is a remarkable man, William Gifford Palgrave, better known as Père Cohen. After his conversion he went up to Oxford, took his degree, and then went into the army, where in his evangelistic zeal he used to preach to the soldiers, until stopped by his superior officer. He then went over to the Jesuits, who induced him to enter their college in Rome, and when a new head of this Order was wanted in the East he was elected.

Of Jewish converts in lands outside England and the United States who were called to Gentile missionary work, the following are amongst the more well known: Van Orden, a Dutch Jew, who labored in San Paolo in South America; Eugenius Hartvig, a Swedish Jew, whose conversion was first due to hearing a criminal cry out whilst being beaten,

"Jesus, thou Son of David, have mercy on me!" and who became a missionary in Antigua, winning many souls for Christ; Léon Cachet, another Dutch Jew, who gained many converts in South Africa, where he formed eight parishes; the Rev. A. D. Salmon, who went out to Tahiti and married a cousin of Queen Pomare; the Rev. Isidor Loewenthal, who labored in Afghanistan and translated the New Testament into Pushtu. It was said that if he had not been a missionary he might have become a statesman, and that in his death, India, where he afterward worked, had lost one of the greatest minds that had ever been a blessing to that country. He was accidentally shot by his servant on his roof, who supposed he was a thief. Elkin was a worker in the South American Missionary Society, and there are many others. Nor must the honored name of the Rev. John Moses Eppstein, for over fifty years a missionary of the London Jews' Society be forgotten, who, besides baptizing 262 Jews and Jewesses, when he was in Bagdad was the means of the conversion of several Moslems, one of whom became a teacher in his boys' school.

As a worker amongst Roman Catholics, few men have been more blessed than the Rev. Solomon L. Ginsburg in Brazil. In 1911 he planned a campaign to win a thousand souls for Christ; before the year had ended, 850 had been converted, whilst about 500 gave signs of a changed life. As in the days of the Acts of the Apostles, "so mightily grew the Word of God, and prevailed," and again it was through a Hebrew Christian's missionary work amongst Gentiles. There are besides these, hundreds of Hebrew Christians who have become ministers in Christian churches and hundreds of others who have been missionaries to their Jewish brethren.

#### HEBREW MISSIONARY GENIUS

As a people the Jews have specially and above all others been set apart by God as missionaries, and as such He has prospered their labors abundantly. They undoubtedly have physical and mental endowments which in the hands of God peculiarly fit them for evangelizing. Perseverance, acquisitiveness, assimilation, intuition, intellect, knowledge of the human heart, innate religious instincts—these are invaluable assets which the Jews possess; and when they become Christians and dedicate these God-endowed talents to His holy service, they have abundantly proved themselves to be the greatest missionaries the world has ever beheld. If these things be seen in the dry tree of the Jewish peoples' life, what will it be in the green, when the sap of the Holy Spirit is coursing through the new Christ-filled life of the whole nation? "Their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the Lord hath blessed" (Isaiah lxi. 9).

# Religious Conditions in Brazil

BY REV. ALVARO REIS, RIO DE JANEIRO, BRAZIL

*Dr. Reis is one of the outstanding Christians in Brazil and is pastor of the leading Presbyterian Church in Rio. He was a delegate to the Latin-American Congress in Panama.—EDITOR.*

**B**RAZIL is by no means devoid of external evidences of religion. Such evidences are, if anything, too common. Southbound steamship passengers, long before they reach Brazil, see in the heavens at night the beautiful constellation "The Southern Cross," which might be expected to indicate that the part of the planet lighted by this beautiful constellation ought to be inhabited by Christians who are grateful to God for His having given them the privilege of living in such a fertile and delightful part of the world.

Brazil, at first sight, seems to be the most religious country on the globe. The first thing to attract the attention, as travelers approach any of its port cities, is the number of tall spires, each bearing on high a cross. In these cities are many great and beautiful churches and chapels; crosses and crucifixes appear on every side, in the public squares, on street corners, along country roads, and on the tops of hills. By the roadside, wherever a murder has been committed, a cross is raised at once. Later the spot becomes sanctified, then a place of miracle-working, and finally the site for a chapel or a church.

Brazilian Roman Catholics generally wear, hung from the neck, a rosary, a kind of necklace or string of beads, having 180 beads of various sizes. The larger beads designate each a Lord's Prayer (*Padre Nosso*), while the smaller ones designate, some a Hail Mary (*Ave Maria*), and others a Glory to the Father (*Gloria Patri*). A complete rosary is composed of fifteen so-called mysteries, which in turn have each one Lord's Prayer, ten Hail Marys, and one Glory to the Father! The Catholic believer must say these 180 prayers at least once each day by means of the rosary, and it is to remind him of this obligation that he wears it round his neck. To this rosary they frequently add other objects, such as small medals with an effigy of the Virgin Mary, the Co-Redeemer of sinners, as they say; medals of Saint Sebastian, the preserver against pests; Saint Braz, preserver against accidents; eyes of Saint Lucy for such as do not wish to suffer from diseases of the eye; a pendant representing a closed fist, called *figa*, and the *signet* of Solomon for such as fear evil eyes and the effects of witches' charms. Besides all these pendants from the rosary, many use scapularies and small cases in which are kept sacred relics of miraculous power, and most important of all, there must always be a small cross or crucifix! The relic cases contain so-called relics of the martyrs, such as a few hairs, cuttings of finger-nails, pieces of the Holy Cross, or some small

pieces of bones. If it were possible to gather together all the fragments of the cross of Christ scattered among the millions of Roman Catholics, not to speak of those in certain temples in Europe which claim the possession of the true and only entire cross on which Christ died—if it were possible to gather together all these fragments, they would be sufficient to make hundreds of such crosses!

Many people seem to be fully aware of this deceit as to relics, but in true resignation they say: "Faith is of more value than the wood of the ship!" This popular proverb came into being as follows: a certain devout woman requested her son, on his departure on a pilgrimage to the Holy Land, to bring her a fragment of the true cross on which Christ died. Having forgotten completely the errand, in the midst of his many diverting experiences, he decided when on his way home to cut off a small piece of wood from the ship which, without any conscientious scruples, he called the Holy Wood, and gave to his mother. This fragment became, strange to say, of miraculous power, and when the delusion became known gave rise to the proverb: "Faith is of more value than the wood of the ship!"

Material evidences of religion in Brazil abound on every side. On the streets scores of priests are recognizable at once by their strange costume, and also by their closely shaven faces and the shaven crown of the head.

Some of the customs of the Roman Catholic people quickly attract attention. When a Catholic passes a priest on the street, he almost kneels as he kisses the hand and receives the blessing of the representative of Rome. When one passes the door of a church, he reverently removes his hat, and when a funeral passes, he takes off his hat and crosses himself. When a Catholic is greatly startled by anything, he calls on Saint Braz with a quick exclamation, and crosses himself; at nightfall, when he hears the church bell announcing the hour of Ave Maria, he uncovers his head and mechanically recites that prayer. Even when he yawns, for some reason, I know not why, he makes the sign of the cross with his thumb in front of his open mouth!

In spite of these many religious forms, the truth is that the great majority of the people have no religion at all. The rosary on the shoulders with its many pendants is a sign of religion, but as a rule the Brazilian Catholic goes to bed at night, and arises in the morning, without any form of prayer at all. The Roman Church is exacting as to confession, and every true Catholic ought to confess at least once a year, or else be excommunicated, and sent to hell; but people no longer fear excommunication, and rare, indeed, are the educated Catholics who go to confession.

The chief part of the Roman Catholic worship is the mass, which is often attended on Sundays as a social and business rendezvous. In certain churches the music played at mass is so worldly in character that the press has been obliged to censure it publicly, as has happened

in the very city of Rio de Janeiro. Most of the clergy besides being very poorly educated are often decidedly mercenary, and make the church a veritable business organization. All acts of worship are subjected to bargaining, and the price depends on the pomp or display desired. One of the first cares of parents is to baptize the child, for Brazilian Catholics believe that to die unbaptized is to die pagan and to be eternally lost. But to baptize the child, there must needs be compensation to the priest. Later on the child must be confirmed, and this ceremony also demands payment! When the young man desires to marry, he must needs pay again, besides confession to the priest before the ceremony is performed. If there happens to be any blood relationship between the contracting parties (inasmuch as it is a sin for relatives to marry), he must pay again, and heavily, in order to remove this impediment. It is only a question of paper dispensation or rather a question of money. When a Catholic comes to die, if the family wishes the priest to go to the funeral, besides being given a carriage in which to ride, he must be paid a good fee. If the man has confessed his sins, and been absolved; if he has been properly anointed with oil, and has died even while hearing long prayers; if he has a holy candle in his dying hand, and a crucifix at his lips; certainly such a good Catholic should go straight to Heaven! But such is not the case. The soul goes to purgatory, where the only difference from hell is that the latter is eternal, while purgatory is only temporary. There is no way whereby any Catholic (no matter how saintly he may have been) may escape this terrible place of torment! All go there, even the most holy Popes. And the worst of it is that no one knows when the poor soul will get out. I remember reading a notice of a mass being said for the soul of a man who had been dead forty years; and last year in the city of Rio de Janeiro mass was said for the repose of the soul of Pope Pius Ninth!

So complete is the lack of real religious feeling among the Brazilians that Dr. Julio Maria, the most celebrated of our priests of the present day, declared in the Cathedral of Rio, in an address, that the Brazilian people are really atheistic people! Note well that he did not say the cultured classes, nor the aristocracy, he did not say the middle classes, but he said the people. In the face of the social results of a practically atheistic people, Julio Maria said further: "In Brazil everything is great, except man."

What is the cause of such spiritual and moral decadence of the Brazilian people? The cause is found in the Roman clergy, who, besides being covetous and poorly prepared intellectually, are generally immoral in character, given over to dissolution and licentiousness, practised even in broad daylight. They are celibates by solemn vow, but live notoriously as if they had never made such a vow! The scandals of immoral life on the part of the clergy are very frequently registered and commented upon by the daily press and the illustrated weeklies and reviews.

The priestly class has fallen so low in public estimation that Brazilian young men very rarely, indeed, embrace this as a career. With such a priesthood, how would it be possible for society to progress morally and spiritually? In any land the greatest handicap to religious progress is the lowering of standards of the religious leaders. This is especially true when, in addition to failure in setting a good example, they fail to teach the sanctifying doctrine of Christ, and do not give the people the Word of God.

In Brazil the people not only are practically without religion, but the religion they claim to possess they do not understand. Ask anyone in Brazil why he is a Catholic, and his reply will usually be: "Because I was born in that religion," or: "Because it is the religion of my fathers." The Roman Catholic Church in Brazil, as a rule, has no Sunday-schools; the clergy, with rare exceptions, never even teach the catechism to the children of their parishes. The least known of all subjects in Brazil, from the lowest to the cultured classes, is that of religion.

The majority of the people are indifferent members of the Catholic Church. A cultured minority is frankly infidel, another minority is devoutly Catholic, even superstitiously so, and one and one-half per cent. of the population is Protestant.

Thank God, through the instrumentality of evangelical teachers from North America and Great Britain, the light begins to shine in darkness! The Gospel in its purity is being proclaimed, and the power of the Holy Spirit begins to fulfil these words of hope: "The people that sat in darkness have seen a great light." Even in this phenomenon of the acceptance of the Gospel, Brazil is on the road of progress. The blessed work of missionaries is bearing fruit; it must be continued and augmented; and soon Brazil will be theoretically and practically—Christian.

#### THE GIFTS THAT ENDURE

Carve your name high over shifting sand,  
Where the steadfast rocks defy decay—  
All you can hold in your cold, dead hand  
Is what you have given away.

Build you a pyramid skyward and stand  
Gazed at by millions, cultured they say—  
All you can hold in your cold, dead hand  
Is what you have given away.

Count your wide conquests of sea and of land,  
Heap up the gold, and hoard as you may—  
All you can hold in your cold, dead hand  
Is what you have given away.

# BEST METHODS

CONDUCTED BY MISS BELLE M. BRAIN, SCHENECTADY, NEW YORK

## DOWN WITH THE LILLIPUTIAN HERESY

BY MRS. E. C. CRONK, COLUMBIA, S. C.

EVER since the days of the Church Fathers heresies have crept into the Church. There is a popular heresy of our day, not yet written down in any text-book of theology, but a heresy nevertheless, and one that is retarding our missionary progress.

Some one has called it: the Lilliputian Heresy. We women are largely responsible for it. We have haloed things of Lilliputian dimensions, and have petted the idea that gifts and service which would seem niggardly in any other realm become most magnanimous if they be for missions. We have cornered the term "little" for missionary usage. Our form of invitation has become "We want you to join us in a *little* missionary meeting." We ask for "a *little* gift," and for "a *little* service." We invite speakers to make "a *little* talk," and we even suggest that "we will now be led in a *little* prayer."

It is habit, but it is heretical habit. We are almost arriving at the point of assuming that a thing that is big must be bad in missionary circles, while some suspicion attaches to the meetings which offer no rows of empty pews to vindicate their orthodoxy.

I do not despise the day of small things, but do despise most heartily this belittling of the greatest work in the world.

It is quite possible for us to enlarge our missionary circle without destroying the piety of the original *little* group. The gift of a million may carry with it the same measure of love and consecration as the gift of a mite. A prayer big enough to take in the great world circumference marked out by Him who said, "Ask of Me and I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy pos-

session," may be as earnest as the *little* prayer for our own *little* circle.

One of the first steps to be taken in the extermination of the Lilliputian Heresy is the enlargement of our working force. Not half of our church members are enlisted in the missionary work, yet we go on planning our meetings for the same *little* circle. Why not enlarge the circle by bringing in others?

### A CALL FOR ENLARGEMENT

#### *Getting More People "In It"*

During a series of missionary meetings in New Orleans, I was talking with a little tot on the car. Thinking I was giving her a bit of news and an original invitation, I said: "We are going to have some missionary stories and pictures for the children to-night, and I want to give you a special invitation to be there." "Be there?" she replied with much the same tone the President might use upon receiving an invitation to the Annual White House Reception—"Be there? Why, I'm in it." That night she sat up front and sang lustily in the chorus, to which the lecture and pictures were but incidentals. Some of us are so used to being "in it" ourselves that we make little effort to get others "in it." Nine women are "out of it" for every woman who is "in it," when it comes to missionary work. Some of us pious, overworked martyrs, who gloat over such encomiums as "She did the work of ten women" ought to be ashamed of ourselves. No head can wear ten crowns. No woman should rob nine other women of the joy and blessing of doing their own work and winning and wearing their own crowns. Be satisfied with doing the work of one woman, but be diligent in finding the other nine or

ninety and nine and helping them to find their own work and to do it. This may be the more difficult task, but this is your work. The martyr missionary leader who opens the church, arranges the chairs, conducts the meeting, plays the organ, leads the singing, and is in the majority in program rendition is chief on the Continuation Committee of the Lilliputian Heresy. Make the success of your meetings depend on just as many people as possible, not on one woman only.

#### *Gifts Differing—Some Hostesses*

Not every woman can address a meeting. Hearers there would be none if all were speakers. One society greatly increased its attendance and added tremendously to its efficiency by what seemed the very simple thing of appointing two hostesses for each meeting. The meetings were held in the parish building, but the hostesses were charged with as much responsibility as if they were to receive their friends at a reception in their own home. Those who attended the missionary meetings soon acquired the air of expectant interest common to reception guests. The long-drawn sigh which had formerly accompanied the reminder, "Oh, dear, this is the day for missionary meeting," was heard no more in the land. The room was transformed by decorations in keeping with the program for each day. Daintily kimonoed maidens welcomed the members to the Japan meeting. Children from many lands, with their bright costumes, gave coloring to another meeting. Each program had its own attractive setting, and two more women, with the host of assistants they enlisted, were "in it" each month.

#### *A Business Woman's Division*

Many women there are who simply cannot attend a meeting at the time-honored, customary hour of 3.30 P.M. Our circle would not be so little if we had a thought for them and arranged a meeting at six-thirty with a lunch, or at eight without a lunch. What an impetus would be given the King's business if we really enlisted our business women

instead of appointing all of our meetings at impossible hours for them and then berating them for not attending!

#### *"Here Comes the Bride"*

Everybody welcomes the bride—everybody except the missionary society. Parties and receptions there are on every hand, at every hour, and she gets into everything—everything except the missionary society. When the bride comes, why should she not come into the missionary society? Try a monthly or a quarterly or whenever necessary reception to the brides. Get your society to present a year's subscription to your missionary magazine to every bride.

#### *Under-Twenty and Over-Sixty Meetings*

Sometimes the meetings are a bit old and tiresome for the girls who attend or who should attend. Try an Under-Twenty Meeting, with no one over twenty on the program. Let the girls do everything. Very frequently our older women are so efficient, the young ones never get a chance to learn how. I cannot make cake. I think I might have learned this delectable art, but my mother made such perfect cake and my older sister never failed, so no one thought of wasting any eggs and butter on me. It would be better for us to waste a meeting or two rather than not have our girls and young women take hold of the work. We would likely find, however, that the meetings would be far from wasted and that new life would be imparted to them. One of the most far-reaching additions which could be made to the national campaigns of the Laymen's Missionary Movement would be meetings for boys under twenty. Then have an Over-Sixty Meeting. The change in the choir and other program features would be refreshing and some of the older women might be brought in or kept from slipping out.

#### *Giving the Musicians a Chance*

Who can ever think of the Northfield Conferences without thinking of that wonderful choir of girls? They have helped to make the Conference and the



Conference has helped to make them. We wonder why we did not think of it sooner. Why not think now of having a smaller choir of girls for smaller meetings? Why not a children's choir? Give the musicians a chance to be "in it." Not long ago a prominent soloist was asked to sing at a missionary meeting. She did it with wonderful effectiveness and thanked the leader for giving her the chance. Be sure of your singer and of her song, however. Some selections can kill any meeting. A secretary of the Laymen's Missionary Meeting came home some time ago with his head bowed in despair. "For three successive Sundays," he said, "in three different churches, I have tried my level best to get our laymen stirred up to do something in mission work. I have sat me down to mop the perspiration from my brow while the choir arose and softly sang 'Come unto me and I will give you rest.'" The woman who knows how to make everything count in programs selects suitable music.

#### *Artists "In It," Too*

"Eighty-five per cent of all we know we learn through the eye," we glibly quote from the psychologists, and straightway plan our missionary work on the bare fifteen per cent possibility. The woman who talks is not the only disseminator of missionary intelligence. How do we know that "It floats"? From what speaker have we acquired the knowledge of "57 varieties"? What lecture course has disseminated the universally accepted fact that "Children cry for it"? We have simply seen it posted and printed until we are persuaded of it. Charts, posters, mottoes! Let us have more of them on our walls. Present to the women who long to address audiences, but cannot speak, the opportunity of systematic education afforded by the bare walls of the Sunday-school and missionary society.

#### *Neglected Area Survey*

Conduct one freely to determine what kinds and classes of women and what individuals we are not providing for in our enlistment campaigns. Make sure

that our successors, the children, are not in the neglected area. "Every woman a member of the missionary society" will not be realized until we begin with "Every child in missionary training."

#### *Reaching Outsiders*

One of the greatest results of the Jubilee meetings was the bringing in of women who had formerly seen the missionary circle only from the outside. We had gotten into the habit of planning our meetings year after year for those who were "in it." The Jubilee meetings came along with their big program and their wide sweep and enlisted some of the best workers the cause has ever had. Some time ago a convention was being planned for a Southern city. The usual addresses and discussions were planned to reach the usual attendants. A member of the program committee raised the question as to whether we had a right to go into a city, receive its hospitality for days and give nothing in return. She proposed that a meeting be planned to which the whole city be invited. No church would hold such an audience, so she suggested that the meeting be held in a large theatre. "You simply cannot get outsiders to a missionary meeting," some one protested. "If we do not make the attempt, how will we ever get our message to outsiders and give them a chance to become 'insiders'?" urged the woman with the big idea. The meeting was planned. Frequent clever press notices aroused a general interest. The director of music in the city schools was enlisted to train a chorus of children and young people. A young newspaper reporter asked to be assigned that meeting, but the interest had spread so that his chief answered, "My little girl has been talking about it so much, I think I'll go round myself." Mary Pickford never turned away more disappointed throngs than were turned away that afternoon after every seat had been taken. It was a big meeting, and it was not a bad one, either.

#### *Missionary Story Hour*

Another house was similarly packed when the children of a city were invited

for an hour of hero stories. Many children who had never had an interior view of a missionary meeting, and who had an impression that all missionaries do is to be good and die early, listened spellbound to stories of the finest heroism to which they had ever been introduced.

During Missionary Week at the Monteaule Chautauqua the missionary leaders arranged for the telling of missionary stories at the regular morning story hour which was attended by children of the entire summer colony. If we were keenly alive to the enlargement of our circle, we would get missionary stories into our books and see that they were among the stories told at our libraries.

### *Reaching Every High-School Girl and Boy*

Robert E. Speer was in Columbia some time ago. He might have come there and gone, having touched only the theological students for whom his lecture course was planned, but a city school teacher had a big idea. She kept hammering away at her idea until it took shape and the Superintendent of City Schools marched every boy and girl of high-school age into an auditorium, where they sat most willingly for an hour, held by the matchless story of Ion Keith Falconer, with the tremendous missionary appeal made in its telling.

### *Getting Missions in the Federation of Women's Clubs*

Addresses on every phase of women's activity at our State Federation—except the greatest of these, missions. Why not have a compelling address by the best missionary speaker obtainable? Many of our most gifted women have never heard the appeal of the greatest work in the world. Study clubs and lecture courses on books ancient, medieval, and modern! Why not get our women's clubs interested in Mission Study?

### *A City-Wide Mission Study Campaign*

Our city had been having a little Mission Study for years. Last year we decided to have a Mission Study Cam-

paign big enough to reach every church and all the colleges. A Normal Training Class for Leaders was conducted in the fall. A directory containing the names and addresses of presidents of missionary organizations and of every Sunday-school teacher in the city was prepared. Invitations to a Sunday afternoon meeting in the interest of Mission Study were printed. On the preceding Sunday the committee, by twos, called on the officers and teachers as listed, explaining the purpose of the meeting and placing in the hands of each a sufficient number of invitations to be given personally to each member of the different organizations and classes. The University of South Carolina, the colleges, and the Y. W. and Y. M. C. A. were interested. A university professor presided and the University Quartet led the music. Scores of people who came were unable to get in the large theatre which was packed to the doors. After brief addresses, enrollment cards were distributed. These cards were signed and afterwards turned over to the churches indicated. Twelve hundred and ninety people were enrolled for classes as the result of that campaign.

### *Inside Secrets of Big Meetings*

The managers of one of our summer conferences were greatly troubled because they could not get the people of the town to attend their platform meetings. They thought a woman was promising the impossible when she agreed to put standing room at a premium for a missionary lecture. The speaker made no change in her lecture, but planned an exercise and a children's chorus to accompany it. With mathematical precision she estimated that if fifty children were in the chorus, an attendance of fifty-two was thereby guaranteed—including the lecturer and the pianist. Then, just so as to avoid all risk, she put the meeting well after dark and, reckoning on a necessary escort to the chorus, added fifty more to her calculations. Allowing for shrinkage in escorts in the case of two children from the same family, but counting on parents, grandparents, uncles, aunts and

cousins, she told the janitor to have chairs ready. They were all needed—every one of them, and more.

### *Keeping Missions Before the Public*

Whose fault is it that news of the greatest work in the world is confined to such a *little* circle? In the press work for a laymen's convention in a Southern city I was arranging for space with the editor of one of the dailies. He told me we could have all the space for which we furnished "live stuff the people want." Then he smiled a peculiar smile and said: "For a year or so I ran several columns of religious copy once a week. One week it was left out through an oversight. Nobody kicked. The next week I left it out on purpose, and waited to see what would happen. Nothing happened. That's why I have never run it since. If it had been market quotations or the sporting page or society notes, my phone would have rung half of the night. We give the people what they want."

When women are just as much interested in knowing that a missionary meeting is to be held as that "the bride is to wear real lace which was her grandmother's, and pearls, the gift of the groom," then editors will give space to missionary news—if we get it to them.

I heard an editor of a great daily say, "Your mission boards pigeonhole news for months that we newspaper men would wire in as a scoop." We note by the daily press that Mrs. Archibald von Chancellor is soon to visit Mrs. Beverly Randolph Sloan. A few days later we note that Mrs. Archibald von Chancellor is visiting Mrs. Beverly Randolph Sloan. Still later we are informed that Mrs. Archibald von Chancellor, who has been visiting Mrs. Beverly Randolph Sloan, has returned to her home. Three runs for Mrs. Archibald von Chancellor's visit, in its future, present, and past tenses, yet John G. Paton once spoke twelve miles from me and I did not know it. Oh, that some missionary hostess had been as eager for the world to hear of her guest as was Mrs. Beverly Randolph Sloan! Oh, that the missionary women had as

complete and capable editorial service as have the society women! The Federated Boards could syndicate enough thrilling stories from their missions, that all of the newspapers would recognize as live stuff, to run one every week. An Associated Press of the Federated Boards could furnish a national news service which would reach thousands of interested workers and interest hundreds of thousands yet unreached, if we could only put down the Lilliputian Heresy.

### LILLIPUTIAN GIFTS

#### *Belittling Our Cause to Secure the Public's Cash*

To the outside public a woman's missionary society is a clever scheme for the extraction of small coin. The outside public has had, in times not yet altogether past, some foundation for its conclusions. The lone oyster swimming in a bowl of soup priced at twenty-five cents, the magnifying glass necessary to find the ice cream on the plate at a missionary supper are become matters of popular jest. We have belittled our cause thinking to enlarge our coffers. We have asked women to eat a plate of ice cream whom we should have asked to support a mission station or to endow a hospital. We have cajoled and wheedled dimes and quarters from me, whom we might have led to giving serious consideration to sending out a missionary. We have doled out pennies and nickels and dimes ourselves, and then ended our reports with, "She hath done what she could." I have never yet heard a treasurer's report at a woman's missionary convention which reached an average too Lilliputian to merit this as a final quotation, along with an expectant reference to "that welcome plaudit, 'Well done, good and faithful servant.'"

At the annual missionary meeting in a rural church, a full-grown person, masculine gender, approaching six feet in stature, cast into the treasury his annual gift. I was near him and noted that the coin was a brown one. He smiled and said to me, "Well, I guess the Lord always blesses the widow's mite." I think the Lord knew he was

not a widow and that He pronounced no encomiums on the mite given by a prosperous landowner, yet we have countenanced that sort of thing for so long that the most counterfeited character in the Bible is the poor widow. We should ask for larger gifts. A board secretary called on a woman and, with some hesitation, asked for a contribution of \$75 for a scholarship for one boy in Japan. She gave him \$4,000 to erect a new dormitory for many boys. Not long ago a man declined to give a contribution of a single dollar for missions. A few months later he was asked for \$500 to make possible the opening of a chapel. He wrote a check for that amount. Our *little* requests do not arouse a great interest. Our methods have tended to making patrons and patronesses instead of training stewards. "We have now come to the most unpleasant part of our program," said a missionary chairman at a finance session. Why should it be unpleasant? Only because we have belittled it and made it so. One of our greatest joys should be in helping people to invest their money in the Kingdom.

#### *Big Drafts on Time and Service*

Our demands for service are so *little* that we seldom get beyond asking for "odd moments" and "spare time." Women have reached wonderful heights in devotion and in service, but only to the causes which have demanded great things of them. A cause which demands "only ten cents a month" and "what time you can spare" is never going to enlist a woman for any sublime self-sacrifice or heroic service. A board secretary was at a college reception. "Who is the girl sitting over there?" he asked of the president. "Our valedictorian, and the brightest girl in the class." "We need her for China," said the secretary. The president smiled at the improbability of it, but the secretary insisted on meeting the girl. He had learned to ask people for great things for God, and in his first sentence to the valedictorian he proposed that she give her life to China. The girl was surprised, then resentful, then thought-

ful. She would not have considered giving a little of her time, but she did consider giving her life, and she is in China to-day.

#### *The Supreme Test*

The greatest givers are those who give their sons and daughters to bear the message glorious. No one can read the story of Horace Tracy Pitkin heroically yielding up his life in China in the Boxer uprising and think of the cause which claimed him as *little*, yet he elevated it to the supremest heights when he sent to his little boy this message: "Tell little Horace that his father's last wish is that when he is twenty-one he should come out to China." Dr. John Scudder, giving up his practice in New York to go out to India, magnifies the work in our eyes, but there comes to us the realization of the overwhelming greatness of it when we see such a man consecrate to it every one of his gifted sons and daughters, rejoicing as each heard and answered the call.

The time has been when mothers and fathers have felt shame if no son of theirs went forth to war. The time is coming when Christian mothers and fathers will feel a greater shame if they have given neither son nor daughter "to follow in His train."

#### *Great Strength for a Great Task*

Three boys played on a Virginia hillside. A huge boulder came crashing down, pinning one boy to the ground. His two comrades looked helplessly at the great rock. Then they looked at their fellow, and without a question they put their shoulders against the boulder. It gave a little. They pushed again and again, until the prisoner was free. The next day two men tried to move the rock and could not. Neither could the boys move it again. With the great demand had come a great purpose and a great strength. In each life there is undreamed-of power which will never be manifest until some big demand is made on it.

Down with the Lilliputian Heresy! Let us give ourselves and ask others for that which is greatest of all.

# The Woman's Federation Bulletin

EDITED BY MRS. WILLIAM H. FARMER, MONTCLAIR, NEW JERSEY

## THE EDITOR'S MESSAGE

**T**HE interest of those who read this BULLETIN centers naturally in the annual meeting that was held on January 12th at Garden City. Detailed reports of committees, and the addresses of afternoon and evening sessions, will be printed here as fully and as rapidly as space permits.

The constitution and by-laws, tested by a year of life, polished, amended and adopted with evident enthusiasm and pride, can now demonstrate the fine qualities of democracy, progressiveness and practical workableness. May the new executive committee feel the loyal support in prayer and work of every "missionary woman"! May the new editor receive also much "copy," helpful criticism and sympathetic patience from all members of the Federation.

We print in this issue the constitution, and in the May REVIEW the by-laws will appear. The changes that have been made are intended to safeguard and develop the influence of the smaller Boards. For instance, a Board whose annual income for foreign missions is less than \$25,000 may send two delegates, and will pay only \$5 in annual dues to the Federation. And each Board not represented on the Executive Committee may not only have a Federation Representative as a means of communication between that committee and her Board, but may also have the privilege of sending her to sit as a voting member of the Executive Committee.

G. G. F.

## CONSTITUTION OF THE FEDERATION

### I. NAME

This organization shall be called the Federation of Woman's Boards of Foreign Missions of North America.

### II. OBJECT

The object of this organization shall be to promote greater efficiency in the work of the Woman's Boards of Foreign Missions, to stimulate united prayer and study, to secure

a fuller development of resources, and a truer conception of the scope and purpose of Woman's Work for missions.

### III. MEETINGS

The Federation shall hold annual meetings for conference and the transaction of business, preferably in January, in or near New York City. The meeting may be held elsewhere once in three or four years, if so ordered.

### IV. MEMBERSHIP

1. Any Woman's Foreign Mission Board of an evangelical church agreeing to co-operate in the purpose and work of the organization, and paying an annual fee based upon its annual income, may belong to the Federation.

2. The Woman's Foreign Mission Boards of each denomination shall be related to the Federation as one body.

(1) Each Board, or group of Boards representing a denominational body, whose annual income for foreign missions is \$250,000, or more, may send to the meetings of the Federation four officers and ten accredited delegates.

(2) Each Board, or group of Boards representing a denominational body, whose annual income for foreign missions is \$100,000, or more, but less than \$250,000, may send four officers and five accredited delegates.

(3) Each Board whose annual income for foreign missions is \$25,000, or more, but less than \$100,000, may send three officers and two delegates.

(4) Each Board whose annual income for foreign missions is less than \$25,000 may send two delegates.

3. The Woman's Union Missionary Society and the Foreign Department of the Y. W. C. A. National Board shall bear the same relation to the Federation as do the denominational Boards.

The Student Volunteer Movement shall be entitled to two delegates.

4. Each Board belonging to the Federation shall appoint one woman, preferably an officer, who shall be the means of communication between the Executive Committee and her Board. She shall be known as the "Federation Representative."

### V. OFFICERS

The officers of the Federation shall be a President, a Vice-President, Secretary and Treasurer. (The Secretary may also be the Treasurer if desired.)

These officers, and the Chairmen of Standing Committees, shall be elected at the Annual Meeting. The officers shall not be eligible to office more than two successive years.

#### VI. COMMITTEES

There shall be an Executive Committee, such Standing Committees on Home Base and on Foreign Field and such special committees as may be deemed necessary.

#### THE CHALLENGE OF A GREAT TASK

BY BELLE J. ALLEN, M.D.

"The woman's cause is man's; they rise or sink  
Together, dwarfed or god-like, bond or free. . . .  
If she be small, slight-natured, miserable  
How shall men grow?"

But in the shadow will we work and mould  
The woman to the fuller day."

—Tennyson.

SO sang Tennyson, who in poetic form but expressed God's thoughts after Him: "All one in Christ Jesus." "For in Christ there is neither male nor female."

Contrast, if you please, His message of life, abundant life, and for *every* creature, with the Vedic message about one-half its world:

"What is sharper than a serpent's tooth? A woman.

"What is more venomous than a viper? A widow."

Or with that injunction in the Koran which makes lies justifiable on special occasions, but "always to a woman;" or again recall the reproof a missionary administered to a young Brahmin youth who was using language too vile to listen to, not to mention being translated: "Silence; you would not use such language in the presence of your mother!"

"My mother taught it to me," was the quick rejoinder.

This sharp contrast briefly illustrates the scope of our great task, and challenges our utmost powers to cope with the Augean task of changing a whole nation's attitude of mind. Shailer Matthews most truly says, in *The International Review of Missions*, "It may yet appear that the largest service which the missionary motive is to render to non-Christian lands will be found in the

reorganization of the life of woman. To ignore this fact is either to force Asiatic women to preserve the present *status quo*, or to leave the direction of Asiatic feminism in the hands of those who are not in sympathy with intelligent Christian ideals for women."

And who can measure the magnitude of that task among the wistful, illiterate, fatalistic, mystical people of India?

Great as the task is, and challenging our most strenuous endeavor, it is *a task closed to men*. The women who conceived the proposed Medical College for Indian Women realized most keenly that this reorganization of the life of womankind in India is a field practically closed to men. Caste laws, religion, long-entrenched custom, inclination, all forbid it; the heritage of generations has created such an attitude of mind that—even among the men educated abroad, and in some limited measure cut loose from social fetters—it is most unusual to find any sympathy with the emerging of woman from her place of servitude and entire subordination. They are not ready to be divorced from their all-possessiveness. Because this great task is closed to men, those medical women dared to venture on a pioneer strategic movement which aims at securing the new woman, now preparing in our higher institutions of learning, who is already genuinely Christian, and technically and efficiently preparing her to minister to the three-fold need of the involuntary shut-ins among her own people. They believe that, through the professions of medicine and nursing, they could do something more than *sing* "O Zion haste" in setting up the Kingdom in India; that in a limited, finite way they could say "let there be light" and the aching, suffering, abused bodies, the fear-ruled mindless minds, the dumb, driven, imprisoned spirits could feel new Light, and experience that energizing "Life—more abundant" which would release the potency of India's womanhood. For there, surely, if anywhere, our people literally and pathetically . . . and needlessly perish for lack of knowledge.

While this mighty task is closed to

men and is an alluring challenge to professional women it is, alas! an unoccupied task.

The Mission Boards are unable to secure women at home. They seem not to recognize the law of supply and demand; nor the almost prohibitive expense of acquiring a medical education; and while requiring, rightly, too, the highest measure of efficiency in candidates, they offer as stipend little more than the charwoman receives who labors by the day at washing and scrubbing.

Returned missionaries and secretaries are calling importunately for more nurses and more doctors, and silent, eloquent, pathetic, heart-breaking closed hospitals plead in vain, while the wail of suffering mothers and the cry of helpless little ones, and the fever-racked bodies, and the needlessly blind eyes haunt those who have seen, who have in some measure understood, and who can only offer themselves and plead (*shall* it be in vain?) for means to make a way of escape for "these little ones."

Neither can the Boards bring enough Indian women to this country for adequate preparation, if that were advisable, for the procession of neglected children in India would reach, if they walked four abreast and two feet apart, from New York to San Francisco, and as far as Chicago back again! Have you ever loved a child? Have you ever lost one, cherished for one brief season and then "lost awhile"? Have you ever longed for one with all the yearning of mother love and longing? Tell me, would you want one of yours in that joyless procession? Would you want to protect it from disease and suffering? Would you experience joy in sacrificing for it? If you were ill or taken away, would you want other women to play the mother to that little one? Did our Christ mean anything like that when He said, "As ye would that men should do to you, do ye even so to them likewise"? How do you think He feels at your attitude?

Our task so mighty is a challenge to united effort. We still, as a religious people, are leagues distant from that last wonderful prayer—"that they may be

one." How much hindering is done through the possessive pronouns! But there is no such anomaly as a Baptist pneumonia, nor a Methodist appendicitis, nor Presbyterian malaria; disease is like sin in that respect—as well as others! Those forward-looking women say, "It is a mighty task, one that is vastly worth while; it challenges the best in us; why not make a really constructive alliance, instead of a destructive one, and *together* do what no one of us could ever hope to do alone, *together* set into motion forces which will work a silent revolution throughout the empire?" So the appeal is being made, and this immeasurable opportunity is before our big, broad women of vision, to minister to something like 150,000,000 of women, through technically trained pioneer women of science.

This great task is already inspiring India's awakened young womanhood. A missionary from a certain college, in writing home about the progress of her students, said: "Certain of our students are eager to take the scientific course so that they may become medical missionaries to their own people, *but we are advising against it*, because there is no suitable place for them to take their medical training after they have completed their college work." And this—will you think of it? with four millions of deaths in one year, not from the refinements of cruelty and brutality, but from fevers alone! Think of that endless procession of remediable blindness, and that pathetic inhuman mockery of child marriage and widowhood! Are we, indeed, our brother's keeper? Or is it all a myth—a figure of speech?

Not only is it said there is no suitable place to train doctors and nurses, which is too sadly true, but native educated people who are supposed to speak with authority say—as they did in the earlier days, when the education of Indian women was deemed quite the equivalent of trying to teach donkeys to read—"you simply *cannot* train Indian women as nurses," which is not true, but is a task hopefully undertaken and big with promise.

Said a Mohammedan jurist to the

missionary, "They are hopelessly stupid: what you say will only pass through one ear and out the other. I thought you had better sense than to try and train these people." "Wait and see," said the missionary; and two years later, when an only grandson lay critically ill, that same man came pleading for one of those very "people" to care for that sick child, saying, "She is so tender, and *knows better than we do* what to do for the little sufferer."

A Court physician visited a mission hospital one day. After watching those Christian nurses at work—who were to him, a high-class Brahmin of the Brahmins, low-caste "untouchables," whose very shadow would defile his path—he asked, with open-eyed wonder plainly writ on every line of his face, "How have you done it? I don't mind telling you that the orderlies over at our government hospital, where my father was for fifteen years (and I have succeeded him), are the same dirty undependables they were fifteen years ago; and how have you wrought this change in '*these people*'?" said with the contempt only a Brahmin can curl into the words. "Would you mind telling me how you have done it?"

"We believed they could if they only had the chance," was the reply. "And we have made the chance an actual possibility." This again, may I repeat, is the great task, to give the womanhood of India a chance.

*(To be concluded next month)*

#### CENTRAL COMMITTEE NOTES

**A**RE you going to Africa this year? Parties of travelers are already engaging places for the trip, with Miss Jean Kenyon Mackenzie as interpreter.

The guide-book, "An African Trail," is now ready. A rapid sale can be easily foretold. The book is a wonderful study of a primitive people.

It is more than that. To go where the globe-trotter does not—that is novelty. To follow lonely paths with the white trader—that is indeed adventure. To grasp the Bantu's "subjection to three great racial ideas—gain and women and fetish—it is the old trilogy

of the world, the flesh and the devil"—that is psychology. To share danger and delight with those faithful, fearless "vagabonds of Christ" who have gone to the darkness of Africa—that is spiritual experience.

You have them all in this book. You will weep as well as laugh as you read. And as you wonder whether *your* Board can close its books without a deficit this year, you eye may fall on such a paragraph as this:

"No woman so poor but she has a few coppers for the plate. . . . If I tell you that the beach and bush tribes of our mission, which had at a given date an enrollment of 20,000 converts and a church membership of 5,000—if I tell you that this people gave in the year of that date the sum of \$14,000, gathered as I have told you, and applied to the service of the Kingdom, will you not be saying that this Bantu is a man of works? . . . The Lord Jesus, standing over against the treasury, watches this child of His unwrap from a leaf packet or take from a beaded headdress two mites—and that is often and often the whole fortune!"

#### SUMMER SCHOOLS OF MISSIONS AND CONFERENCES, 1917 (as reported up to date)

PLACE	SESSION	DATES
Northfield, Mass. ....	Fourteenth.....	July 10-21
Chambersburg, Pa. ("New Northfield").....	First.....	June 28-July 5
Winona Lake, Ind. ....	Thirteenth.....	June 23-30
Boulder, Colorado.....	Eleventh.....	June 13-20
Mount Hermon, Cal. ....	Twelfth.....	July 16-21
Minnesota.....	Eleventh.....	June 14-20
Oklahoma City, Okla. ....	Sixth.....	June 3-10
Denton, Texas.....	Fourth.....	June 10-15
Tulsa, Okla. ....	First.....	May 27-June 1
Sterling, Kansas.....	Fifth.....	August 10-26
Dixon, Illinois.....	Eighth.....	July 30-Aug. 4
Franklin, Ohio.....	Third.....	Aug. 6-12
Wooster, Ohio.....	Fifth.....	Aug. 17-24
Monmouth, Ill. ....	Fourth.....	July 20-29
Xenia, Ohio.....	Second.....	Aug. 12-19
Tarkio, Missouri.....	Seventh.....	July 20-29
New Wilmington.....	Twelfth.....	Aug. 10-19
Princeton.....	Fifth.....	July 14-21

#### WANTED!

Notices of Summer Schools of Missions and Summer Conferences, with places, dates, programs, advertising bulletins, names of leaders and instructors. Send *promptly* to Mrs. Mary Clokey Porter, 2828 Perrysville Avenue, North Side, Pittsburgh, Pa., Chairman of Summer School Committee.



# NEWS FROM MANY LANDS



## INDIA—BURMA—CEYLON

### First Impressions in India

**M**ISS MABEL CHASE, a Congregational missionary in South India, writes:

"I wish I had power to describe to you a native congregation. Upon entering the church the first thing that impressed me was the general neatness and cleanliness of the congregation in contrast to the dirt and rags (or no rags) of the people on the streets. Then I was most forcibly struck by the difference in expression on the faces of those assembled there from the majority of faces of those we had passed on the way. The people in the church were not different in caste or wealth; it was simply that on their faces was a look of an alert, awakened spirit and intelligence, instead of sullen, animal-like stupidity and wretchedness, or of positive evil. It is an inner light shining through and transforming the whole bearing. Everyone was dressed in his or her best, and all the colors of the spectrum considerably intensified were assembled. The men often are as gay as the women. I was fascinated by the appearance of a chocolate colored gentleman clad in a vivid pink coat, cut in European style. Most of the audience seemed to follow the sermon with great eagerness, given through an interpreter."

### Volunteers for the Campaign

**R**EV. A. G. McGAW writes from Etah, in the United Provinces, India:

"In preparing for the Etah evangelistic campaign a canvass of the whole congregation was secured, and volunteers indicated what form of service they were prepared to undertake. From the first, emphasis had been laid on the necessity of preparation for such service, so that the question as to those willing to join daily prayer groups and weekly Bible classes (in addition to the regular church services) received 133 and 138

signatures, respectively. Those ready to sing the Gospel or help by musical accompaniment number 76. Seventy-seven volunteered for personal work. This includes men, women and some quite young people and school children. None of them professed to know how, but they are willing to be taught. Fifty-five signed for 'Preaching Bands.' These have been divided into fourteen bands and assigned to certain villages, all within a radius of five miles. It is a sort of follow-up work for the instruction and development of illiterate Christians, and along with it will come many opportunities for giving the Gospel message to non-Christians."

### How an Automobile Helps

**I**N India, where the government roads are among the best in the world, an automobile is a tremendous asset to the missionary who has touring work to do. Rev. Rockwell Clancy, who is in charge of the Methodist work in Delhi district, has a parish including three millions of people. Under his personal direction are 14,667 Christians, of whom 1,991 were baptized last year. This is his story of a recent tour:

"On Sunday morning we drove forty-five miles and met the leaders of nine villages. Here we had a two hours' session and then drove on to hold a similar conference with village leaders twenty miles away. This meeting was held from three to four in the afternoon. That evening we held another meeting of a similar kind in a third place. The day's work included a drive of nearly a hundred miles and three meetings with leaders of twenty-five to thirty villages. By ordinary conveyance it would have taken us two or three days to travel this distance."

### From Ceylon to Belgium

**T**HE girls of Jaffna, Ceylon, Mission School are interesting themselves in world movements, a thing unheard of not many years ago. "Soon after the

war began, when the first call came for relief for the Belgians, the girls of the school heard about it. Entirely of their own accord they made a plan for raising money. Having all agreed to it, they came to the office of the principal one day in groups, class by class, and requested that they be allowed to go without their dinner every day until the war was over and send the money thus saved to the Relief Fund. The request was not granted in its entirety, but in a very much modified form."

#### In "The Village of the Gods"

ONE of the centers of the Indian mass movement toward Christianity has been the city of Nizamabad. Rev. G. M. Kerr, a missionary there, says in a recent letter:

"Every day adds a new chapter. I think I referred to the 'Village of the Gods.' Well, this village came over last night on the side of the one living God and Father of us all. There were eighty-five baptisms, and others will follow. As I went from house to house I was utterly amazed at the number of shrines. True to their village name, the people had literally filled the place with tiny temples. The number of deities and demons, ghosts and goblins these people have worshiped is simply beyond all count. What an unspeakable joy to see them definitely renounce their gods and godlings! One other village near—'Moonlight'—is due for reception soon. For years we have had one solitary Christian in it, but the dawn of the Sun of Righteousness draws nigh, and the partial light will fade in the presence of His Grace. These are days of the Lord here. Be with us in prayer."

#### Hardships for Christ's Sake

THE missionaries in one of the stations of the Marathi Mission, India, write of a Christian station master who has suffered much for his faith. He has recently been promoted to a higher position. On his arrival there the outgoing station master was very curt to him, as he was a Christian, and would not allow him to come into the house which was assigned to the station master. He and

his wife and small children were accordingly obliged to stay out of doors twenty-four hours, only going on the platform of the station at night. As this happened in the rainy season, it meant considerable exposure. When it came time to load up his baggage the man who was leaving refused to put his things into the car in which the Christian's things had come. He is also having some trouble about water. The water at the station is very brackish, and though there is a well near by of good water, yet as he is a Christian he is not allowed to draw from it. His comfort in prayer is very delightful and his most frequent request is that he may be able to withstand the wiles of the evil one and lead others to Christ.

#### One Hundred Years of a Mission Press

THE American Baptist Mission Press at Rangoon recently celebrated its centennial anniversary. Beginning in 1816 with a small frame hand press and a font of Burmese type, this enterprise has grown until to-day it is one of the finest printing establishments in the Orient. The first works printed were the "View of the Christian Religion," by Adoniram Judson, and the "Catechism," by Ann Hasseltine Judson, both of which are still in constant demand. The Press has issued the complete Bible in four of the languages of Burma and is now printing an edition in the fifth. It has also issued separately the New Testament and several important portions of the Old Testament. This distribution of Christian literature has made the Baptist Press an influential factor in the establishing and strengthening of the churches in Burma.

#### The Marriage Tie in Assam

IN the Baptist mission in Upper Assam there are now over three thousand Christians, the majority of whom have been employed in the tea gardens. There is only one missionary, whose task is not only to train this large body of Christians, but also to evangelize nearly a million non-Christians. A visitor to Sibsagor describes another interesting duty: "Three couples came to be mar-

ried. They were garden coolies, and, as is the custom in the gardens, had gone through no ceremony of marriage at all. They merely tell the manager that they wish to live together, and when they have his permission they are considered husband and wife. When couples who have been married in this way become Christians they usually desire that the Christian marriage service be performed and that it be registered according to the Government Marriage Act. One part of the ceremony is always amusing. The preacher is supposed literally to tie the couple together. The women wear *saris*—muslin a yard wide and several yards long. The end that is thrown over the head is taken and tied about the man's neck. The husband kisses the bride, and then the couple march around the room to receive the congratulations of their friends. This show of affection between husband and wife will have its effect in teaching a higher conception of married life."

#### SIAM AND LAOS

##### Siam Mission School Honored

**PRINCE ROYAL'S COLLEGE** in Chiengmai, Siam, where Rev. William Harris is principal, has received a special distinction in the organization of a company of boy scouts under the direct permission of the king, who is the head of the boy scout movement in that country.

In Prince Royal's College every room and dormitory has been full this past year, and no more pupils can be taken until further buildings and equipment can be secured. The under secretary of education recently visited the college and was greatly impressed by all that he saw. When leaving, he said to the principal:

"You need have no fear whatever that my government will do anything in Chiengmai to injure your educational work or weaken your school. Such a course would indicate naught but ingratitude and folly on the part of the government. The government is grateful for what is being done by the Presbyterian mission schools, and has every hope and desire for the success of the work."

#### Chiengmai Leper Asylum

**SIAM** is spotted with leprosy. It is estimated that there are 10,000 of these sufferers in the kingdom. They are feared, hated and cursed, and turned out from their homes by their families, who do not know how to take care of them. They wander up and down the roads, begging and utterly hopeless in their dire misery. The North Siam Mission of the American Presbyterian Church, however, has established a leper asylum at Chiengmai on an island of 160 acres presented to them for this purpose by His Majesty the King. In this haven some 200 lepers have been gathered and live in neat brick houses amid cleanly surroundings. They receive about forty cents a week each for subsistence. The entire colony has become Christian, and recently they gave out of savings from their allowance money a sum equal to \$12 gold, "To be sent to lepers in some other land who are less fortunate than ourselves."

This work has called the attention of all classes of people in Siam to the beneficent character of Christianity in the most striking way, and will, no doubt, lead the government to establish other asylums where lepers will be segregated, and as a consequence the country will gradually be freed from the terrible menace of the disease.

#### CHINA

##### Chinese Governmental Crisis

**SAILING** the Chinese ship of State is no easy matter. On March 4th the whole Cabinet resigned because their decision to break off diplomatic relations with Germany was vetoed by President Li. Premier Tuan Chi-Jui immediately resigned and left for Tien-tsin, but afterwards returned on being assured that the cabinet's decision would be accepted.

According to the President's office, the immediate cause of the resignation was a despatch to the Chinese Minister at Tokio, committing China to a rupture of relations with Germany and a union with the Entente Powers under certain conditions. The President refused his approval because, he declared, Parliament must sanction all measures con-

templating war, as well as a direct declaration of war.

President Li Yuan-Hung justified his position by Article 35 of the provisional Constitution, which reads as follows: "The Provisional President shall have power, with the concurrence of the National Council, to declare war and conclude treaties."

#### Christian Unity Demonstrated

"**W**E have passed the experimental stage," writes Rev. W. W. Clayson, of the Union Theological College in Canton, in which British, American, and New Zealand missions unite. "Our first graduates are at work, and will, we are sure, do credit to the college, of which they are all proud. The eight missions joining in the union have reason to be thankful for the reception with which the college is meeting, and for the keen interest which the Chinese Christians are taking in its work. It is to them a practical illustration, to which they are glad to point, of the essential unity of the Christian Church. While people at home are debating the point, in South China we are practicing unity in a very practical way; and the more students of all these churches are trained together, the easier will co-operation be in the future."

#### Influencing Future Leaders

**REV. F. M. PRICE**, of Paotingfu, is doing a far-reaching work in touching, as he does, the students in the government military college there. A letter from him says:

"The time spent with the military students is comparatively little. One service each week, followed by a Bible class and occasional correspondence by mail, comprise the sum of our efforts for them. I only wish it could be more and better. Since last I wrote you, I have received three young men into the Church. In a few more weeks these will all be sent away to their respective posts of duty, but their influence and work for the Church are not thereby lost. A group of men who graduated last year have recently written me from Taiyüanfu, Shansi, where they have

entered actively into the work of the Young Men's Christian Association and Baptist Mission."

#### Chinese Girls at Work

**T**HE following stories of two of the girl graduates of the Baldwin School in Nanchang, China, show how effective these Chinese Christian women can be as school teachers:

When Tao I Lin went to Li Gia Dou last year, the pastor had not arrived, in fact he did not come until school had been opened about two months; but I Lin went to the women, organized the Sunday-school and mothers' meetings, and has won her way into the hearts of the whole community. Eight years ago she was the most uncontrolled child in school; now she is an earnest, selfless, consecrated young woman, who is winning not only her pupils but their mothers and the women of all that community to the Father.

Then, too, there is Kiang I, who has gone to Hsin Gan, which had never before had a girls' school; she was the only Christian woman in the town, a city of some twenty thousand; she is the only woman of education there now and was for months an object of curiosity; but in these nine months she has interested so many women and girls that the pastor has to have a separate service for the women on Sunday, as there would not possibly be room enough for them in the morning service.

#### The Challenge of China

**REV. FRED. R. BROWN**, of Kiangsi Province, pays high tribute to C. T. Wang, the Yale graduate who, it will be remembered, gave up his position with the Young Men's Christian Association to serve his country as presiding officer of the new Parliament. He goes on to say: "With men of Wang's stamp at the head of affairs, China will place increasing emphasis on modern ideals, on Western learning, and—so far as a country can do—on righteousness and truth. The difficulty in the whole situation seems to be this: China asks for our schools, our industries and our commerce, deeming these

important, as they surely are. But at the same time she rejects our Christ. Why? Because a government is necessarily secular; and ecclesiastical politics are pernicious, as we all know. The result is that China's awakening is a stern challenge to us to put all our available energies into the task of Christianizing China's new civilization. China, with civilization and without Christ, is the Yellow Peril personified."

#### Greek Church Missions in China

THE Russian Orthodox Mission in China is composed of the following establishments: Monastery in Peking; Hermitage on the Western Hills near Peking; Nunnery in Peking; five conventual churches in Petrograd, Moscow, Harbin, Dalny and in Manchuria which support the Mission in China. The total number of mission churches is thirty-two. Of these, fourteen are in the Province of Chihli, twelve in Hupeh, four in Honan, one in Tsian-fu and one in Mongolia. The Mission supports three chapels and five churchyards. It is in possession of forty-six pieces of property which have been either bought by the Mission or presented to it. There are seventeen schools for boys and three for girls under the control of the Mission, also one Theological Seminary in Peking. Other establishments maintained by the Mission are: meteorological station, library (recently built), printing office (with more than a hundred volumes of Chinese publications), lithographic works, galvanoplastical establishment, type foundry, bookbinder's shop, paint shop, carpenters' shops, casting foundry, steam flour mill, candle factory, soap factory, weaver's workshop, beehive, dairy house and brick kiln.

#### A Chinese New Testament

IT was in the Bible Depot at Hong Kong. Presently there entered a poor, travel-worn Chinese, who laid some money on the counter, and said, "Please give me as many copies of 'Jesus Book' as that will buy." On being questioned, he explained that he had walked thirty miles from a village in the interior. He went on to tell how, some

time before, he had been given a New Testament by a missionary, and had read it aloud to his friends in the evenings. A number of these friends now desired copies themselves, so he had come to buy as many as possible. Before long he was wending his way homeward with a large parcel of Testaments strapped on his back.

In the village the demand for the Book was so eager that many had to be disappointed. One purchaser died soon afterwards, and then his widow put his Testament away on a shelf and forgot all about it. A day came, however, when she wanted to have her house papered. Now, Chinese people sometimes use newspapers and pages from books for this purpose—though it makes a very expensive wall paper if copies of the Scriptures be used; so she took down the neglected Testament and handed it with other papers to the "decorator." This man was just going to tear out the leaves of the Testament when he began to read a little of it—and soon he put it in his pocket for further study. That Book became the means by which the man and his whole family were converted.

#### JAPAN—CHOSEN

##### Those Buddhist Sunday-Schools

REFERENCE was made in the August REVIEW to the Sunday-school movement among Japanese Buddhists. Later reports show the surprising extent to which this imitation is being carried. The Buddhist sect best known for its imitation of Christianity is the *Nishi Hongwanji*, which has a Sunday-school Board that acts for all Japan. This Board gives a banner to the best Buddhist Sunday-school and confers medals for special merit. The child having the best record in each Buddhist Sunday-school is given the privilege of visiting the far-famed buildings and treasures of the Hongwanji temples.

##### Honors for Japanese Christians

THE Rev. Otis Cary, of the American Board Japan Mission, points out the contrast between the position of

Christians in Japan at the coronation of the Emperor and at the accession of the latter's father. Then Christianity was strictly prohibited. Now among those honored with decorations, posthumous court rank was given to Neesima (the Japanese lad who ran away from Japan, was educated in America, and returned to work for his country), and to Yamamoto, who united with him in founding the Doshisha University. Other educators honored include President Harada, of the Doshisha; Dr. Motoda, of St. Paul's College (Episcopal); President Naruse, of the Congregational Woman's College; Mr. Ibara, a Methodist; and two women, one at the head of a large Presbyterian institution and the other connected with a Methodist school—all Japanese, of course. Some Christians were also included among the business men who received decorations.

Though the numerical percentage of Christians in Japan is still small, it contains material evidently precious to the Japanese government.

#### A Worker in the Slums of Kobe

A WRITER in *Missions*, who recently visited Japan, was much impressed by the work of one Japanese Christian. He says:

"A graduate of Kobe Theological Seminary (Southern Presbyterian), Kagawa San (San means Mr. in Japanese, and is put last, instead of first), took us to see his work in the slums of Kobe. He showed us the most awful sights we had ever seen of poverty, filth, sin and disease. Eleven blocks of huts, six feet square, in which four or five people must sleep each night at a cost of two cents each, make up the slum district. In one of these huts was an eighteen-year-old girl, with her hand eaten away with leprosy, yet holding a little babe in her arms. All they can hear of Jesus is what Mr. Kagawa tells them each night as he preaches on the streets. Like Jesus, he is living right among them, for he and his wife showed us their one little room where they cook and eat and sleep and where he wrote that splendid *Life of Christ* in Japanese. This is the first *Life of Christ* written in Japanese by a

Japanese, and it is having a great influence."

#### The Red Cross in Japan

IT was in 1886 that Japan joined the Geneva Convention, but it was not until the war between Japan and China that the Red Cross Society came to the attention of the public.

It seemed hardly conceivable in those days, when there was yet such open hostility to Christianity, writes a C. M. S. missionary, that a badge consisting of a cross could meet with the approval of the authorities. At a large and influential meeting for the inauguration of a branch of the society in Tokushima, when hundreds of representatives from the outlying country districts were present, some of the Buddhist priests of the company tried to blind the people by saying they must not think that the cross emblazoned on the flags at the entrance gate had anything to do with the Christian cross, that it was really only a Buddhist symbol with slight alterations. But the people in authority knew better than that.

The membership of the society has reached 1,525,822. Hospitals with all the latest surgical and medical appliances have been established in every town and city of the Japanese Empire, while in Tokyo alone there are said to be no fewer than 3,000 Red Cross nurses working at the present time.

The Red Cross movement has been useful in the breaking down of prejudice: (1) From a missionary point of view, in that it has caused people from out of all classes of society to take an interest in the teaching of the Cross, and in the case of some it has been their first step toward a belief in the crucified and Risen Saviour. (2) From a philanthropic point of view, in the way its sympathy and practical help have stretched out in this present crisis not only to Great Britain, but also to Russia, Japan's former enemy.

#### Japanese Officials Interested

IN the course of a three weeks' evangelistic tour, accompanied by a native pastor, and taking with him stereopticon slides illustrating the life of Christ, Rev.

Earl R. Bull, a Methodist missionary in Japan, had an interesting experience on the island of Yonabaru:

"One night we went to Awase, on the south coast, where 2,000 listened with great attention to the story of Christ's life and death. Following this meeting, the mayor of the village, public officials and others, gathered in their club building and asked for a second meeting. To these forty serious-minded men we explained the necessity of religion (which is entirely lacking in that place) and then told what Christianity stands for. When the meeting adjourned, the officials invited us to open up Christian work there, offering the use of their club house, free. This place presents a new and most hopeful field."

#### Preaching Competition in Chosen

**I**N 1913, at a helpers' meeting, the Korean pastor remarked that there was a cooling of the church's zeal for preaching and that something should be done to rouse it again. After much discussion it was resolved that a report was to be made each Sunday or each month on three items: Number of people preached to, number of Scriptures or portions sold to unbelievers, number of new believers.

In counting the number preached to, a man may preach each day in the week to the same man or to a different man, but the count will be seven at the end of the week. If he preaches to a crowd, he reports the number of those who seem to listen fairly well. Just asking a person whom he may meet whether he believes in God does not constitute preaching and is not counted.

In reporting books sold, Gospels or whole Testaments are counted as one volume. They are supposed to be sold at face value, but books given for nothing are not to be counted. New believers are not to be reported until they have attended church a month or six weeks and have their names put on the church roll.

Banners made and paid for by the Koreans are given in the spring to the best churches in each helper's circuit, and three larger banners to the best

whole circuits. Everything is on a per capita basis, counting all on the church roll, for one is expected to do some preaching before being made catechumen even. The banners are held for one year, and then, if the church does not remain the best, the banner changes hands for the year.

#### An Anti-Christian Boycott

"**Y**OU cannot imagine what our Korean Christians have to face in the way of opposition," writes Rev. V. R. Turner. "Recently a whole village undertook to crush a church located in it. It was the custom of the village to observe a heathen sacrifice annually, and every person in the village was required to make a contribution. The Christians refused to contribute. They told their fellow townsmen that they were Christians and could not take part in heathen worship."

This enraged the men of the village. They had a meeting and passed a resolution that all who did not conform to the established custom should be noted and that all friendly relations with them should be discontinued. No one should engage even in conversation or trade with them.

Such a boycott would have made existence well-nigh impossible for the Christians, but happily it was never carried out. After the plan had been concluded, even to the extent of a written agreement with every man's signature, the officials found out about it and commanded the villagers to destroy the contract and stop any such doings. The command was necessarily complied with. The Church is prospering now, and I believe a good future is in store for the work."

#### Missionary Education in Korea

**I**T is gratifying to learn from the reports which are now coming from Korea that the educational regulations promulgated by the Japanese government are not interfering as seriously with the work of missionary schools as at first seemed probable. The law has been interpreted by the Japanese officials to apply only to religious teaching as a part of the official curriculum and as in no

way forbidding religious teaching outside of the official schedule of hours and classes.

Charters which are entirely satisfactory to the mission boards concerned have been secured for the Union Christian College of Korea and the Union Medical School, located in Seoul. The future of both institutions has been in doubt since the promulgation of the educational laws, but the new charters granted appear to safeguard fully their opportunity to do constructive Christian work.

#### Winning Korean Boys

**T**HE Young Men's Christian Association in Seoul is reaching boys of many different kinds. An educational department consisting of day and night schools is doing fine work. One special feature is a school held in the evening and taught by volunteers. The scholars are all poor and are eager for an education. An example of the type which attend this school is a water carrier who lives three miles in the country and has not missed a single night. The Bible classes have embraced the schoolboy, working boy, office boy and the messenger boy. For the students, classes in English, Japanese and their native tongue have been held. The Japanese officials of the city have donated the use of a baseball diamond to the Association. The physical department activities have been the means of drawing a total attendance of 17,668. The equipment itself consists of a volleyball and baseball outfit, gymnasium floor and a leader of physical activities. With the opening of the fall activities the schedule of the gymnasium is crowded. The boys' division is open from 8.30 A.M. to 9.30 P.M. and the games and reading material are in constant use. A count kept of those making use in some way of the boys' division in the first five months after its opening totals 24,756.

#### MOSLEM LANDS

##### Safety of Turkey Missionaries

**S**O good an authority on conditions in Turkey as former Ambassador Henry Morgenthau believes that should a

break come between the United States and Turkey, even if it issued in war, it would not imperil the 200 American missionaries there. Possibly they might have to leave the country, but he does not think that they personally would suffer any harm. His cheering outlook coincides with the opinion of Secretary James L. Barton of the American Board, who hopes that friends and relatives in this country of the board's representatives in Turkey will not be unduly concerned over the situation, which, in Dr. Barton's judgment, does not involve any physical danger to our missionaries. Moreover, it is not necessary to assume that American missionaries would be forced out of Turkey, even if war arose. Canadians connected with the Board, who are essentially British subjects, have not thus far been disturbed, and it might be that the authorities would recognize the super-national character of missionary work even in a state of war.

#### Bulletins from Turkey

**T**HE following items from the various stations of the American Board in Turkey give a composite picture of the conditions in that land:

*Hadjin*: Miss Olive Vaughan is alone working for Moslem women and children, the Armenians being gone. She writes: "Don't allow any pressure to be brought upon me looking to my leaving." *Sivas*: Since Miss Fowle's death Miss Mary Graffam has been alone. She says the Turkish officials are friendly and the German consul most anxious to serve her. *Oorfa*: Mrs. Leslie is busy with 250 orphans, whom the Turks have forced to become Moslems. *Marash*: Forty-five hundred refugees, wholly dependent upon our missionaries. *Aintab*: Eight thousand dependent refugees; girls' school open; hospital running smoothly. *Tarsus*: School full of small boys (orphans), Mrs. Christie in charge. *Adana*: Dr. Haas very busy at hospital. *Harpoot*: Original inhabitants all gone; others coming in; many Moslems among those in need. *Van*: City in ruins; Reynolds, Yarrow, Maynard working from Erivan; refugees pouring in by thousands; relief work well in hand.



*Trebizond*: All is quiet; Russians in control; school being continued; Mr. and Mrs. Crawford refusing to leave on furlough. *Marsovan*: Government in possession of all our buildings; missionaries "graciously" allowed a few rooms; forty soldiers per day dying of typhus in mission compound. *Brousa*: Thirty-one thousand families were robbed of all and deported. *Smyrna*: The population being Greek was left undisturbed; college running over with students, even with tuition fees advanced. *Constantinople*: Flour selling at \$45 per bag; kerosene \$8 per quart; Gedik Pasha school crowded with pupils from prominent homes, tuition rate advanced to provide electric lights in place of oil; "we are thankful for something to eat and wear."

#### Suffering in the Near East

IN behalf of the Committee on Syrian and Armenian Relief, it is stated that while for the present no aid can be sent to Syria, the calls for help among Armenian and Syrian refugees in Egypt, Trans-Caucasia and Persia, all of which are easily reached, are much greater than its resources avail to cover. Illustrations of this are seen in the following reports:

From Busrah, lower Mesopotamia, this word comes: "The poor are dying of hunger, and those of the men left at home and able to work are unable to secure enough to sustain the lives of their families. The poor of Bagdad and Mosul and surrounding country have seized everything movable, so that there is universal misery and want. No supplies of any sort are coming into the 'Arak. No trade route is open, save that of Syria, and Syria is worse off than the 'Arak."

A native clergyman in Urumia, Persia, writes as follows: "The number of refugees here is from twenty-five to thirty thousand. It seems to me that the hardships of this year are greater than last year, as the people from fear last year were not able to sow, and last summer we never had a good harvest, and also we have not had good crops; and as there are a good many thousands of the Russian army and so many refu-

gees, and everything is going to be dearer and dearer now, we expect a great famine. The price of every sort of food is nearly six times more than three years ago, and it is the same thing with clothes, etc."

#### Work in Syria Continues

COMMUNICATION with Syria is slow and letters are rare, but the latest report received from Rev. William Jessup, D.D., indicates that the greater part of the mission work in Syria is going on as usual.

The preaching in the churches and the teaching in the schools is being carried on much as usual, with a few exceptions. The Theological Seminary has no class this year. The men are serving the colors. The Syrian Protestant College is proceeding much as usual. The school for girls in Beirut takes no boarders, but has a good attendance of day pupils. The school in Sidon for girls takes no boarders. Gerard Institute (boys) takes boarders in the fifth form and is continuing the Normal Training Class which finishes its course this year. The rest of the pupils are day scholars. The boarding school for boys at Sukh el Gharb is in charge of Mr. and Mrs. Scherer, who are now living there.

#### The Changes in Palestine

A WRITER in the *Christian Observer* believes that the great changes which have been brought about in Palestine since the war began are indications that God is preparing for some striking fulfilment of His promises in the Land of Promise. Ready means of communication were needed; and what the "unspeakable" Turk would not have accomplished in a century, the German did in a few months. Straight military roads have been built in the desert, the Bagdad line has been extended through Southern Judea into the region of the Suez Canal, and a railroad runs from Jerusalem, through Hebron and Beersheba, to a spot near the Suez Canal, from which spurs run into the Sinaitic peninsula. It is claimed that in a week troops and war material can be transported from Constantinople to the Canal. In the desert, which formerly offered only scat-

tered pools or wells of brackish water, at fixed distances artesian wells have been driven, which afford an abundant supply of fine, cold water, and, by the overflow of these wells, the desert is blossoming like the rose.

At Beersheba, a few months ago, only four miserable Bedouin huts existed, near the old historic well of the patriarch. To-day a city is found there, with thousands of inhabitants, electric lights, war magazines, garages, etc. Hebron has become a city of importance, its population has doubled, the value of property has been greatly enhanced and a modern park has been laid out. The city throbs with life and the whole land of Palestine is apparently in the birth-throes of an absolute resurrection.

#### Cannon on Mt. Calvary

**T**HE transformation of Palestine in war times has already been mentioned in the REVIEW. A Russian, writing in the *Sviet*, describes further how the native land of the Prince of Peace has been turned into a scene of war and bloodshed. He writes: "Jerusalem is at present simply overrun by Turks and arrogant German officers. The heights of Calvary have been transformed into a battery. The marble and jade columns and statuary, which have for centuries ornamented the place where our Saviour suffered, have been removed to give way to two Krupp cannon, which are being used for target practice, the targets having been mounted on the slopes of Mount Olivet. The place where Christ taught His disciples the Lord's Prayer has been fenced in with a wattle and barbed wire fence. Mount Olivet, whence our Lord ascended, is the favorite center of maneuvers. Shouts, shots, bugle calls, abuse, hatred, and blood—that is the atmosphere now surrounding the locality which for two thousand years has been the greatest sanctuary of the world."

#### The Word of God in Persia

**A** MISSIONARY in Ispahan, Persia, is impressed by the foothold which the Bible is gaining there. His comment is as follows:

"Less than a dozen years ago, when the colporteurs visited the sacred cities

of this land, they had to work secretly, and if they disposed of half a dozen copies they thought they had done well. Within the past two months one of these cities was visited by a worker from the British and Foreign Bible Society, and in ten days, in spite of the opposition of the mullahs, he sold over 400 copies of the Scriptures to Moslems. In that time he also met three men who gave every evidence of being earnest enquirers; two of them have since left the place and gone to a neighboring town to receive further instruction from a missionary."

Another missionary writes: "In a village a boy bought a New Testament and spent his time, when not at work in the fields, reading it and explaining it to groups of villagers. Though an uncultured lad, knowing nothing but how to read Persian, he had a wonderful insight into Scripture truth. I was amazed at his ready interpretation of difficult passages, and his lucid exposition. By the daily reading of God's Word to his neighbors he has awakened a real interest in Christianity."

From Meshed come striking accounts of the sales of the Bible in the dispensary waiting-room. Mr. Esselstyn says: "A man who bought a Testament came in again and said, 'You cannot understand how much we are enjoying the Testament in our house. We read it every night. It is very sweet.' It has become popular for all classes of people to buy the Scriptures, and even the illiterate buy them, saying they will get some one to read to them. We have been told repeatedly that the Persian Gospels are being used as text-books in the native schools of Kuchan and Meshed."

#### AFRICA

##### The Camp at Port Said

**T**HE work of caring for the thousands of Armenian refugees assembled at Port Said continues. Miss Mary E. Kinney, who has recently gone out, writes soon after her arrival:

"My work is to take charge of the crochet department, which employs over 200 women and girls. It is a great opportunity to get into the hearts of the people, I am sure. At present I have

considerable difficulty speaking to them, because their dialect is such a mixture of Armenian, Turkish, and Arabic, but they understand me better than I do them and the young people nearly all know Armenian. It is pathetic to see how pleased they are that I know Armenian rather than Turkish. It is quite unfortunate that the English people working here under the Government cannot talk to them, because they need love and sympathy so much. They have evidently been an independent people—industrious and thrifty—but without education, just simple mountain people. The life here is an unnatural one, of course, and it is hard to live from five to ten in a tent—often several families together. The first feeling of exaltation, too, has passed somewhat, of course, and the monotony of the desert gets on their nerves. We need much patience and wisdom and abounding love. I pray God I may have the love that *buildeth* up."

#### Girl Students in Cairo

IT is said of the American Mission Girls' College at Cairo: "The college might well be called the melting pot, for into it we pour Persian, Egyptian, Turkish, English, French, Greek, Russian, Spanish, Rumanian, Bulgarian, Armenian, Syrian, Italian, Swiss, Arabian nationalities, and Jewish, Mohammedan, Coptic, Protestant, Greek Catholic, Roman Catholic, Maronite, Bahaist religions, with all their various branches and divisions, and from all this mixture we turn out, or we always hope to turn out, the happy, healthy, Christian college girl. All these nationalities and religions meet together in one room for prayer and to listen to the simple, sweet gospel story.

"The aim of the school in keeping the unity of the family unbroken has been realized this year when, in spite of the war, Turkish, Mohammedan and Egyptian Christian girls have kept their strong friendships for each other."

#### Conditions in the Kamerun

WAR conditions in the West Africa Mission of the Presbyterian Church in the U. S. A. have rendered it

hard for the native peoples to get along. Very little money is in circulation. The French Government, now in charge of the Kamerun district, will not take the 5 and 10 pfennig pieces and the people can scarcely gather up enough silver to pay the tax of four marks. No trading is being done, nor work of carrying loads to the beach, and no construction work of any kind, so there is no money coming into the colony.

The medical work at Lolodorf is smaller on account of the scarcity of medicines, and also the fact that money is being taken out of the country and none coming in. (Up to the time of the war the medical work in West Africa, aside from the missionaries' salaries, was self-supporting.)

Yet, in spite of these trying conditions, the spiritual work is going on. A recent communion service at Lolodorf had 2,235 in attendance; the following Sundays an average attendance of 850 persons; the centers ten miles away in each direction will probably average 300 more each. In the villages are now seen many young men in their homes who were seldom there before, being employed in factories in the interior. They are having a chance to think and are coming to the services.

#### Largest C. E. Society in the World

"NO, the largest Christian Endeavor Society in the world is not yours," writes a missionary to Africa. "It doesn't even happen to be on this side of the globe. Over in the heart of the Dark Continent, on the equator and the Congo River, in Bolenge, nearly two thousand young people of the Bantu race hold the record. Think of it—one thousand nine hundred and seventy-six active members! Imagine hundreds of loyal black folk under a clear tropical sky on Friday night (for that is when they meet), with their hearts filled to overflowing with love for their great Deliverer, singing such familiar hymns as 'I will follow Jesus.' Think of the young men of purpose eager to give their testimonies and timid women hesitating to speak, yet ready to die for their Lord."

**Importing Bibles Into Nigeria**

**I**N Nigeria, West Africa, some four million of the people are Ibos, who speak one language, though with wide diversities of dialect. To meet the requirements of these people, what is called the Union-Ibo version of the Bible has been translated by representatives of the missionary societies working in Nigeria, and published by the British and Foreign Bible Society. This version recently reached West Africa. Archdeacon Dennis, of Ebu, Owerri, in the C. M. S. Mission, describes the arrival of a consignment. News is brought to the mission station that cases have arrived at the nearest point on the river. Imagine a line of 124 African carriers, each with the regulation load of sixty pounds on his head, walking in single file along the narrow track through the bush. Twenty-five Bibles in a tin-lined case make a load, so that the porters carry 3,100 copies. One hundred and twenty cases take some stowing away when storage room is limited and precautions have to be taken against the depredations of white ants. If the demand for Bibles keeps up to the present level, the 3,100 copies will be sold within a year.

**"Elijah" in West Africa**

**I**N the Sierra Leone Protectorate, a Mohammedan named Waliku has given out that he is commissioned by the Government to destroy the secluded groves, known as the "Porro Bushes," which are associated with the tribal mysteries, and that Islam is to become the State religion. As proof of his authority he showed a picture of the British King, which was merely one of a series of war pictures sent out from England. To stem the evil, a statement suited to the case has been issued, with the Governor's consent, by Archdeacon Cole and the superintendent of one of the American missions in Sierra Leone.

**Oxen in the Collection**

**N**O more thrilling and picturesque offering to the London Missionary Society in its recent financial crisis has been reported than the mountain of gifts in kind that were brought together

at Mbereshi, Northern Rhodesia, when the directors' appeal reached the Central Africans there. Rev. W. Freshwater translated the letter of the directors and read it to his people on Sunday, with explanation and exhortation. He thus describes the sequel: "It was decided to hold a day of thanksgiving, the Saturday preceding our quarterly communion being appointed for this purpose, when it is usual for many people to come in from the surrounding villages. The day was made a general holiday at Mbereshi, so that we might give ourselves unencumbered to the service of thanksgiving. The day eventually arrived. Some of the Christians even came in on the Friday evening. Others began to come in good time on the Saturday. By three o'clock a crowd had gathered under the shade of the trees, with their gifts on their heads or in their hands. After hymn and prayer, and a very few words, the giving began, the women bringing their offerings first. It was a serious and an earnest business, for the people gave willingly. The gifts were varied, indeed. They included three head of cattle, two sheep, one goat, nine fowls, bangles, several hundreds of bracelets, a hoe, several axes, several hundreds of pounds of flour, two or three hundreds of pounds of corn, nuts, potatoes, pumpkins, mats, pots, soap, a pair of scissors and several other trifles."

**Indian Christians Help Soldiers**

**T**HE Army Young Men's Christian Association of India continues its service in East Africa. Its work consists mainly in managing the entire field canteen service for the Expeditionary Force, in visits of cheer and helpfulness to the hospitals, and in the maintenance of institutes and hostels. Secretaries of the Association follow each of the detachments which are campaigning in the "bush." Very recently the opportunity has come to start work for negroes in East Africa, and it was due to the foresight of Mr. Carter, the National Secretary for India, during his stay in America, in securing Max Yergan, that a negro secretary could be sent for this

work, which promises so well. Several more consecrated negro secretaries are needed.

Throughout the year efforts have been continued for the German prisoners of war interned in India. Although many of the prisoners have now been repatriated to Germany, the work continues, and will do so as long as there are men in need. Probably the most far-flung piece of work of the Indian Association is what is being done for the small body of Indian prisoners of war in Germany. Weekly gifts of tea, curry powder and Indian condiments are sent them.

#### EUROPE

##### War and Child Morality

**T**HE United Board of Sunday Schools in England has been making a study of the effects of the war upon child life. It was learned that juvenile delinquency in London has increased 40 per cent. "The war has created an excitement in the minds of the children," says Cecil M. Chapman, the metropolitan magistrate. Sir Edward Troup, of the Home Office, has issued a circular to the magistrates in which he states that he "has under consideration representations respecting the recent increase in the number of offenses by children and young persons under sixteen years of age." "Punishable offenses have grown in seventeen of the largest towns of England about 40 per cent," and he adds, "the increase in the number of juvenile offenders is mainly caused by an increase of nearly 50 per cent in cases of larceny, but there are also more charges of assault, malicious damage, gaming, and offenses against the educational acts." The causes for this "loss of discipline," which is widely commented upon, are the absence of fathers who are in the army; depreciation of the school influence on account of shortage of teachers and keeping school only part time; the leaving of school for work at an earlier age, there being now from one hundred and fifty to two hundred thousand children between the ages of eleven and thirteen released from school to do war-time work; a low type of patriotism

based upon force and self-interest and not upon love, with which the children are made too familiar.

##### The Gospel in Spain and Portugal

**I**N consequence of changes in the administration of the laws, the Evangelicals of the Peninsula are now able to preach and work freely in districts they were unable to visit in the past. In both lands, the decay of superstition has led to a reaction of extreme unbelief, and unfortunately the Roman Church is more rooted than ever in its proclamation of superstitious practices that appear incredible to Protestant Christians. The Virgin Mary is openly preached as the joint Redeemer of the world, and the honor paid to her is as great as that paid to our Lord. In fact, there are many more images of the Virgin in "the land of the holiest Virgin" than there are memorials to our Saviour. Every man and woman who comes out on the side of Christ has to make a sacrifice. Isolation is his fate, and the life lived must be pure and straight, as this is expected by the people. The influence of consecrated lives has been one of the greatest helps to the work of the Evangelicals, who have broken down opposition in many quarters and have won respect where they were formerly despised.

##### A Bit of India in France

**A**N English Young Men's Christian Association secretary, Mr. A. K. Yapp, who has recently spent three weeks on a tour of inspection of the Association centers, describes an experience which sounds more like India than France:

"I had an interesting experience in an Indian hospital hut. That, too, was crowded, and the men were sitting round trestle tables enjoying an Indian feast. We had served out to us Indian bread, curry and rice, sweets, apples, oranges, walnuts, raisins and exceptionally sweet tea. 'Yapp Sahib' was then asked to declare the hut open, and my brief speech was followed by three elaborate addresses, one by a Mohammedan, one by a Brahmin, and another by a Sikh. A stately Indian advanced, placed a gar-

land of chrysanthemums and roses around my neck, and a similar one on that of the commissioned officer, also Mr. McCowen and Mr. Callen. He then handed me a lovely bouquet, and sprinkled the remainder of the petals of the flowers over our heads. It was good afterwards to hear all those men give three cheers for the Young Men's Christian Association."

#### **Belgian Relief in Holland**

**I**N Holland's budget for 1916 no less than one-eighth of the nation's expenditure was allocated for the maintenance and relief of the Belgian refugees. This shows concretely the noble efforts made by the Dutch in behalf of the refugees settled temporarily within its borders. But not only has the State itself spent money; there has been an equal disbursement of voluntary aid in the work of relief organization. From the first days of the war Holland welcomed without any selfish reservation all the panic-stricken Belgians who came flying over the frontier. Spontaneously local committees sprang up in all directions, and, in addition to general private hospitality, camps were organized with extraordinary rapidity for the housing and relief of the destitute. In four large camps are now concentrated some 16,000 persons who have neither friends nor means to find hospitality like more fortunate refugees. These camps are complete cities of refuge, fully provided with hospitals, creches, dispensaries, isolation wards, and schools. Doctors, nurses and nuns give their services, and they work in conjunction with the Society of Friends, whose organization is one of the most remarkable features of the scheme of relief. But in addition to the poorer refugees thus provided for, there are over 80,000 being relieved otherwise throughout the country. The various forms of relief are being continued, and they are as ample and as hearty now as in the first months of the war. America may well learn a lesson from Holland in the large-hearted, joyful relief of the suffering neighbor in spite of personal hardships brought on by the war at one's very doors.

#### **NORTH AMERICA**

##### **American Church Gains**

**T**HE churches of the United States have not suffered financially from the European war and the increased cost of living, nor has their ordinary rate of growth been reduced the past year, according to the report of the Federal Council of Churches. Protestant, Roman and Eastern Orthodox Churches had in 1916 an aggregate of over 40,000,000 communicants or members, crossing the forty million mark by about 17,000. The net increase of the year was 747,000, or 204,000 more than the increase for 1915.

In 1890 the total religious strength was 20,618,000, so that in twenty-six years the net increase has been 19,399,000 or 94 per cent., while the gain in the population of the country for the same period has been about 39,000,000 or 61 per cent. The churches, therefore, gained faster in proportion than the population.

Of the gains in 1916, about 216,000 were of the Roman Catholic and some 500,000 of the Protestant bodies. Among the latter, 136,000 are credited to the Methodist, 132,000 to the Baptist, and upward of 79,000 to the Presbyterian and Reformed group.

Dr. Carroll, the compiler of this report, presents a chapter, indicating the distribution of communicants and population of the chief world communions of Protestantism. The Anglican communion has an estimated population of 26,758,000 in the world, the Baptist of 21,000,000, the Congregationalist of 4,355,000, the Lutheran of 70,500,000, the Methodist of 32,418,000, and the Presbyterian and Reformed of 30,800,000. It is shown that the prevailing estimates of the strength of Protestantism are far too low, and that nearly, if not quite, 200,000,000 are Protestant members and adherents.

#### **Women and International Friendship**

**A**T a conference held in New York in January, under the joint auspices of the American Council of the World Alliance for Promoting International Friendship through the

DENOMINATIONS	SUMMARY FOR 1916			NET GAINS FOR 1916		
	Ministers	Churches	Communi- cants	Ministers	Churches	Communi- cants
Adventists (6 bodies).....	1,501	2,794	112,054	268	52	5,707
Baptists (15 bodies).....	43,911	57,734	6,534,132	365	101	131,879
Brethren (Dunkard) (4 bodies).....	3,645	1,295	128,594	91	35	4,750
Brethren (Plymouth) (4 bodies).....	.....	403	10,566	.....	.....	.....
Brethren (River) (3 bodies).....	224	105	4,903	.....	.....	.....
Buddhists (2 bodies).....	15	74	3,165	.....	.....	.....
Catholic Apostolic (2 bodies).....	33	24	4,927	.....	.....	.....
Catholic (Eastern Orthodox) (7 bodies).....	404	475	485,500	66	56	18,00
Catholic (Western) (3 bodies).....	20,129	15,447	14,330,370	492	219	220,732
Christadelphians.....	.....	70	1,500	.....	.....	.....
Christians.....	1,066	1,360	106,159	d90	25	d2,329
Christian Catholic (Dowie).....	35	17	5,865	.....	.....	.....
Christian Union.....	365	330	16,825	5	10	525
Church of Christ Scientist.....	2,998	1,499	85,096	170	85	.....
Churches of God (Winebrethren).....	434	484	28,033	d6	d9	d617
Churches of the Living God (Colored) (3 bodies).....	101	68	4,286	.....	.....	.....
Churches of the New Jerusalem (2 bodies).....	140	150	9,772	d7	d1	59
Church Transcendent.....	2	3	148	.....	.....	4
Communitistic Societies (2 bodies).....	.....	13	1,989	.....	d9	d283
Congregationalists.....	5,974	6,106	790,488	d23	3	10,074
Disciples of Christ (2 bodies).....	8,424	11,182	1,337,450	386	d769	44,053
Evangelical (2 bodies).....	1,572	2,573	209,917	8	d28	4,662
Faith Associations (9 bodies).....	241	146	9,572	.....	.....	.....
Free Christian Zion Church.....	20	15	1,835	.....	.....	.....
Friends (4 bodies).....	1,379	964	119,371	d92	d34	d766
Friends of the Temple.....	3	3	376	.....	.....	.....
German Evangelical Protestant.....	59	66	34,704	.....	.....	.....
German Evangelical Synod.....	1,089	1,389	274,787	4	11	10,690
Jewish Congregations.....	1,084	1,769	143,000	.....	.....	.....
Latter-Day Saints (2 bodies).....	4,260	1,713	415,000	125	33	18,000
Lutherans (21 bodies).....	9,847	15,289	2,454,334	159	20	20,150
Scandinavian Evangelical (3 bodies).....	663	577	62,900	34	d80	.....
Mennonites (12 bodies).....	1,488	813	64,796	12	53	3,465
Methodists (16 bodies).....	41,800	62,783	7,608,284	62	55	136,176
Moravians (2 bodies).....	148	147	21,859	d1	.....	713
Nonsectarian Bible Faith Churches.....	50	204	6,396	.....	.....	.....
Pentecostal (2 bodies).....	1,011	1,013	36,119	121	135	2,710
Presbyterians (12 bodies).....	13,885	16,298	2,171,601	43	d86	67,562
Protestant Episcopal (2 bodies).....	5,680	8,134	1,078,435	59	d7	26,739
Reformed (4 bodies).....	2,223	2,808	514,543	68	26	11,941
Reformed Catholic.....	7	6	3,250	.....	.....	.....
Salvation Army.....	3,225	967	28,203	261	26	539
Schwenkfelders.....	6	6	1,072	.....	.....	29
Social Brethren.....	15	17	1,262	.....	.....	.....
Society for Ethical Culture.....	7	6	2,450	.....	.....	.....
Spiritualists.....	.....	1,500	200,000	.....	.....	.....
Theosophical Society.....	.....	174	5,861	.....	20	1,147
Unitarians.....	504	472	71,110	d8	3	568
United Brethren (2 bodies).....	2,247	4,092	366,877	62	70	6,490
Universalists.....	662	865	58,300	6	102	3,300
Independent Congregations.....	267	879	48,673	.....	.....	.....
Grand Total in 1916.....	182,843	225,321	40,016,709	2,643	117	746,669
Grand Total in 1915.....	180,000	225,204	39,270,010	1,312	d289	542,962

d. Decrease.

Churches and the Federal Council of the Churches of Christ in America, more than one hundred specially invited outstanding leaders spent the larger part of a day in considering how the Christian women of America may make

their most effective contribution to the promotion of international friendship and world-justice through organization. The members of the conference represented twenty-one denominations, and were for the most part the leaders and

officers of the principal organizations of Christian women in the country. After full and spirited discussion it was unanimously voted that the best results would be secured by having women "become an integral part of the organization of the American Council" and "represented upon the Executive Committee," and a committee was appointed to bring this about.

#### Was 20,000 Too Many?

**JOHN R. MOTT** states that the men of the universities and colleges who are fighting in the trenches constitute a challenge to the Church of Jesus Christ. He refers to an early criticism of the Student Volunteer Movement and its famous watchword: "The Evangelization of the World in This Generation." It was criticized because it would be too much of a strain upon the colleges of the world to furnish "twenty thousand new missionaries, men and women, in thirty years to accomplish this task." Not long since a cablegram from Germany asked Dr. Mott's permission to translate a book that it might be sent as a Christmas present to 43,000 German students in the trenches. In other words, the universities of one nation had put into the trenches twice as many men as were asked for, men and women, to go into all the world as Christian missionaries in thirty years. The other day a very impressive volume came from Oxford, giving the names of 11,000 Oxford graduates and undergraduates, who have entered the war. The number from Cambridge is a little larger. In other words, these two universities have put into the fight, in less than three years (and about twelve per cent. of them have been killed already), as many men as were wanted from all the colleges of the earth in thirty years. "You will never again," says Dr. Mott, "hear me making such small demands upon young men and young women in our generation."

#### The Lexington Convention

**ABOUT** 3,000 men, including 1,500 registered delegates, gathered at the Southern Presbyterian Laymen's Mis-

sionary Convention in Lexington, Kentucky, February 20 to 22. A strong national note was sounded in the keynote "America Must Not Fail" in her duty to her own people, to other nations or to God. Dr. J. S. Lyons, of Atlanta, said that God had challenged America first to occupy the continent, second to establish a free constitutional government and now to exert a powerful influence for God in all the world.

There was an unusual number of strong speakers and a spirit of devout enthusiasm.

#### Washington Goes Dry

**I**N spite of all they failed to do, the United States Congressmen passed some good measures during the recent Congress. Among these was a prohibition law for the District of Columbia to go into effect after November 1 next. The vote was 273 to 137. Most of the opponents of the bill were from New York, Boston, Baltimore, Philadelphia and Chicago. They also passed the Reed "bone dry" amendment barring the shipment of liquor into prohibition states.

The Senate bill does not prohibit the importation of liquor for personal use, but abolishes the 300 saloons in the District on November 1, and absolutely prohibits the sale or manufacture for sale of intoxicants after that date.

#### Prohibition Victory in Newfoundland

**SINCE** January 1 the new law in Newfoundland forbids the import, manufacture or sale of intoxicating liquors, and no alcoholic compound will be obtainable except for medicinal, manufacturing or sacramental purposes. In order to prevent evasion of the law a long list of patent medicines has been placed under the ban. The druggists having petitioned the legislature not to put upon them the obligation of carrying stocks of liquors and dispensing them on the prescription of doctors, the government has provided a public controller through whom medicinal prescriptions will be filled and supplies obtained for manufacturing, while provision is made whereby the various churches can have



their own agencies for importing wine for sacramental use. It is figured that the colony's annual "drink bill" was about \$1,000,000.

#### LATIN AMERICA

##### A Missionary Report from Mexico

REV. R. R. GREGORY, of the Presbyterian Mission in Mexico, who has recently returned to his work, is encouraged to find how well it has been going on. He writes:

"I never saw the people so anxious and keen for education for their children, yet there is a dearth of good teaching material and also funds to establish schools. Would that the United States as a whole could realize that \$1,000,000 gold would go a great way in uplifting the masses through education.

Last month our town (Zitacuaro) had been alarmed many times by Zapatista invasions. They have burned several small towns nearby. It makes plans for the future work uncertain and very hard to formulate. It also brings uneasiness all around.

It seems to the congregations good to see the missionary again in their midst. The other day I visited among one of the congregations two days and held family worship in their homes. In spite of misery and suffering because of typhus and other sicknesses, which left orphan children and widows and meagre provisions for their bodies, I found a living faith and it rejoiced my heart to be with them."

##### The Sunday-School Popular

A TWO-MONTHS' visitation of the west coast of South America has just been made by Rev. George P. Howard, Sunday-school secretary for that continent, under the World's Sunday School Association. On this trip, Mr. Howard has covered the coast from Concepcion and Temuco in the south, to Lima and Callao in the north, and has spent several days in each city visited.

Mr. Howard has been organizing the Cradle Roll and Beginners' Departments all along the line. Six months ago there was not a single Kindergarten Department in any of the fifty Sunday

schools in Buenos Aires, with its 1,800,000 inhabitants. Now there are four such classes, using the Beginners' Graded Lessons, and the habit is spreading. One lady writes that her children's favorite game is "playing" Sunday-school, and that there is nothing they enjoy so much as going to Sunday-school, now that their classroom has been made so attractive with little chairs, black-board and sand-table. They now come to Sunday-school twenty minutes ahead of time, eager to get into their little classroom, and it is not uncommon to find some of them bringing some little stranger-friend whom they wish to introduce to their fine class!

##### Japan's New Islands

THE islands of the Caroline and Marianne groups, Pelau, Yap, Ponape, Kusaie, Jaluit, etc., for a time ruled by Germany, are now being nominated "Japan's New Islands." Between them and Japan a regular steamer service has been established, and the Japanese are losing no time in subjecting them to their civilizing process. The largest of these islands is Yap, which has a population of over six thousand, mainly native, but included before the outbreak of the war, forty Germans, twenty Japanese and Chinese and an Englishman or two.

*East and West*, commenting on these new possessions of Japan's in the South Seas, says: "If Japan as the governing Power does not carry with her the Gospel of Christ, then that must come to the islanders from another source. Here is the trouble. Samples of the difficulties thus created have been seen already in Korea and Formosa. Japan has, indeed, been a disappointment to the many who believed that her heart was readily opening to receive the truth of the Gospel, and that she might even now have been proving herself a powerful instrument under God for the evangelization of other peoples in the East."

The American Board has German missionaries at work in the Marshall Group. Word of their well-being has recently come to the Board, after a long break in communications.

## OBITUARY NOTES

**Joseph K. Greene, of Turkey**

**F**EW missionaries of the American Board have been so well known in the United States as was Dr. Joseph K. Greene, who died at Oberlin, O., on February 10.

He was born in Auburn, Maine, in 1834 and was graduated from Bowdoin College and Union Seminary. He sailed for his field in Turkey in 1859, and entered into the manifold labors of the ordained missionary in such a way as to endear himself not only to his fellow-workers, but to the people for whom they were working. While in Turkey Dr. Greene was editor of newspapers printed in Armenian, Greek and Turkish.

For thirty-eight years of his term of service he was located at Constantinople. Since his withdrawal from the field in 1910, he has done very effective service in speaking. Very recently he published a valuable book on Missions in Turkey, entitled "Leavening the Levant." Dr. Greene was a devoted missionary, a superb Christian gentleman, a friend to every one whom he met, and one whose presence added joy and inspiration to every gathering he graced.

**Mark B. Grier, of China**

**R**EV. MARK B. GRIER, of the North Kiangsu Mission of the Southern Presbyterian Board, China, died January 6th at the home of his brother in Due West, S. C.

Mr. Grier was the senior among the missionaries of Sutsien, an important city on the Grand canal, near the Shantung border. He won a large influence among the Chinese of the upper classes, particularly through activities in relief of famine sufferers and as principal of Sutsien high school for boys. He leaves several children and a widow, who was formerly a member of the Shantung mission of the Presbyterian Board.

**Rev. J. W. Lloyd, of Africa**

**T**HE Church Missionary Society announces a great loss to the Western Equatorial Africa Mission by the death at Kabwir from blackwater fever

of the Rev. J. W. Lloyd. He was accepted as a missionary in 1900, but did not sail for the mission field until October 20, 1906. He went as an honorary missionary, the first representative of the Cambridge University Missionary Party—a band of Cambridge men pledged to go into the mission field, or to support those of their number who do so. After a few months in learning the Hausa language he began work among the Suras, a pagan tribe in the Bauchi highlands, at Panyam. A second station, Kabwir, was occupied a year or two later, and in 1915, after great difficulty in obtaining the consent of the government, Mr. Lloyd occupied Per.

**Robert A. Haden, of China**

**O**NE of the recent losses due to the war is the death of Rev. Robert Allen Haden, the American missionary who was drowned when the French steamer Athos was torpedoed in the Mediterranean. Mr. Haden was one of the influential Presbyterian Americans in China.

During the thirty years or more that he spent in Suchau, he built up the Elizabeth Blake Hospital, which originally consisted of a small one-story building, into a great hospital set in beautiful grounds, with all kinds of wards and a splendid laboratory. Besides being a hospital where thousands of Chinese were treated, it was a great school for teaching Chinese women nursing and Chinese men to become physicians.

Mr. Haden spent most of his time making tours of the country preaching and instructing Chinese. His works in educating and civilizing the Chinese were so well known that he could go to any of the great American and British companies and get anything he wanted in the way of labor, engineering help, transportation and raw materials.

He lived in a small bungalow, eating meals as meagre as those of the Chinese with whom he worked. He spent nothing on himself, and all of his money went to his family in Switzerland, where his children were being educated. The Chinese converted by him numbered thousands.

# THE MISSIONARY LIBRARY



**Origin and History of the Federal Council of Churches of Christ in America.** By the Rev. Elias B. Sanford, D.D. 8vo. S. S. Scranton Co., Hartford, Conn., 1916.

The title of this book suggests a volume useful for reference, but not particularly interesting reading. However, the book is interesting as well as useful. It combines the charm of autobiography and history. The author tells us how it came about that, after he had passed his fiftieth birthday, he was brought into special relations with the movement for co-operation in Christian work until he became the first Secretary of the Federal Council of Churches, a post which he held until advancing years compelled his retirement. Now, at the age of seventy-three, he writes of the beginnings and development of the movement which has attained such large proportions and which promises so much greater things for the future. Perhaps the book might be called one of reminiscences rather than of history. It is personal and chatty to a delightful degree, with many references to prominent Christian men, living and dead. The author has rendered a great service to the cause of Christ by collecting these facts while they are still fresh in his memory and while he is able to clothe them with such human interest, while the future historian will find much material here that he will need.

**Is Christianity Practicable?** By William Adams Brown. 8vo. \$1.25. Charles Scribner's Sons, 1916.

This question is the title of a book by the well-known Professor of Theology in the Union Theological Seminary, New York. It consists of five lectures delivered in Japan during a recent visit to that country which the author made as the Union Seminary Lecturer on Christianity in the Far East. The discussion goes straight to the heart of the crucial problem of the age. Dr. Brown

well says that in this time of world crisis, when existing customs are everywhere being challenged and the very existence of civilized society seems threatened by the world war, it is essential that we should raise anew the question as to the nature and grounds of our Christian faith, and should ask ourselves whether the enterprise in which we are engaged is a practicable one, worthy of the allegiance of sensible men. Especially is this inquiry appropriate in a country where Christianity is a missionary religion, facing older faiths which also claim universality. But in truth the issue here raised transcends all local or national limitations. The question whether Christianity is a practicable religion is not simply a missionary question; it is a human question.

And the world's answer is negative. "This war with all its horrors is the direct result of the fact that the men in control of the policy of the leading European nations, whatever their personal attitude toward Christianity as a private faith may have been, have deliberately accepted the thesis of its social impracticability and have been sustained in this attitude by the public sentiment of their respective countries. When we follow back the present situation to its remoter causes, we are led to a story of selfish exploitation and conscienceless cruelty in which every one of the nations, without exception, is to a greater or less degree involved. There is not one who can say, 'I am blameless.' To all alike the call comes to national repentance and national reformation. When the war is over and the questions of reconstruction are to be faced, this question will have to be answered by those responsible for the terms of peace: whether the philosophy which underlies the diplomacy of the past two generations is still to control, or whether from the mere point of view of human prudence and reason, if from no higher ground, it may not prove wise to try a

different method? If the former alternative shall prevail, we know what to expect. After a breathing space, longer or shorter, there will be a renewal of what we have been experiencing in Europe on a scale as much more portentous and terrible than what we now see, as the forces which in the meantime modern science shall have evoked will be vaster and more appalling. Nor is this all. With the rapid education of the great peoples of the remoter East, it is already certain that in a time longer or shorter, but distinctly measurable, these unnumbered millions of men, hitherto largely aloof or quiescent so far as the Western world is concerned, will be drawn into the vortex and increase by their new reserves of power the terror of the impending cataclysm.

Against this tragic background stands Jesus' program for humanity, "universal in scope, spiritual in nature, a society of brothers bound to one another by common ideals, common aspirations, and common experience. Is it possible to realize such a society in fact? Is force to be supreme in the world, or is there something stronger still—the love that bears and forbears, that 'suffereth long and is kind,' that 'taketh not account of evil,' that 'rejoiceth not in unrighteousness, but rejoiceth with the truth'? Is Christ to be the ultimate conqueror or the Superman of Nietzsche?" If these questions must be answered in the negative, there is no hope of the future either for the Church or for the world. The former must confess its inability to dominate the lives of men and become a mere side issue, and the latter must go on fighting to the end of time. Most men agree that Christianity is practicable for individuals, but the question now is whether it is practicable for society as well as for the individuals who compose it.

Dr. Brown answers this question with a clear and confident affirmative. He is not a pacifist in the popular meaning of the word, but he combats the policy of militarism, "which creates the dangers against which it warns." He insists that "as Christians we cannot admit the nationalist's contention that the

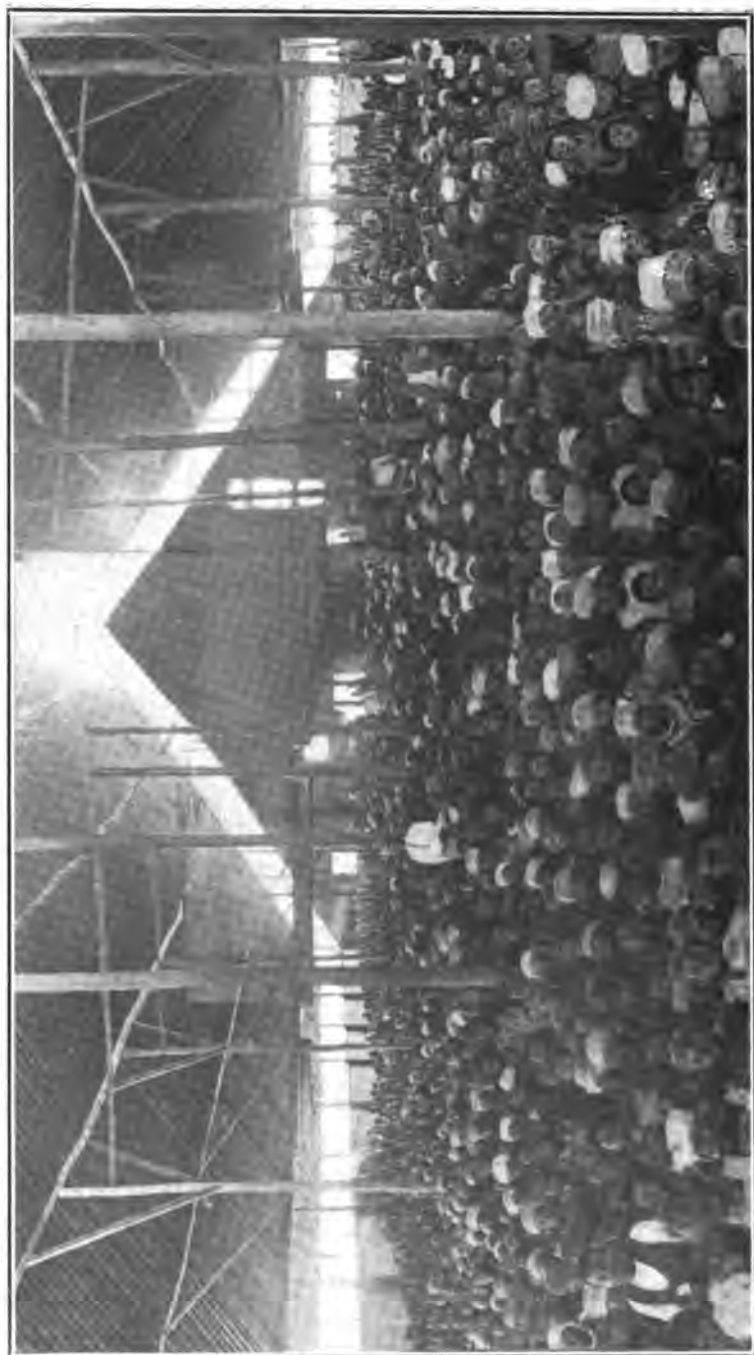
nation is the final unit and that no humanitarian considerations should be allowed to stand in the way of the national interest." He declares that "war, not simply in its consequences, but in its ideals, is the uncompromising foe of all in which as Christians we believe and for which we ought to strive." He holds that Christ's teaching is eminently sane and that it can really be put into effect socially, nationally and internationally, as well as individually. He believes that the time has come for the Church to preach with new power what Jesus called the "Kingdom of God," which he defines to "mean the new social order in which the principles of Christ shall dominate all the relations of life; a society in which trust shall replace fear, love take the place of strife, co-operation of selfish competition; in which helpfulness shall be the test of greatness, and the supreme reward, the consciousness of having deserved well of one's kind."

This is a remarkable book. It is a missionary apologetic of a high order, since it deals convincingly with the grounds of our belief that Christianity is a world faith which can be reasonably presented for universal adoption. It is broad in vision, catholic in sympathy, clear in thought and expression, and profoundly Christian in tone. It is a small book, only 238 pages, and with large type at that, but the very essence of religion and of statesmanship is in its pages. If the world is ever going to find its way out of the darkness and tumult in which it is now involved, it must do so along the path which Dr. Brown so clearly points out in this volume.

**A Master Builder.** The Life and Letters of Henry Yates Satterlee, First Bishop of Washington. By Charles H. Brent. 8vo, 477 pp. Longmans, Green & Co., 1916.

Dr. Satterlee was for fifteen years assistant and then rector of a country church at Wappinger Falls, N. Y., then for fourteen years rector of a great city parish in Calvary Church, New York City, and for the remaining twelve years





A SUNDAY AUDIENCE IN THE PRESBYTERIAN CHURCH AT ELAT, WEST AFRICA

And "Billy" Sunday was not the preacher either

(See page 331)

# THE MISSIONARY REVIEW *of the* WORLD

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## SIGNS OF THE TIMES



### THE SPREADING WORLD CONFLICT

**I**N November, 1914, we published a map of the world showing the extent to which the present European war has involved the people of all six continents. At that time the nations maintaining their neutrality were: China, Persia, Siam, Arabia, Turkey, Rumania, Bulgaria, Greece, Scandinavia, Holland, Spain, Portugal, Italy, Switzerland, Morocco, Abyssinia, the United States of America, Mexico, Central and South America. About one-third of the land area and one-third of the population of the world were neutral, but all were seriously effected by the conflict. Since that time Italy has entered the war, China has broken off diplomatic relations with the Central Powers, Portugal has proclaimed her alliance with Great Britain, Turkey and Bulgaria have joined with Austria and Germany, Greece, Persia, Arabia and Africa have become battlefields, Rumania has joined the Allies and now the great North American republic has declared war against German military methods. Mexico is still torn with internal strife and Cuba has experienced a revolution. To-day all except the smaller nations are arraigned on one side or the other of the conflict. Greece is occupied by hostile armies, and Holland is a land of refugees. In South and Central America, Brazil, Argentine, Peru, Guatemala and Costa Rica have declared for the Allies. Cuba has declared war against Germany and others may follow. Spain and Scandinavia are still at peace with both contending parties, but only about one-twentieth of the world's population is at peace. This is the result of human programs, ideals and methods after six thousand years of human struggle and progress. When will men agree to accept the program and ideals of God and seek His help to establish them? When men come to the end of their own resources, and find that their program has failed, then they may be ready to accept the program of God as revealed in the New

Testament. Never in history has there been such a war. May it prove to be the clearing of the air in preparation for the reign of the Prince of Peace.

### AMERICA'S ENTRANCE INTO THE WAR

**W**AR is an organized effort to remedy diseased conditions in the world. When ambition, greed, misunderstanding or malign purpose has reached a point where submission or passive resistance is no longer bearable, then comes an eruption and a struggle. This means death to many, and suffering to all concerned, but if such war is conducted with intelligence, strength and unselfish devotion to high principles, it will bring health out of disease, new life out of death. This was true of the American Revolution, the war between North and South, and many conflicts in Europe and Asia.

Long years of intrigue, misunderstanding and selfish ambitions produced the diseased conditions in Europe which have involved fourteen nations in a life and death struggle. To-day (April 5th) the United States of America has entered the conflict after seeking in vain for ways in which peace, based on righteousness and brotherliness, might be re-established. The nation of over 100,000,000 industrial, peace-loving people has sought to avoid being involved in European and Asiatic quarrels, and has had no desire to become involved in warfare with nations 4,000 miles away, many of whose citizens are respected and peaceful residents of America. Events have, however, proved clearly that the world is one human brotherhood, and that the disease which affects a part affects the whole, including the remote parts. The loss of American life and property, and the disregard of human rights have at last, to the national mind, become no longer bearable, and the nation has entered the conflict in the interest of what American citizens regard as great principles of justice, liberty and humanity. In most Americans there is no personal feeling of hatred or desire to injure a brother man, but there is an intense purpose to free the world, and especially small nations, from oppression, autocratic misrule, and the hasty appeal to arms to settle disputes or enforce demands.

War may be justified as a last resort when evil becomes so high-handed that death is preferable to continued existence under the domination of evil, weak, or misguided rulers, and when the purpose of the armed conflict is to establish normal conditions in national or international life. All the nations of the world are now seeking political, social and religious liberty. The struggle against autocracy in church and state has been gaining headway. China has become a republic, Russia is on the road to democracy, Turkey has a national assembly, and if the government survives, will doubtless lose its autocratic military power. Other nations are throwing off the yoke. There is strong hope that by her entrance into the war, the United States of America greatly shorten the world-conflict, and will, in the peace that fol-



lows, help to establish a permanent basis for international good-will, and a method of settling disputes by reason and friendly conference rather than by mortal combat.

Peace, based on righteousness, can only come with the establishment of the rule of Jesus Christ in human hearts. Therefore, the ambassadors of Christ are the great peace-makers of earth. There is a warfare in which all must be engaged, and which calls for the greatest energy, the greatest courage, the utmost sacrifice, the most skillful generalship of which man is capable—that is, the warfare against evil in all its forms. It is a conflict which man cannot win unaided, but which requires the power and wisdom of Almighty God to insure victory.

### RUSSIA ON THE THRESHOLD OF—WHAT?

**T**HE inevitable at last has happened. “Do Boga veesoko, do Tsarya dalyoko”—God is high and the Czar is afar. This ancient Russian proverb will no more have to be applied by the Russian people. The Czar has been compelled to abdicate from his throne, and to come down until the very peasant soldiers, who had been taught to look upon him as almost a demi-god, now speak of him as a man, Nicholas Romanoff.

Thoughtful observers have predicted such a catastrophe to the degenerate imperial court. If the full story of Gregory Rasputin is ever published, it will reveal hidden springs of intrigue and corruption that will astonish the world. The Czar and Czarina have been unable or unwilling to listen to the voices of popular discontent as expressed in the Duma and the newspapers. The autocrats in power for many generations refused to listen to reason, and once more the inspired truth of the Word of God has been verified: “He that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy.” But for the evil influence of Rasputin, Nicholas II. might be still on his throne. He was the enemy of enlightenment, of progress, and of liberty.

It is said to have been Rasputin's power that led to the exile of Pastor Fetler from Russia, in spite of the friendly interest of the Czarina, the Empress Dowager, and one of the princes.

Russia had to endure the scourge of the most terrible war in its history to learn the greatest lesson the country has learned, and to take the greatest step upward in political and religious emancipation. New factors are rising to take the place of the old—the foremost and most important of which is freedom for religious aspirations. Russia is not France, Rodsianko and Milukoff are not a Robespierre and Mirabeau, nor is the Russian revolution a counterpart of the French. The fact that nearly a hundred million of the Russian peasants are still almost illiterate bespeaks for the tremendous opportunity of leading them towards something which is too them still unknown. Their unsatisfied cravings for religion promises rich harvests from evangelizing efforts.

Forces have already been at work to prepare the ground for evangelical preacher of the Gospel. The plowshare of war and destitution has made deep furrows in the souls of hundreds of thousands of men and women. The very children who have been born during such times must have been born with their faces Godward. The Orthodox State Church, which officially sanctioned the presence within her of men like Rasputin, has lost power and prestige, and the Holy Synod has been compelled to resign. Pitirin, the Metropolitan—chief of the archbishops—of Petrograd has been imprisoned, a thing unthinkable in Russia under the old régime. Bishop Andrew, of Ufa, the most liberal and illuminated of all the Greek Church dignitaries, but also one of the most hated by the former Synod, has been made Metropolitan of Petrograd. The people are now clamoring for self-government in the Orthodox Church as well as in the nation. They talk of the election of priests by the congregations, of the separation of the Church and State, and other reforms. The Russian evangelical Christians in New York, under the lead of Pastor Fetler, sent to the President of the Duma a plea for religious liberty, and for a separation of Church and State. Many in Russia are sick of the old religious forms and ceremonies, and desire new evangelical instruction, and a new church policy, based upon the simple Gospel.

God has also wonderfully been preparing workers to meet these new opportunities. Great numbers of evangelical preachers, banished to Siberia and other places, are now returning to their work in Russia with new experiences and fresh zeal. The Christian soldiers have been busy in the trenches, in the barracks, on long marches, and in prison camps. Gospels have been distributed, and the personal testimony has already borne fruit. The Gospel Committee for Work Among War Prisoners, with its headquarters in the Bible House, New York City, has been enabled by the gifts of American friends to send hundreds of thousands of Christian tracts and Scripture portions to be distributed among the two millions of Russians in the German and Austrian prison camps. Only eternity can disclose the results of this work, which still continues.

The establishment of the Russian Bible Institute at 162 Second Avenue, New York City, seems to be another providential and timely preparation to meet the needs of Russia. Russian Christians have come from all parts of the United States and Canada to attend this Institute, and to prepare for service to their fellow-countrymen. Fifty-two students, young and married men, have felt the call of the Master during the first three months to become fishers of men. These students sleep and board at the institution, and spend their time in the study of English, Russian and Ruthenian, the Bible, music, mathematics, and other subjects. These young Russians are in earnest to prepare for the new tasks in their beloved home-land. This is a nucleus of what may become a large educational work for the Russian Christians to

train them as messengers of Christ. The interest and prayers of God's people are needed for these men, and for the thousand-fold enlarged Gospel possibilities in Russia. It is hoped and expected that there will now be no difficulty about preaching in towns and in villages, or even in the open air in Russia. The time may even come when a congress of evangelical Christians may gather in the winter palace of Petrograd to discuss the needs and opportunities for aggressive missionary work in Russia.

### RELIGIOUS FREEDOM FOR RUSSIA

**T**HAT the power of the Holy Synod of Russia has been broken as well as the power of the nobility is evidenced by the action of the new provisional government in Petrograd on April 4th. On that date all the laws in force limiting Russian citizens in their creeds and religion were repealed. This is a most significant development of the revolution. For centuries the Russian Orthodox Church has been supreme, and their domination has been marked by tyranny and intolerance equal to that of the middle ages in Central Europe.

Dr. Avram Coralnik, the representative of the "Birshevia Vedomosti," an influential publication at Petrograd, says:

"Although the Jews were the most persecuted people in Russia, they were not the only ones to suffer. The dominant church discriminated, bitterly and brutally also, against the Poles, who are Roman Catholics; the Mohammedans, who form a great part of the population in Kazan, in the Crimea, in the Caucasus, Khiva, and in fact, all of Central Asia; the Stunda, which is a Protestant Christian sect somewhat like the Baptists; the Molokans, the Doukhobors, and others too numerous to mention.

"About ten years ago a movement was started among some of the clergy for a separation of the Church and the State, and a great many intellectuals, like Professor Bulgakov, worked to accomplish it. Filonenko, a clergyman, and a prominent member of the Duma, announced that Russia had been brought to the verge of ruin by the close connection between the Czar and the priests, and there could be no hope of averting disaster unless there was a separation.

"It looks as if the new Government is going to institute decisive reforms in the religious life of Russia; not only to abolish restrictions on creeds and faiths, not only to cease oppressing the great masses of sectarians and the Jews, but to pave the way for the final separation of Church and State, which is the only means of elevating the religious spirit of Russia."

### THE MESOPOTAMIAN CAMPAIGN AND MISSIONS

**O**N April 5th it was reported that the Turks had finally been driven out of Persia by the Russians, and that the British, who had previously captured Bagdad, had joined forces in Mesopotamia, Turkish Arabia. From a military and political standpoint

the fall of Bagdad is no small event. The city is a strategic base for further campaigns against Turkey, and the sentimental effect of the loss of the sacred city to the Turk himself will contribute to the demoralization of the Turkish army.

From a missionary viewpoint, also, the results of the campaign are equally important. Bagdad is a station of the Church Missionary Society. It was for centuries the seat of the Caliphs in the days of their greatest glory, and to the Sunni Moslems its loss is one more stunning blow. Already the revolt of the Sacred Cities, Mecca and Medina, against the authority of the Sultan of Turkey, the recognized successor of the Bagdad Caliphs, has undermined his influence among Moslems in all parts of the world. Now the fall of the most important city in Mesopotamia severs him still more from the Sunni believers in India and the East, over which until recently he was the spiritual head.

The event is of utmost importance also to the Shiite Moslems of Persia. Next to Mecca, the most holy spots to the Shiites are Nejef and Kerbela, only a few miles from Bagdad, in Turkish territory, but now in British hands. Nejef contains the tomb of Ali, the son-in-law of the Prophet, and the first and the greatest of the Shiite Imams. Kerbela was the scene of the terrible tragedy enacted by the Orthodox Mohammedans, which for centuries has embittered the Shiite world against them. Here Husein, with his family and followers, was overpowered, many being massacred, including the grandson of Mohammed himself, and the rest taken into captivity. Here are the tombs of Husein, and more than one of the Imams. Here the chief ecclesiastics of the Shiite sect, the head Mujtahids, as they are called, reside. Here, too, every one who wishes to be an authority on Shiite theology and law must spend several years of study. Here are thousands of Persian colonists living in the atmosphere of the sacred region. It was from this center that the recent Pan Islamic propaganda spread into Persia; it received the endorsement of the chief Mujtahids; and Persia, although neutral in name, was filled with seething unrest and open strife. Dreams of the union of the Mohammedan world are now a thing of the past.

Christian missionaries in Persia have now a breathing spell, and the prospect of freedom from further troubles such as they have endured in recent months. Urumia, with its large Christian population, which suffered so terribly two years ago, never could be free from haunting fear so long as a large Turkish army was in possession of the frontier of Persia. With Mosul, the second city of the region, also in the hands of the Christian powers, thousands of Assyrian and Armenian refugees in the Urumia district are able to return to their homes in the Kurdish mountains. Hamadan and Kermanshah, two other Christian missionary centers, have had to endure successive waves of Russian and Turkish invasion, but are now firmly established under Russian control, and the normal work of the stations can be resumed.

Not the least interesting effects of the British and Russian victories will be their probable influence upon the Kurds, who inhabit the mountain regions on the Persio-Turkish frontier. These Kurds are for the most part adherents of the so-called Caliph at Constantinople, and by him have been given almost a free rein for their lawless savagery. Now the British are at their back door, and without doubt, it is only a question of time when they will be tamed by the strong hand of a Christian power. This promises that there will be no future ruthless massacres of the Christian population. Better still, this wild, but manly race, numbering several millions, will be open, as never before, to Christian influence.

Altogether, we have reason to give thanks for the onward march of events in the cradle of the human race.

### THE SUDAN—MOSLEM OR CHRISTIAN?

**S**HALL political or Christian principles determine national policies? It may be natural and wise for rulers of an alien race to consider racial characteristics in making laws and establishing institutions in a foreign land. Compromise and surrender of the best will not, however, win respect or lead to final victory. Many of the British Christians have been protesting against the policy of the Anglo-Egyptian administration which has strengthened Mohammedanism in the Sudan at the expense of Christianity. Such a policy they declare to be folly, since the Moslems will only bide their time and live in the hope of throwing off the British yoke.

The government has not allowed the Gospel of the grace of God to be preached to Moslems in Khartum, or in any town or village north of the tenth parallel of latitude, during the past eighteen years. Moslems are free to enter every pagan part of this vast territory, and spread their religion that stands for the subjection and degradation of woman; but no Christian missionary is allowed to enter any Moslem district and preach the Gospel to Moslems. Would that that were all. There is still a worse side to the picture. The greatest and most successful propaganda of Islam in Africa is carried on through Gordon College (built by Christian money), and the educational system of the government. The judges of the Moslem religious law and the teachers of the Kultabs (Koran schools) are trained and sent forth from Gordon College to teach the men and boys of the Sudan the Moslem religion! Wherever a Moslem judge goes, he becomes a strong center for the dissemination of Islam, and wherever a Koran school is planted it becomes the most powerful means of spreading and strengthening the hold of Islam. The British Government might, at least, give a free field for the teaching of all that is best and most strengthening in character and life. Islam has a deadening influence, while Christ has life-giving power.



## EDITORIAL COMMENT



### "DELAY NO MORE"

**T**HIS was the title adopted for the great patriotic mass meeting held on March 22d in Madison Square Garden, New York, to urge active American participation in the world-war. Twelve thousand people listened to the appeals made in the name of liberty and the security of small nations. To a Christian the strongest impression made by the stirring addresses of financier, statesman, eminent lawyer, college president and mayor of the city was the altruistic note that prevailed. With a slight change in wording, the method proposed and the objective in view, these appeals might almost have been made to the Church of Jesus Christ to enter more actively into the campaign to win the world to His spiritual ideals and dominion.

Note these words of the speakers and think of their strong appeal to those who claim to be subjects of Jesus Christ and loyal to His Cause:

"We need less talk and more willingness to make sacrifices for ideals and convictions"

"You cannot make strong men or a powerful country (or Church) by wealth, ease and fatness. We need to sacrifice for a common cause to develop character, courage, strength and unity."

"Men and women and children are suffering from the oppressor to-day, while most of us stand idly by and seek to increase our own wealth and comforts."

"Others are fighting our battles for us to maintain the ideals for which we stand. Are we going to support them with our money and our lives, or are we going to let them make all the sacrifices?"

"If we do not take our own part in the conflict we cannot expect to have a share in the benefits of victory."

"It is not a question of whether we will make war; the enemy is already making war upon us. Are we going to meet the attack like men, ready to give a good account of ourselves, or shall we succumb, lying down like cowards." (How well this may be applied to the conflict with the devil.)

"We must stand and contend for the right and for the ideals of liberty and justice, or we will lose our liberty and our strength and become a subject and oppressed race."

"If we mean to be prepared to do our part we must know the facts and must have the necessary equipment for defense and for aggressive warfare." (Is not this equally true of spiritual battles?)

"We need a leader who fears not to go anywhere, and followers who dare to follow where he leads." (Is there any leader who fills this requirement as fully as Jesus Christ?)

More quotations might be added, but these are sufficient to call to mind that the appeals which awaken a response in patriots and lovers of mankind should arouse Christians to more devoted loyalty to God and His great command to "go into all the world and preach to every creature." The conflict in Europe and the missionary campaign are very different in their methods and aim and results, but neither can be won without loyalty and sacrifice. While the earthly warfare of death and enmity is claiming 30,000,000 of men, 8,000,000 of whom have already laid down their lives, the Christian campaign of life and love enlists only one thousandth part of this number. While England spends \$30,000,000 a day for warfare abroad, the whole Church of Christ gives only that amount for aggressive missionary work outside their own territory. The European war shows the sacrifices of which men are capable; should not these lead us as Christians to think more seriously of how we are proving our loyalty to Christ and His Kingdom?

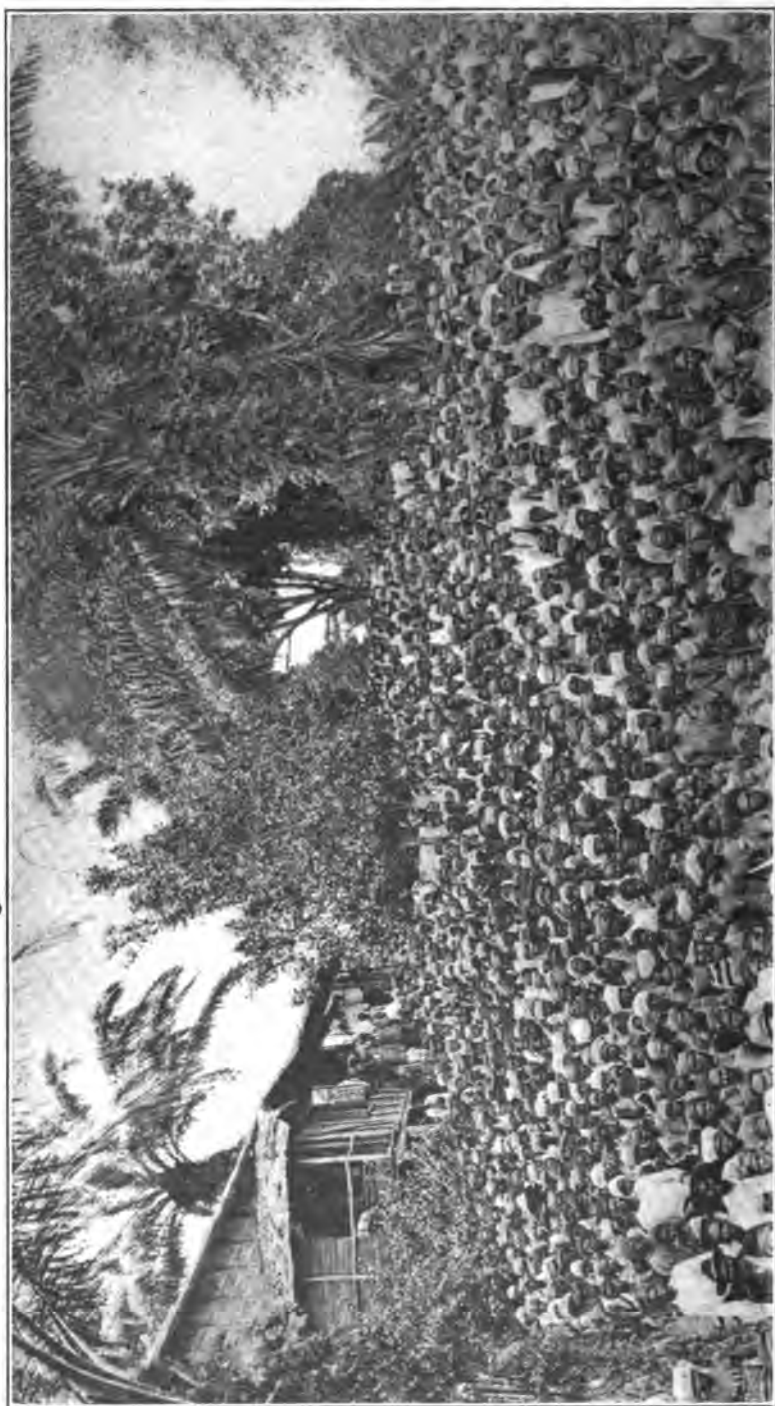
### SOME PERILS TO AMERICAN CHRISTIANITY

**M**ORAL and spiritual perils are worse than physical. The present peril to America is not war or internal strife, but is due to the increase of the less educated and non-Christian population, and the growth of religious indifference and immorality. For example, recent statistics published by the Federal Census Bureau indicate that the death-rate among negroes is higher and the birth-rate lower than it is among the whites, while the birth-rate among the foreign-born population is much higher than among the native Americans.

In commenting on this, the *Christian Evangelist* says:

"Apparently these figures indicate two tendencies in our American social life. First they indicate that the white race is slowly supplanting the colored in population; and, secondly, that the foreign-born whites are supplanting the native-born. In this latter fact lies a great danger for American Christian ideals. The majority of our foreign-born population are Jews, Catholics, or Freethinkers. The growth of the Roman Catholic Church is largely due to the greater proportion of births among immigrants. Catholicism grows up almost entirely by absorbing its own children rather than by proselytism. Protestants frequently let the children get away from them and then hold big revivals to bring them back. We need an evangelism which will hold the children quite as much as one which will bring them again into the fold."

If America is to maintain a leading place among Christian nations, if the republic is to hold fast to Christian ideals and institutions, obviously it is high time that the Christian Church take still more seriously the task of evangelizing and educating the non-Christian foreigners who are so rapidly increasing in numbers and influence. There is need for a Home Missionary Campaign to unite all Protestant churches, and to win over the indifferent and materialistic masses of the population.



CHRISTIANS IN CAMEROUN—A COMMUNION SUNDAY ON EFULEN HILL, WEST AFRICA





WHAT THE RAW HEATHEN ARE LIKE IN WEST AFRICA  
A mild sample—Mvondo Ntumban and part of his family

## The Romance of Cameroun\* Mission

### The Result of a Definite Mission Policy and Program in Africa

BY REV. A. W. HALSEY, D.D., NEW YORK

**T**HE story of the mission work in the Cameroun country, formerly German West Africa, now under the Allies, reads like a romance. The first station was opened in 1885 at Batanga on the seacoast. The real work of the mission, however, began with the founding of the first inland station at Efulen in 1893. The station at Elat, 120 miles inland, was opened in 1895, and since then several other stations have been opened. The mission work has, therefore, extended over a period of only thirty years, and the real work of the Camerouns from the first inland station only twenty-two years. In this time there has grown up here one of the greatest churches in mission lands, if not one of the great churches in all lands.

The Cameroun Mission was a part of the West Africa Mission of the Presbyterian Church of the United States of America, the other stations being in Spanish Guinea and Congo Français, and on the Island

\* Also spelled "Kamerun."

of Corisco. On account of the almost utter failure of the work in West Africa the Presbyterian Board, in 1903, after much discussion and careful deliberation, adopted a policy for the West Africa Mission to be put on trial for a period of ten years. The new policy involved the sending of a Board Secretary to the field and an increase of the mission force. The Secretary visited the field in 1904 and at that time the working force of the whole mission—including Spanish Guinea and Congo Français—consisted of thirty-eight American missionaries and fifty-five natives. Nine years later these had increased to sixty-three missionaries and 257 natives. The communicants had increased from 1,852 to 4,144; the boarding- and day-schools from 27 to 125, and the pupils from 964 to 9,564.

During my visit as Secretary in 1904, there was a record-breaking audience at Elat of 1,500 people. Nine years later at a communion service in the same station there were 7,000 present. One of the missionaries wrote: "If a secretary of the Board will come again, instead of 1,500 to whom he spoke in 1904 there will be 15,000 here to greet him."

The number of persons to whom the Gospel is directly preached every month in the West Africa Mission is at least *a thousand per cent more than it was ten years ago*, while the increase of the missionary force has been only 65 per cent.

#### A FOURFOLD POLICY

This result, humanly speaking, was accomplished by strict adherence to certain definite lines of policy as suggested by the Board, endorsed by the mission and faithfully carried out by the missionaries. The policy included four distinct lines of work:

1. The *missionaries* as far as possible should avoid being pastors and become stated supplies, and the Christians and inquirers be organized into groups under native ministers and helpers, so that one helper has the oversight of a few men, say ten, or even less. This policy has been followed almost to the letter. For example: An outstation was opened far in the interior at Fulasi in 1912. A missionary and his wife, who went to occupy the station temporarily, had charge of fifteen evangelists and strictly followed the policy as a supervisor. The result was an average of thirty confessions of Christ each month for the first year. In 1914 the church was organized, some members being received from the Elat church, seventy miles distant, that being the nearest church they could join when converted. Others came from heathenism. Fifty were received into membership and 400 were advanced to the catechumen class. There were 7,000 present at the service, but the day after communion the missionary was obliged to leave for another outstation.

The same policy was pursued at Metet, where a station was opened in 1909. Recently \$3,000 has been contributed to open a new out-

station far inland among the cannibal people. The native evangelist is on the ground and the missionary will soon organize the constituency and start the native workers.

#### ITINERATING WORK

The second item in the policy is the emphasis put on the itinerating work, both by the missionary and the native evangelist. It distinctly stated that missionaries and native helpers were to be assigned systematic and regular touring. Here again the mission has carried out the policy to the letter. Two years ago a request came for the opening of a station at Lomie, 250 miles west of Elat, or nearly 400 miles from the coast. The Board could not grant the funds, but the outstation was manned by a native evangelist and the missionary made stated visits. Large audiences now gather at this station. Faithful itinerating work has been done through all the section. One missionary and his wife made a tour of thirty-seven days, traveling a thousand miles, on 400 of which the people had never heard the Gospel. Another missionary and his wife traveled 350 miles.

The very latest report from the mission (October, 1916) shows the extent to which the native helpers have been organized for itineration and care of the church. This report reads:

"We total 280 Bible readers, an average of thirty-one to each church. These men spend two months of the year in a special training class and ten months at work in the villages. They hold meetings for instruction with catechumens; keep in touch with the members; are constantly after new converts. The importance of this work in securing the ingatherings cannot be overestimated. It means that there is an average of thirty-one assistants to each church, and as they are all paid out of church contributions, it means that instead of paying one man's



ONCE A PAGAN CHIEF, NOW A CHRISTIAN  
TEACHER



TEACHING YOUNG AFRICAN HANDS HOW TO WORK  
The Carpentry Class in the Elat Industrial School

salary these churches average the payment of the wages of thirty-one men. Their work is necessary because the people are in scattered villages. Every five or ten miles on the roads radiating from the stations these men are located, and thus the community is provided for and some of them are sent to distant places to reach those who have but little knowledge of Christ."

Thus at intervals of five or ten miles on the roads radiating from the stations there is some representative of the church, trained (of course, a meagre training) and paid for by the native church, who keeps the fires burning in the hearts of these children of the forest, who are babes in Christ.

#### EDUCATING THE AFRICANS

The third item in the policy had to do with the development of the educational work along two lines: efficient boarding-schools and numerous day-schools, scattered often 150 miles from the mission station. From 1904 to 1913 the enrollment in the schools increased from 964 to 9,564—a growth that gives a slight idea of the extent to which the mission has carried out the policy.

At the beginning of the war, the pupils in the Cameroun schools numbered 15,000. Every teacher in the boarding- and day-schools was a Christian and every one an evangelist. Even at far remote outstations such as Lomie and Fulasi these day-schools were manned by a native teacher, where the Bible was taught as a textbook on weekdays and services held on Sunday. The supervising missionary visited the schools

during the vacation of the boarding-schools, and at certain seasons of the year these teachers were brought to the station for a normal class training, for instruction and inspiration. Connected with this, on the Lord's Day, were Sunday-schools; so that while in 1904 there were some 2,000 pupils in the Sunday-schools, in 1913 they had grown to nearly 13,000, and even more in 1914. The teachers for this Sunday-school army were gathered by systematic training on the part of the missionary.

The mission found that industrial work was needed. A saw-mill, chair factory, boot and shoe shop, printing press, tailoring and carpentry classes, hat making, brick making, cement making and a large agricultural work followed each other in rapid succession.

The fourth point in the mission policy had to do with raising a self-supporting, self-governing native church, the people being encouraged to give: (a) of their substance for church support and evangelists, and (b) of their service and of their lives for evangelistic work.

As an illustration of this we might take the great church at Elat. It was organized in 1903 with a charter membership of two men and four women. The mission statistics show that this church has now 4,074 members and 1,110 Bible readers or helpers, all of whom are paid for by the church itself.

As bearing on the subject of gifts of life and substance, let me quote from the first report received from the field:



TEACHING YOUNG AFRICAN IDEAS HOW TO THINK

"In November, 1916, there were received over 1,000 on confession of faith, so that this will be the third consecutive year that the additions by confession of faith in Elat church exceeded 1,000. Plans are now under way by which eight churches will be organized from the present membership."

The total number of Bible readers in the eight churches is 280; all are supported by the churches or are giving their services gratuitously.

During the past year thirty-two candidates for the ministry have been received. There is an average of seven to each church. I would call special attention to the catechumen classes; the total number as last reported was 18,883. These are under constant instruction for two years. I cannot go into the detail of the work, but every one is given a pledge card for attendance and for gifts, and that card is punched monthly by the native helper, or by the missionary who is the supervisor.

Practically these catechumens are all envelope givers. Think of a church with 15,000 envelope contributors and the amount of detail work involved; where the contributor cannot read, certain marks, such as a red check on the envelope, indicate to the donor whether payment has been made or not. In other words, the mission constantly and persistently has followed the policy outlined by the Board in 1904, to build up a self-supporting and self-governing church, the missionary being simply a leader and guide, a supervisor.

Some idea of the work which these men can do can be seen. During the twelve months ending August, 1915, 7,500 persons confessed Christ at the Elat church. Of these, 5,000 were led to Christ by the native workers, the missionary not having had any personal touch with any of them until they were brought to him to make confession and give up their fetishes. For efficient development of native evangelistic activity, I doubt whether this record is to be found excelled, certainly not in any of the missions under the care of the Presbyterian Church which it has been my privilege to serve.

All that has been said practically applies to the work of the mission up to the beginning of the war, August, 1, 1914. Then came the fire test. "Will the Cameroun church stand the test of persecution?" French and Fang coming up from Congo Français—British and Senegalese descending from the Nigeria—these forces meeting far in the interior to combat the forces of Germans and Bulu. Meanwhile French, German and British warships drove the people back from the coast and for miles destroyed entirely the coast stations. The mission report is brief:

"Except for the presence of the warring armies, the country was depopulated. For over a year it was so. What a time it was: Families separated, never to be united; sickness, hunger, starvation and death. Deserted villages with houses plundered or burned or falling before

the unchecked ravages of white ants, overgrown with the rank tropical vegetation, the untended gardens having for the most part been long since choked to death."

Thousands of church people were taken away as carriers across the Spanish border and many of them were sent far into the interior. Hundreds died by the wayside. No one knows how many crawled off into the bush beside the path and died—in the beautiful language of Dr. W. C. Johnston, "quietly resigning themselves to the motherly embrace of the great, dark, cool African forest, ever mysterious, ever charming."

One mission station was seized by the Government, another was turned into a munition factory, money in the treasury of the mission



THE USUAL CONGREGATION COMING FROM CHURCH IN ELAT

was requisitioned. All about the mission stations war raged for eighteen months, but the church stood the test.

First—It is estimated that not over six per cent fell away.

Second—In the single church at Elat in one year during this war time, 3,000 confessed Christ, and from the catechumen classes more than a thousand were advanced into full membership during the time of the war.

Third—The contributions of the native church doubled those of any previous year, so that while the money from the mission's treasury was requisitioned and the Board at home was unable to send money into the country, the contributions of the native church made possible the continuation of the work, the foremost contributors being the native evangelists, who gave from 15 to 25 per cent of their meagre salaries.

Fourth—On the arrival of one of the returned missionaries who had been detained in England and in Spanish Guinea because of the war, he found, to his great surprise, 250 evangelists and Bible readers receiving instruction. They with their families made 500 guests who were being cared for by the Lolodorf station and were fed from the gardens which had been carefully planted during the War in anticipation of the great need caused by not being able to secure food from abroad. Here you have business efficiency and common sense methods emphasized in the training of men who are to be the real evangelists for the nation.

It is significant that the first cable from the first missionary who returned after the Allied army had entered Cameroun, was not for funds or for men, but in the laconic message: "Hurry up order for the Bulu Gospels." The last letter received from the interior station begged us to send additional Gospels, "as the supply is exhausted:"

A missionary from Metet who has itinerated far inland to the Mekae people on the border of cannibal-land, writes:

"You cannot imagine even with what a heart of pain I had to send back a delegation of Mekae whom their headman had sent to me for a school and teacher."

There are vast "regions beyond" in Cameroun still untouched by the Gospel. The church is full of evangelistic fervor and zeal. We await with interest the next chapter in the history of the Cameroun Mission.



[AN EARLY MORNING PRAYER MEETING IN THE CAMEROUN MISSION]





A POPULAR DEMONSTRATION BEFORE THE WINTER PALACE IN PETROGRAD

## Revolution and Religion in Russia

BY REV. WILLIAM FETLER, NEW YORK AND PETROGRAD

Dean of the Russian Bible Institute, New York, and formerly Pastor of "Dom Evangelia" Church, Petrograd

**L**IKE a great unexpected storm, the most terrible war in the history of the human race overtook Russia. The storm is raging still. The damage that has already resulted has wasted billions of money and has sacrificed millions of human beings. Every day brings fresh news of the horrors of war which fill the heart with sympathy for those whose sufferings could not be repaid by all the gold of the earth. What would become of the world if there were not unceasing prayers going up day and night to the Lord from His faithful ones who are "the salt of the earth"?

I remember vividly when the war came suddenly upon Russia, when the ultimatum of Austria-Hungary to Servia re-echoed throughout the Empire. Never shall I forget the second of August, 1914, that memorable Sunday in the Russian capital. I had finished my Sunday morning service in a theatre which I was hiring near the centre of the city, and as the congregation passed from the building, I determined to remind the people of the need of trusting in Almighty God. We formed into a procession, led by myself and the choir, singing our national anthem, followed by the Lord's Prayer and some Gospel hymns. A great crowd of several thousands of people soon gathered around and joined in the singing. We went to the Nevski-Prospekt, the main street of the city, passing the city Duma, the Winter Palace, the Admiralty and the

Ministry of War. On the street corners we stopped, gave a brief address to the people, offered a word of prayer, sang the anthem and then continued our march. It was a new experience in Russia, where all open air services are forbidden and where a public procession of Protestants was unthought of. Men bared their heads, and passengers on tram cars or those riding in a droshky or automobile took off their hats, many of them crossing themselves devoutly. As we were approaching the Admiralty a higher police officer rushed towards me, but not to make an arrest. He kindly inquired whither we were going, and then invited us to gather at 3 o'clock that afternoon at a great public demonstration before the Winter Palace.

Promptly at 3 o'clock with banners, our choir, members of the church and a great crowd of other people, we took our stand facing the grand entrance to the Palace. With hundreds of flags the people had come—societies, churches, delegations, schools. Many were carrying a life size picture of the Emperor. Stately carriages and automobiles hurried ministers of State, generals and admirals in full uniform, foreign representatives, and other high personages to the meeting. As these carriages approached, the great iron gates with the Emperor's Coat-of-Arms would swing open to admit them. I was asked by the officers to act as one of the superintendents of order, and this gave me a splendid opportunity to observe the proceedings from close quarters. As His Majesty came at last, accompanied by the Empress, the Dowager Queen of Greece, Grand Dukes and Grand Duchesses, the Ministers of State, and ladies and gentlemen of the Court, a great hurrah went up from hundreds of thousands of throats. The next moment all the flags and banners were bent down before His Majesty and the multitude bowed to the earth on knees and face. Then the imperial manifesto was proclaimed, and the memorable words were said by the then ruler of all the Russias, "I will not lay down the weapons so long as there remains even one enemy on the Russian soil."

To-day what a tremendous change has taken place! The Emperor has become a prisoner of the people and the crowds who bowed before him then are now cheering for the new régime and a government of the people, by the people and for the people. What has been the influence of this conflict on the moral and religious life of the people and what will be the influence of the new revolution?

#### MORAL AND RELIGIOUS REFORMS

The first great moral reform was the prohibition of vodka. No doubt, without this prohibition of the sale of alcoholic drink it would have been much more difficult for Russian armies to make their brave and heroic fight. Will this reform last? There are many forces in Russia, both good and evil, but the greater part of the thinking people, the best members of the Duma, the best newspapers, and their best readers have all been convinced of the blessedness and practicability of absolute

prohibition. Even if the prohibition of alcohol should partly be revoked after the war, the nation would be more sober and more prepared for the new duties and possibilities of national, moral and spiritual development than before. Even the Holy Synod, which has always been noted for its reactionary tendencies, has asked to have the vodka prohibition made permanent and like requests have been made by Town Councils and important societies.

The Water of Death and the Water of Life have always combated each other. There is a mysterious relationship of the spiritual state of a man to his depraved appetites. The person whose spirit is empty of Christ will feel a burning thirst for the things of this world, which degrades and corrupts that which is noble and lofty in his character. But when such a person is *deprived* of the possibility to satisfy these low cravings, then is the time to bring to him the offer of eternal life. Such has been the case in Russia. Spontaneously, it seems, that a thirst for the Bible has taken the place of the appetite for vodka. Immediately after the prohibition of alcohol, not only some individual priests and pastors, religious and philanthropic societies, but the Government also became interested in distributing the Bible. Members of Court were among the first to order from the Holy Synod, which has the monopoly of printing Bibles, and from the British and Foreign Bible Society thousands of copies for distribution among the troops. While the Grand Duke Nikolai Nikolay Vetch was inspecting a part of his army, and was inquiring of the condition and needs of the men, some one of them asked for a Bible, or New Testament. The Grand Duke immediately made an order for several cartloads of the Holy Scriptures to be sent to the camps for distribution. Within two weeks after the beginning of the war the demand for the Holy Scriptures in the Russian language was so great that the printing offices of the Holy Synod were not able to meet all the demands.

The Russian people have never read so much of the Bible as within the past two years. This sowing of the Word of God in the hearts of hundreds of thousands of Russians may result in a great religious revival all over the Empire. These things do not come by mere chance. While the politicians and diplomats have been busy planning war and destruction, another plan has been formed in the Council Chamber of the Most High (Dan. 4:14) to work out blessing and salvation to people which have been sitting in darkness and in the shadow of death. God is carrying out those plans and one of the first great indications of it seems to be in the political revolution which has overthrown the old autocratic régime of religious intolerance.

Where there is light, there naturally will appear some shadows. It could not be expected that where darkness has ruled for centuries, the coming of Light would be without opposition. But the forces of righteousness must stand firmly against this opposition with unconquerable faith in the certain victory of good over evil.

## THE CAMPAIGN AGAINST PROTESTANTS

The outbreak of the war with Germany marked the beginning of a campaign in Russia against all who were not of the Russian Orthodox Church. The Baptists were marked for especial attack on the ground that they had received their faith from Germany. Other Evangelical Christians have also suffered. For many years the "Stundists," who are Evangelical Christians, were persecuted even to death. Husbands were separated from their wives, parents from little children, and many sent, chained hand and foot, into long and cruel exile to Transcaucasus, to the Ural Mountains, and to Siberia. When the Manifesto of Liberty was issued by the ex-Czar Nicholas II, in 1905, the name "Stundist" had practically gone out of existence.

When the war began persecution was revived, although there has never existed in Russia a sect under the name of Stundists. These names have been applied to Evangelical Christians by the priests and the police authorities who undertook to arouse public sentiment against these God-fearing people on account of their having left the Orthodox State Church. There is a proverb in Russia which says: "Fear has large eyes." The necessary secrecy of the meetings for prayer and Bible study observed by Russian believers made the "eyes" of the suspicious priests and police still larger with suspicion. When they overheard the word "Stunde" mentioned as the "hour" for meeting, it sounded foreign and formidable, and the "Stundists" were declared to be a dangerous people. It is quite clear, however, that there could have been no reason for fearing any opposition to the State.

The Manifesto of the Emperor from the seventeenth of April, 1905, and the Imperial Ukas from the seventeenth of October, 1906, proclaimed liberty to all Sectarians for existence and worship according to the dictates of their conscience. The churches of the Evangelical Christians and other Protestant bodies were permitted to organize and to be registered as legal religious societies (*Obshtchina*). Availing themselves of this opportunity, hundreds of Russian Baptists, Evangelical Christians, Adventists and others legally registered, but not a single Stundist Church was found. It was, therefore, surprising to hear a revival of the talk all over Russia about the mysterious Stundists, and by the force of sheer fanaticism Evangelical Christians and others with them were put down as belonging to this sect. "They are all of German origin," said the reactionary Russian clericals. "They are agents of Kaiser Wilhelm to carry on the German propaganda."

This religious intolerance, which again made its ghastly appearance in Russia, is revealed in a letter sent by an ardent adherent of the Orthodox Church to a Russian Black Hundred newspaper. The translation of a part of it will show the awful feeling which exists against the Evangelical people in Russia. Under the title, "A Fox Under the Mask of an Evangelist," the article deals with my arrival in the

United States, after my exile from Russia. The article runs in part as follows:

"I have discovered from the newspapers that in New York has arrived the German Baptist Fetler,\* exiled from Petrograd. He has opened his warfare upon the Russian colony in America and has begun his cunning débuts by teaching the Russian people, free of charge, the English language and singing. Already, for many years this clever talker and secret political agent of Kaiser Wilhelm has been seducing every year many thousands of Orthodox Russian people from the Orthodox Church into the Baptist Faith, and has influenced them against the true Church and the Russian Government. The whole time I have been surprised at this free criminal agitational activity in Petrograd right under the eyes of the Police Prefect, General Dratchefsky, who ought to have long ago surrendered him into the hands of Justice.

"On German money this shrewd political agent used to hire halls and to open in Petrograd and other cities meetings of Baptists, calling themselves by the name 'Evangelical Christians.' Further he instituted Evening and Sunday Schools for young people. The aim of these schools was not at all to prosecute educational purposes, but to seduce members of the Orthodox Church, young and old, into the Baptist heresy, and by that means to organize as many as possible persons into communities hostile to the Orthodoxy and the Government. Moreover, on German money Fetler held in Petrograd a secret school for the equipment of Baptist preachers. More than a hundred of such Russian 'preachers,' fooled by Fetler, found themselves in his cunning wiry hands. Every day, again on German money, Fetler was sending out these preachers towards all the ends of Russia to establish and organize new Baptist churches. As Fetler himself, so also his agents, during the comedies called by them 'prayer meetings' in accordance with their accepted rule, would be groaning and weeping with crocodile tears, endeavoring by this means to influence especially women and nervous listeners. On German money, still further, this politician, in conjunction with his intimate friend and partner, the engineer Ivan Prochanoff, a son of the bankruptcy miller from Vladikavkas, has been publishing in Petrograd the newspaper, 'Morning Star.' This paper, Prochanoff, and a certain Baptist, Pavlof from Odessa, were the visible leaders of the Baptist heresy, but all the secret springs behind the scenes and financial operations, Fetler kept in his experienced and clever hands."

The injustice, untruthfulness and inventiveness of the letter is self-

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\* Neither I nor my ancestors have ever been of German origin, nor is there any German blood in us. If Russia would have been engaged in war first of all with Turkey, no doubt the writer would call me a Turk.—W. F.





# A RUSSIAN CHURCH CHARACTERIZATION OF PROTESTANT WORK IN RUSSIA

((Copied from a Russian Church paper published in Moscow))

**This picture represents the Protestant sects as servants of the devil stealing sheep from the fold of the "Orthodox" Church**

evident. It is but one of a legion written against the Evangelical cause and spread among the people.

The Russian Church teaches that she is the only true Church of Christ. When I first arrived in Moscow with my heart burning for the salvation of the drunkard, the libertine and the atheist, I encountered the most severe opposition from the priests and missionaries of the Russian Church, as well as from the police. The accompanying illustration was published about that time in one of the priestly papers in Moscow, and reveals emphatically the attitude of the Church towards the Evangelicals. The Orthodox Church considers everybody else as thieves and robbers, who are climbing over the fence of the Russian Church to steal her sheep. High up in the sky Satan himself is seen, holding in his hands a number of cords, connecting him with smaller devils who control the Evangelical preachers. In the left corner, the tall figure with the round cap indicates the Roman Catholic Church, represented by the Pope. Behind the Pope is seen Martin Luther, and in the opposite corner is the well-known figure of Count Leo Tolstoi in his peasant dress and the long Russian beard. Nearby him towards the fence is the atheist.

Is it any wonder that with such opinions prevailing among the Church leaders, intolerance is rampant in Russia? After the outbreak of the war the oppressions of Evangelicals took on various shapes and forms. Sunday-schools were suppressed throughout the Empire. Preachers from abroad were prohibited from addressing services and prayer meetings. At least twenty-five persons were required to open a new place for worship. This prevented missionary work and was a direct blow against evangelization. The Imperial Senate also decided that Evangelical pastors could preach only in their own churches. This meant a spiritual serfdom through all our churches.

Petitions to the Imperial Senate and vigorous protests to the Government were of no avail. The Government replied with a new regulation ordering every Sectarian preacher preaching outside of his own church to be arrested and imprisoned. My energetic argument with the director of the department of the Ministry of the Interior came to nothing. When I showed that Jesus Christ, the Head of the Church, and the King of kings, has explicitly commanded His faithful disciples to go into the whole world and to preach the Gospel to all creatures, His Excellency answered: "Then you might do away with that passage of the New Testament, if the Imperial Government demands you to act differently."

"We shall do nothing of the kind," answered I, "and though we are most loyal subjects of the Russian Government, it is impossible for us to obey men rather than God!" The result was my exile. In spite of all our efforts to be useful and helpful to the Government, we were looked upon with suspicion. The reactionary newspapers ceased not to attack us. The large electric signboard over the Baptist tabernacle in

Petrograd, "God Is Love," was ordered to be removed, as well as the name of our tabernacle, "The Dom Evangelia" (the Gospel House).

These accusations against Evangelical people were the sign of a permanent fanaticism that would be a bad prospect for religious liberty and freedom of conscience in Russia. Happily, there are indications that this oppression is a temporary feeling on the part of the hierarchy of Russia, and that the new régime will produce the remedy.

#### HOPE FOR THE FUTURE

The ten Virgins—the personification of the Christian Church, both true and false—slumbered and slept only during a limited period. When the hour of the Bridegroom's coming approached, there came an awakening from sleep and a preparation for the great event. ALL the Virgins arose and trimmed their lamps (Matt. 25:7). "The Awakening," witnessed by Savonarola in Italy, John Wycliffe in Great Britain, John Hus in Austria-Hungary, Martin Luther in Germany, and the Huguenots in France, was only the beginning. The successive centuries have been its continuation, and the culmination is not yet, but we believe that it is approaching. Some lands have felt the influence of the awakening but the Roman Catholic and Greek Catholic countries of Europe are now approaching the time of crisis. It seems the next great revival is to come among the Italians, Spaniards, Portuguese, Servians, Bulgarians, Slovaks, Kroatians, Ruthenians, Poles and Russians, who have not yet had their day of a spiritual awakening.

We have strong hope for the people of Russia who have been called the "Bogonosets"—the carriers within them of God—and whose country is "Svyataya Russ"—the Holy Russia. The great purpose of the masses of Russian people seems to me to have been to find God. We see this in the dark subterranean passages of the great monasteries, where earnest monks have slept on naked wet ground and have risen long before the sun to pray and to weep about their sins. We notice it in the thousands and thousands of churches, scattered over the great Empire, where great and small, rich and poor, high and low—the General of the army in his purple uniform by the side of a poor Mouzik (peasant)—bend their heads to the very floor before the Holy Ikons (images of saints) and cross themselves devoutly. In the Grand Cathedral of Kasan at Petrograd, I have seen little girls from eight to twelve years of age come into the church with their three- or four-year-old brothers and sisters and approach the picture of Mary and other Ikons to worship. In the Greek Church candles are placed on a large candlestick before these Ikons, and the greater the saint is the greater will be the number of candles before his image. The candles are bought from church servants at the entrance and are lighted and placed before the Ikons, after which the worshippers kiss the holy pictures. The older girls stand on tiptoe to kiss the Ikon and then lift up the little brothers or sisters, saying: "Kiss him, kiss him. . . ."



Reverence for the very church buildings is everywhere evident. As the droshky passes a church, the driver, as a rule, takes off his broad Russian cap and crosses himself devoutly. He does not think, however, of the incongruity between this and extorting from his passenger two or three times the legal fare. This inconsistency between the outward religion and Christian practice is seen at every step, and shows that while the Russians may be a God-seeking people, they have not yet found Him.

The many classes of people in Russia are all seeking God, each in their own way. Even the atheists are marked by a *religious* atheism. The spiritualists of Russia are not merely seeking to commune with spirits of the dead, but are seeking a living God. The well-known leader of Russian spiritualists, whom I know personally, and who visited our Evangelical meetings, used to go every day from his printing and publishing house to worship in the Great Church of Christ the Saviour, and at night would officiate at the spiritualistic séances. Since then he has found true solace in God.

#### THE SOLUTION OF RUSSIA'S PROBLEMS

Wonderful news has lately come from Russia. If a little more than a year ago any one would have suggested such a development as has come in the overthrow of the Czar, he would have been looked upon as insane. Now, however, it seems that the great problems of Russia may be solved. The three problems which have been the most prominent in Russia are the following: *The Jewish question, the Polish question and the Sectarian question.*

First, then, the JEWS. If any people in Russia have known what it means to be deprived of equal rights with other fellowmen and of personal liberty, they have been the Jews of Russia. They were not free in the choice of their residence. Only a small percentage have been allowed to enter universities and high schools. Few have suffered so much on account of the war as have the Jews. In Poland and Galicia they have been driven from place to place at every approach of the enemy, with the loss of their property, starving, freezing, despised. With tears on their faces and bleeding hearts, with their little children pitifully crying by their side or in their arms, they have been wandering on and on, not knowing where to lay their heads, nor where to get the next piece of bread. But there is no darkest night which is not followed by a dawn. Now have come the promises of the abolition of restricted residences, and the granting of a free Poland and other privileges. Nothing could be more welcome in Russia than the placing of Jews on the same footing with every other citizen.

The POLES. The treatment of the Poles during the last few years has been rigid and harsh. Before the war their language was not permitted in schools or official life. Their schools were conducted under great restrictions and their very national existence was threatened.

After the war was begun, however, His Excellency, the Prime Minister, Ivan Loginovitch Goremykin, declared before the Imperial Duma (August 2, 1915) that at present Poland is awaiting the freeing of her lands from the heavy yoke, and that at the end of the war Poland is to have the right of freely building up her national, educational and financial life on the principles of an autonomy under the Rulers of Russia and with the preserving of a United Empire.

The Poles deserve to have more liberty. They are an able people, more quick to comprehend than the average Russian. Warsaw is the most beautiful of all the cities of Russia. Should the Poles be treated better, as we can now safely expect, should they be trusted more and permitted to carry out their national cravings, we do not doubt that under the sceptre of the Russian Emperors they might prove themselves among the most loyal and law-abiding citizens of Russia.

The Ruthenians, Little Russians, or Ukanians, as they are also called, number several millions. They are naturally endowed with great musical and poetical tendencies, and early exhibited noble aspirations towards higher ideals. Out of the blood-bespattered soil of Galicia and Little Russia, the Ukanian people are also lifting up their heads and opening their eyes towards a brighter future.

The SECTARIANS. Small and weak, chiefly uneducated and poor, taking their roots mainly in the peasant and laboring classes of Russia, the so-called Sectarrians have sprung up. Their name, which was intended for reproach, has become a name of honor and synonymous with honesty, sobriety, temperance and thrift. Royal princes, generals, admirals, members of the State Council and of the Duma, and Ministers of State have been glad to avail themselves of the services of the faithful Sectarrians. These servants preach, first by their lives, and that opens the opportunity for them to preach by their tongue with authority. A prominent military professor of high rank in the Russian army, who cared neither for God nor the Bible, having been disgusted at the way he had been treated by other servants, applied to my office for a cook. We recommended a humble woman, but one who knew her Saviour and the Bible. She went to the professor's house where she worked well and then talked well. The professor's wife began to enjoy the fellowship of the poor Sectarrian woman more than the society of noble ladies, and the military professor himself became greatly interested. The man and his wife asked the servant about God, about her personal Saviour, and His death on the Cross for sinners. Not many weeks passed by, when the professor and the lady came with their cook to the tabernacle, and there listened to the Gospel. When other worshippers went on their knees to pray to God, the high official was not ashamed to bend his knees also in earnest prayer.

Millions of people do not understand a new doctrine, but they understand a new life. Nothing is a more sure proof of true Christianity than its power to change the lives of men. Here the conflict begins.

From this point of view, the Russian Sectarrians have been hated and persecuted by such representatives of the so-called Christianity.

We believe that the solution of the Evangelical problem is now close at hand. Light must conquer. Among the Russian statesmen are men with high moral feelings, grounded in the principle of right. They are bound to see the mistaken policy of persecuting God-fearing peo-



AT THE DEBT-PAYING FESTIVAL IN PASTOR FETLER'S TABERNACLE, PETROGRAD

ple like the Russian Sectarrians. Already there are arising Russian Church dignitaries who do not fear to raise their voices for liberty of conscience. The Bishop Andrew, of Ufa, has spoken for religious liberty in the State Church and in the nation. Nikon, the well-known Bishop in Siberia, who is also a member of the Duma, sent a letter to the Russian Press, advocating full tolerance in matters of nationality and religion. In the province of Kursk, village Soltsevo, the provincial governor Katenin permitted the Baptist Church to open their own house of prayer. The clergy of the diocese discussed this terrible matter and decided to request of the Government to close the church. The decision of the priests was submitted for support to the Archbishop Tihon, who, however, refused to support the proposition. Similar voices from various parts of Russia are like solitary spring birds, announcing the end of winter. The number of these voices is increasing. Let us hope that soon the dales and hills of Russia will resound with great choruses of the songsters of Liberty, of Love, of Light.

# THE MISSION KINDERGARTEN



## This is the MISSION KINDERGARTEN



This is the CHILD WHO WENT to the  
Mission Kindergarten.



This is the  
MOTHER WON BY THE CHILD  
Who went to the Mission Kindergarten.



This is the FAMILY, HOSTILE NO MORE,  
Because of the mother won by the child  
Who went to the Mission Kindergarten.

This is the  
STREET WITH NEIGHBORS GALORE  
Who watched the family, hostile no more,  
Because of the mother won by the child  
Who went to the Mission Kindergarten.



This is the  
CHAPEL WHERE GATHERS A THRONG  
Of people who listen to sermon and song  
And come from the street of neighbors galore,  
Who watched the family, hostile no more,  
Because of the mother won by the child  
Who went to the Mission Kindergarten.

# Main Drive of the Tithing System\*

BY BERT WILSON, CINCINNATI, OHIO

Secretary of the Foreign Christian Missionary Society

**M**OST churches are looking for some panacea to cure their financial ills and almost any feasible plan will eagerly be seized upon by despairing church boards. Many plan to inaugurate the tithing system, for testimonies are so overwhelmingly conclusive that the *tithing system will produce the money*, that short-sighted preachers and churches may hastily try it. Their reasoning will be about as follows: "Other plans have not produced the money; we need the money. The tithing system will produce the money; we will inaugurate the tithing system in order to get the money." Thus the main point is missed entirely.

## WHAT THE MAIN PURPOSE OF TITHING IS NOT

1. *It is not to get money to pay off church debts*, nor to pay last year's deficit, nor to pay interest on money borrowed at the bank, nor to pay the preacher's back salary. If any such selfish low motive is presented as a reason for starting the tithing system the members will resent it from the start. The whole program should be put on a higher plane.

2. *It is not merely a substitute* for other worn out methods of attempting to raise money. To start out with the attitude, "We've tried everything else, let's try this for a while," defeats the thing before it starts.

3. *It is not a cure-all* to cure the many ills of the church. Someone reads a tract or hears a testimony of a church wonderfully blessed by tithing. He quickly concludes to rush into the plan with visions of a full church treasury. The committee talks money, the preacher talks money, the board talks money. Money is emphasized out of necessity, because of the stupidity and negligence of the past.

4. *Primarily and fundamentally* the main drive is not for money at all. To start the tithing system on such a low basis is to doom it in advance. The Church has been waiting for one hundred years to be taught a spiritual motive for giving. The time has come for the Church to launch a systematic campaign, teaching the high motives and purposes of systematic stewardship; these purposes and motives to become life principles among Christian people, financially expressed by religiously giving at least the tithe to the work of the Lord.

## WHAT IS THE MAIN MOTIVE IN TITHING?

1. *It is to teach men to put God and the church first.* With most professing Christians self, home, business, pleasure come first. After

\* From a chapter from an excellent forthcoming book on "Tithing."—EDITOR.

time, attention, energy and money have been given to other things, if there be any left the Church may get it. The Church takes the last place instead of first. The main drive, therefore, must be to REVERSE THE ORDER. When a man is asked to become a tither, he is asked to establish as a life principle the habit of putting God first. This, of course, gets the tithe, but it does vastly more, it gets the tither. It creates a new race of Christians who put God and His Church where they rightfully belong—FIRST.

2. *To teach men to recognize and acknowledge God's ownership.* God owns the property, land, money and income which we call our own. It is God's world. The gold and the silver belong to Him. This point many church members do not and will not recognize, much less acknowledge. Here the tithing system is vital. The teaching is that at least the tithe in a special sense belongs to God. We therefore do not ask a man to tithe to pay the preacher, or the debt, but we ask him to pay to God what already belongs to Him. If a Christian will recognize God's ownership of the tithe, he will recognize God's ownership of all. He renders unto God the things which belong to God.

3. *To teach men that God's minimum ratio of giving is the tenth.* On this point much teaching is necessary. Some have given when they felt like it, and most of the time they don't feel like it. Others give what fathers and grandfathers gave. Others give as little as possible and still maintain a semblance of religious self-respect. Some give less than one per cent.; some five per cent. But God's ratio through the ages has never been less than one tenth. The tithe, as a minimum, therefore, has had the Divine sanction and should be recognized by every follower of Christ as the ratio which God himself has established and expects us to pay. *The exception to this rule is the man who has been exceptionally prosperous, who should give very much more than the tithe.*

4. *To teach that tithing is an act of worship.* Someone has said that worship is self-giving to God. A man's money is a part of himself, his brain, his brawn, his energy. When he gives money he gives a part of himself back to God. His tithe is not merely answering a temporary financial call; it is given as an act of worship of his God. He goes to the Lord's house on the Lord's day, he mingles with the Lord's people, he partakes of the Lord's supper, and he puts into the Lord's treasury the Lord's money. It is a supreme act of worship. Now, if a campaign on the tithing system is put upon this high plane, the money will come, to be sure, but a greater result will follow. The whole church will be lifted. Out of selfish, negligent, self-satisfied churches can be made real churches of Jesus Christ.

THE MAIN DRIVE, therefore, is to secure, not the tithe, but the tither; not the gift, but the giver; not the money, but the man; not the possession, but the possessor.

# A Korean Church at Work

## An Account of Andong Colportage and Its Results

BY REV. JOHN Y. CROTHERS, ANDONG, CHOSEN

THE difference between Andong colportage and the ordinary kind is that it is done voluntarily by the whole church as a regular part of its work. Elsewhere individuals act as voluntary colporteurs and where other churches have done voluntary colportage it has been only spasmodically.

When the Andong station was opened by the Presbyterian Mission six years ago there were already many country groups which had been attached to Taiku. Whenever the missionary visited a group he was met with the plea:

"Do send us a colporteur to work in our vicinity. We are so weak."

The word "colporteur" in Korean meant "writing-seller" so the missionary replied:

"The writing-seller is different from a preacher. He is to go and sell God's Word far from any churches. You ought to be writing-sellers to all near-by."

Still, nothing systematic was done until the fall of 1913, after the attractive half-cent gospels had been printed.

At a meeting of the officers of the church in the fall of 1913, the Korean pastor remarked that the zeal of Christians for preaching needed to be stirred up. A plan was therefore adopted to stir up their zeal, which led several churches to "provoke one another to good works." A contest was arranged to see which church could do best in each of three different lines:

1. Preaching by word of mouth.
2. Gospel selling.
3. Bringing in new believers.

To give the small church a fair chance everything was to be on a per capita basis. A church of 200 members would thus have to do more than ten times as much to win as would a church of 20 members. A church's standing was estimated by taking the number on the roll June 1st, the previous year divided into the total sales reported in May. Thus if the above church of 200 had sold 100 gospels in the year, the standing would be one-half per member, and that of the church of 20 would be five per member.

Banners made by the Koreans were awarded to the best churches in each unordained preacher's circuit. One church might get all three banners, or they might go to different churches. These banners are held for one year only, if the church does not remain the best in the

circuit. In each church reports are received from individuals weekly or monthly, but all churches report once a year to the general officers' class.

In our annual statistics we ask: "To how many have you preached? How many Gospels or other Scripture portions have you sold? How many new believers in the church?" Our idea is that each Christian shall feel his duty to preach, to live and to distribute God's Word, and do it. He is not to wait till he receives a salary as evangelist before he preaches, neither should he wait to receive a salary as colporteur before he goes to work. "Preaching" is doing personal work.

The results in sales of Scriptures have been 10,000 volumes the first year, 11,000 the second and 12,100 the third. This is more than our paid colporteurs have sold in that time. In addition to this, the station of Taiku worked the plan last year and reported 7,000 sales. The Bible Society pays its colporteurs their travel expenses, a salary and a commission, and allows the churches the same commission as the colporteurs, but the churches receive no salary or travel expenses. Taking the country as a whole, it cost them \$437 to sell 10,000 volumes our first year. Then they entered on a campaign to increase the efficiency of their colporteurs, so that the next year it cost them only \$260 to sell 11,000 volumes, and the next year \$283 to sell 12,100 volumes. In these three years our plan saved the Bible Society in travel and salaries the sum of \$867.

This financial gain is the smallest part of it. By this plan sales are less apt to be forced. When a man's living depends on his maintaining a high average of sales per month, he is not always careful how the sale is accomplished. Once in another province I went on an evangelistic tour with two helpers, being preceded a few days by four colporteurs who sold 1,000 gospels each in two weeks. We found that instead of opening the door to the preaching of the Gospel, they had rather closed it. People were angry because the colporteurs had forced on them books they did not want, and had taken away grain they did want, for few books are sold for cash. Our church people do not have their salaries at stake, and they generally do their own follow-up work, which also makes them more careful how they make sales. If a colporteur is to keep up a high average of sales, manifestly he cannot continue to go to the same villages again and again. One colporteur, on being urged to go to a certain town where we wanted to found a church, said: "No use to go there again, I sold books at every house in the town." But our people, being interested as much in the number of people preached to as in the number of books sold, and even more interested in the number of new believers won, went into this town and in two months founded a church, selling many scores of gospels in nearby homes. This new church itself took the banner for selling the most books per capita of any church in that helper's circuit this year.

Our problem is not how to sell the most gospels, but how to sell



gospels so as to win the most souls, and build up the most active churches. Much paid colportage is done on the idea of the English soldier who was firing rapidly without aim, when his officer objected that his ammunition was not accomplishing anything. "I don't care, it's getting away from here, anyway," he replied.

Many Christians do not know enough yet to do very effective preaching, but even those new in the faith can sell a gospel. At first they had the idea that only church officers or believers of long standing should be asked to sell gospels, but our banner church this year, which sold 100 gospels per member, was not over two years old. In a certain town our volunteer colporteurs began preaching the first of December. By the end of the month some had believed. In February six came to our Men's Bible Class and cut off their hair as a sign of becoming Christians, and bought sixty gospels and some testaments to take home and sell to unbelievers. They sold them, too, and sent back several times for more.

One Sunday I spent in the leading church of our banner district. The primary class of the Sunday-school had a different lesson from the rest of the school and their answers on review were the quickest I ever heard from any primary class. The boys answered in chorus, and even on the girls' side of the dividing curtain more than one voice was heard in answer to nearly every question. The lesson had been about David and Goliath and they knew it perfectly, but it was the application the leader made that interested me most.

"What are we?" "Little Davids."

"Who are the older brothers like Eliab?" "The fathers and elders."

"Who is Goliath?" "The Devil."

"What must we take in our hands?" "A staff."

"What kind of a staff?" "A strong, heavy staff." (This from a boy.)

"No, a staff of faith. What must we take in our sling?" They did not know, so he told them. "We must take the penny gospels, and when the fathers and elders of the church fail to preach we can go to a man or woman and say, 'Buy a gospel,' and thus slay many a Goliath."

Often the school children are the most enthusiastic sellers. One school boy sold thirty-five gospels in one-half day.

The leader of a small church was concerned that his own church was doing so little to make God's Word known and asked his church helper to bring out seventy-five gospels. When they came he passed out fifteen to other members of the church to sell and took sixty as his own share. Rising before daybreak, he first knelt in prayer, and with his gospels and a sack on his back to receive grain as the price of the gospels, he started out. The neighbors were still asleep, and none too pleased to be wakened so early, but he overcame their remonstrances and sold the whole sixty that morning before breakfast.

On most itinerating trips the missionary takes along a supply of gospels and testaments to sell. Some of them are pure Korean, and some are half Chinese, for the use of the more educated. On one of this spring's trips when we came to the Red Creek church, the last on the trip, only the part Chinese gospels were left. The mother of the leader was much disappointed. Her husband and son make earthenware vessels and she peddles them, carrying them on her head. Also she goes out collecting money, for they do not always sell for cash. On her peddling or collecting trips she takes along gospels to sell to the women. She did not feel it was right for her to sell her own jars, and not sell God's Word. "Do hurry up and send the Korean gospels, for you know on the inside quarters (women's) they do not read Chinese," she urged. The helper supplied her on his next trip. We generally ask candidates for baptism: "Have you sold any gospels?" and rarely do we get a negative.

The quality of the native leadership is an important factor in the success of the plan. In three years the banner for the most books sold has followed the same helper, though he changed circuits twice. One spring he reported that he had taken six men of one church off to a mountain valley thirteen miles away for a week's preaching, though none of them wanted to go. They took along 600 gospels to sell and the men felt sure they could never sell them, but they sold the whole 600 and marched home in high spirits, singing the whole way, so that the non-Christians said, "What is this? Here these Christians have been asleep for two years and have waked up. Something is going to happen."

This year the churches decided they would have a definite goal: That each Christian should win one new believer in the year; that each man should sell two gospels per month and each woman one gospel; that each Christian should preach to one person per day. Some will do less, some more, but this is the goal. Each year some churches have done this well. One church last year grew from 20 to 84 in membership, and sold 100 gospels per member. Another sold 95 per member. Our records show that they have to preach about 600 times and sell 30 gospels for every new believer won. The idea that Koreans are particularly anxious for the Gospel and respond quickly to it, is certainly not true in our territory. That we have any additions to the church is an evidence rather of the zeal of church members for preaching. If as much personal work were done in America as here, results there would be astonishing.

Our work might be compared to the Pocket Testament League, with the difference that a man generally has serious thoughts of believing before he buys a testament, and many of our people carry several gospels in their pockets, one for their own use, the others to sell. With such seed sowing there will surely be a harvest. Let the church in America pray earnestly to the Lord that it may safely be gathered.



BULGARIAN WOMEN AT THE RIVER LAUNDRY

## Things As They Are in Bulgaria

BY MISS INEZ L. ABBOTT, SAMOKOV, BULGARIA

Principal of the Girls' Boarding School, American Board

“**M**ARIKA, you have disgraced your mother and your family, now that they know at the Girls' School that you took that chain. You are no longer a daughter of mine. Go from this home, and never set foot in it again. May all the evil things you deserve overtake you. Go!”

The mother who said this was the sister-in-law of a priest of the National Pravo-Slav (Orthodox) Church of the country. She was as

well posted as the average Bulgarian mother on the common method of applying Christian principles in her family. She cursed her daughter, not for her sin, but for allowing it to be discovered. This was the unbearable disgrace.

The national church of Bulgaria has served a purpose in making that energetic, progressive people what they are; but that purpose has been almost exclusively political, not moral and spiritual. During centuries of Bulgaria's slavery to Turkey, this national church kept alive the fire of national consciousness until it increased enough to burst forth into independence.

The Bulgarian has therefore come to feel that any disloyalty to his national church means disloyalty to his nation. Mr. Henry N. Brailsford, an authority on ethnic problems in the Balkan Peninsula, says:

"The attachment of the Bulgarian peasant for the National Orthodox Church is not so much due to the religious instincts of the peasant as to his political conditions, which explain his passionate attachment to his church and the great part which it plays in his existence. His fidelity to his church has been through five centuries one continuous martyrdom. He has remained true to it, not merely from a reasoned or traditional faith in its tenets, but simply because apostasy involved a forswearing of his nationality and a treason to the cause of his own race."

The religion of the national church in Bulgaria makes many of the people punctilious in church attendance on Sundays and holidays and in the performance of their religious rites and ceremonies. But after a Bulgarian has listened to the reading of the service by the priest in Old Slavic (which he doesn't understand), has crossed himself repeatedly, has bowed before the pictures, which are used in place of images, has lighted and burned his candles and repeated the prescribed prayers in the prescribed form, he feels perfectly free to go "out into the world," to deceive his neighbor or his child, and take what does not belong to him. Few Bulgarian laymen have ever read the Bible, and only a small proportion of the priests are familiar with it.

Unfortunately, the national church is not a corrective and an up-building force. Another reason for the unsatisfactory state of society is that Turkish serfdom, during nearly five centuries, trained these people, as a matter of self-preservation, to deceive wherever possible. The other nations of Europe that have had ambitions in the Balkan Peninsula must share in the responsibility for this condition. They have all given Bulgaria an example of selfishness in their dealings with the Balkans, and it is not surprising to find that the idea of serving the community for the good of the community is still in its infancy in Bulgaria.

Another condition in Bulgaria still more grievous is the general prevalence of atheism among the youth. The older people, mostly unschooled, have accepted without question the dictates of an ignorant

priesthood. But the present generation of school boys and school girls in the national gymnasia (high schools) and in the University are constantly demanding proof for whatever they are taught. They find few examples worthy of emulation in their parents and older relations and in the priesthood. Hence the students will reject the faith of their parents and discard the rites and teachings of the Church, while they cling to the organization as a national institution.



TYPES OF BULGARIAN PEASANTS—BERRY PICKERS

In a general way, the influence of the Eastern Orthodox Church is the same in all the Balkan States, with differences in its expression due to differences in national temperament, character and history.

Mr. W. S. Monroe, in "Bulgaria and Her People," undoubtedly the best book thus far published about Bulgaria, gives some recent information on the status of the Eastern Orthodox Church:

"Europeans who have worked in the hospitals in the Balkan Peninsula have noted the manifest indifference of the orthodox clergy toward the sick and the wounded. A foreigner who served as a nurse in one of the Balkan wars related to the author the fact that there was an orthodox priest connected with his contingent of the army, but that he never visited the suffering soldiers unless called upon to render official service. If patients wished to confess he was always ready to hear their confessions. If they died, he was on hand to conduct the burial service.

But he seldom, if ever, visited the hospital voluntarily to offer religious consolation or render humanitarian aid."

"The only concern the clergy displayed in our patients," says Mr. Brailsford of the 1904 British Relief Fund, "was a very keen anxiety lest we should encourage these miserable creatures, in need of every attention and nourishment, to break the terribly severe fasts which the orthodox church imposes for thirty days before Christmas as well as during Lent."

In Bulgaria the American Board established missionary work south of the Balkan Mountains fifty-eight years ago, on the recommendation of some of its missionaries in Constantinople. Later the Methodist Board began missionary work here north of the Balkans. The work of the American Board was extended southward among the Bulgarians of Macedonia, and in 1908 it began a work of unique interest among the Albanians.

The Bulgarians have proved themselves worthy of the confidence which the Constantinople missionaries placed in them more than half a century ago. They have shown themselves to be progressive, constantly reaching out for what they consider best. They are patient, stolid, persevering and persistent, being able to keep a "fixed idea" in mind for years, until they finally do what has been so long desired. They are hospitable, industrious and practical. Although they are extremely individualistic, they are not boasters, but doers, performing their tasks quietly and intelligently. They have wonderful recuperative powers, as was proved after the recent Balkan wars. Foreigners, visiting the country then for the first time, could hardly realize that the people had suffered so severely. Is it any wonder, then, that with such characteristics the world has been amazed at the way in which the Bulgarians have expressed themselves, nationally and individually, during the last thirty-eight years, since the Treaty of Berlin largely freed them from five hundred years of the Turkish oppression? (It was not till October, 1908, that the country became entirely independent of Turkey.) Theodore Roosevelt, in an article in *The Outlook* in the fall of 1912, said that no other nation in the world had traveled so far and so fast in the last third of a century as had Bulgaria.

While the Bulgarian government is a constitutional monarchy, the fundamental principles of its constitution spell democracy and progress. These principles are: "(1) separation of governmental authorities into legislative, executive and judicial; (2) perfect equality of citizens as regards civil and political rights; (3) inviolability of person, residence, property and correspondence; (4) liberty of conscience, press and public meetings; (5) direct and secret universal manhood suffrage, and (6) local self-government." \*

In their larger cities to-day one will find good buildings, paved

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\* Will S. Monroe, "Bulgaria and Her People."



BULGARIA BEFORE THE WAR—A SCENE IN THE SAMOKOV MARKET

streets, electric lights, telephones, automobiles, and even Paris fashions, which are displayed in some of the shop windows. The slum districts, however, which make European and American cities blush, are conspicuous by their absence. In the whole country there are but few rich people and few paupers. The country has twelve hundred miles of railroad, all under state control, since it was constructed at state expense. More is under construction, and still more is projected.

The land system, which is far superior to that of England and some other countries of Europe, permits each peasant to own and absolutely control his own land. "There are one hundred thousand farmers in Bulgaria with farms of two and a half acres, and less than one hundred farmers with more than seven hundred acres." Though some of the roads are very poor, there are some excellent public highways in the country. The one between Sofia and Samokov is one of the finest mountain roads in Europe.

Education is a national passion, which found a way to express itself, even before Bulgaria became independent. During centuries they were under the domination of the Ottoman Empire; the Bulgarians were also under the spiritual supremacy of the Greek Church. A foreign language was forced upon them, not only for their church services, but for their schools. These were cloister schools, and were not for the peasants, who were almost universally denied an education during Turkish dominion. But in spite of great difficulties, including persecutions and executions, Bulgarian private schools kept springing up, with their own curricula and supported by private subscription.

Dr. Elias Riggs, the American missionary, made a tour of Bulgaria in 1859, and visited a school in Sofia attended by four hundred boys and another for girls with an attendance of one hundred and twenty. "It is an interesting fact to notice," he writes, "that the Bulgarians do not limit their laudable endeavors for education to boys alone. This is a striking indication that they are training themselves to give the right place to women, even at the very beginning of their educational system." Dr. Riggs found other similar schools, and pays a high compliment to the Bulgarian teachers, whom he found to be "men with gentlemanly manners, making great self-sacrifices and working without hope of financial returns."

The more intelligent Bulgarians have made an idol of learning. They have said that it was the one thing they needed, and would transform life and purify the heart. Bulgaria spends twice as much per capita on education as the Serbians, two and a half times as much as the Greeks, and three times as much as the Montenegrins. Twenty-five years ago the government acquired absolute control of the schools of the country, and to-day illiteracy, which was so general a generation ago, is practically unknown except among older people. When the army was organized in 1878 ninety per cent of the soldiers were illiterate. In the Balkan wars of 1912-13 only five per cent were illiterate. The mental acumen



of the Bulgarian student is remarkable. It is not unusual for the children of parents who cannot read and write to attend European and American universities and carry off all scholastic honors from the children of parents who have come from generations of education and culture.

But learning is not transforming life and purifying the heart as so many have dreamed that it would. The reason is that moral and spiritual training is practically unknown in the Bulgarian school system. The national school teacher conducts the recitation, but he rarely feels any further responsibility for the child. The best element in Bulgarian society is to-day truly alarmed over conditions resulting from this lack of training.

The only remedy is *Christian* education. The country is crying out for it without understanding the meaning of its cry. Many parents bring their children to mission schools because they want them to be like former pupils they have known. They seek the results, little realizing what the process is that brings the results. Mr. W. W. Peet, who has for long years been treasurer of the American Board for all its missions in Turkey and the Balkan Peninsula, a statesman, diplomat and prophet as to affairs in the Near East, wrote a letter to the principal of the girls' school at Samokov, in which he said: "I was deeply impressed, when at Samokov, with the call of an awakened East for that which has made the West strong and forceful. If the mission can answer this call, and interpret to them the message which it brings, we will do well. Our Christian schools are alone able to answer the need and to give the message. Let us give a *Christian* education. This is their great lack."

Since the Bulgarian people are so indifferent to spiritual things and so eager for an education, they can best be approached through the educational avenue. Both the evangelistic department of the mission work and the publication department have rendered a real service to the country. But Christian educational work with young people is the most effective way of reaching them.

Until recently the Bulgarian mind has not been convinced that the missionary's motive is altruistic. With no examples of altruism before him, the Bulgarian cannot readily conceive of people coming to his country and spending money and their lives for him, unless they have some selfish motive. But the consecrated lives of the missionaries for more than half a century found their reward in the Balkan wars, when such countless opportunities were offered for an expression of practical Christianity. The old handicap has now nearly disappeared.

Another difficulty that stands in the way of large numerical results is a feeling on the part of this adolescent people that they can work out their own salvation unaided. But this nation is sincere in its desire for the best; and the fact that it has not eagerly grasped after the missionary's panacea for its shortcomings is no reason for discouragement.

The greatest difficulty to-day that stands in the way of answering Bulgaria's call is lack of funds. The mission of the American Board, at its annual meeting one year ago, decided to move its girls' school from Samokov to Sofia, as soon as funds can be secured for such a move. The boys' school will also probably be moved later. The Bulgarians want the schools at the capital. A national Assemblyman, whose counsels have been much respected not only at home, but in other European countries, where he has represented Bulgaria on various occasions, has spoken emphatically of the great desirability of having a large, well-equipped American Christian school located at the very center of the nation's thought and life.

The call of the hour, therefore, is for money with which to establish in Sofia a Christian gymnasium (high school), such that it can command the respect of the nation, which is spending such enormous sums on its school buildings and school equipment. The missionaries' aim is to give to the youth of Bulgaria a vision of Christ as a personal Saviour, first and foremost, but we want them also to see Him as the great Teacher, and as One who bids them go forth to serve the world as He served it. They must become Christian teachers, leaders in child welfare work, sanitary reformers and nurses.

Can we really help the Bulgarians to catch such a vision? We believe that we can. They know now that our motives are altruistic; they appreciate as never before what we have tried to do for them; they want us to do more. A little more than a year ago the principal of the girls' school at Samokov received a document from the Ministry of Education, which expressed appreciation of the work of the mission school, and concluded by saying that when we broaden our activities, and procure modern equipment, laboratory apparatus, libraries, etc., we will both enhance the educational side of our work and will increase still more the gratitude of the Bulgarian nation.

Bulgaria is calling loudly for men and women of the deepest consecration, the keenest intellectual calibre and the broadest sympathies. It demands men and women who can see national needs and catch the national spirit sympathetically. Young missionaries going to Bulgaria at the close of the war will undoubtedly have a share in the evangelization of the other Balkan States, which thus far have permitted mission work only in places where it was already established before the Treaty of Bucharest (1913) brought them under Bulgarian jurisdiction. The long-cherished dream of our missionaries and far-sighted Bulgarian evangelical Christians seems about to be realized. A letter from one of the Bulgarian pastors, dated February 17, 1916, says: "A glorious future awaits our dear country. Grand opportunities we shall also have to preach the Gospel throughout the greater part of the Balkan Peninsula; and we should pray for and expect great revivals in Bulgaria and Macedonia. God bless our people and crown His work in the Balkan Peninsula with signal success."



PHYSICAL CULTURE AT CANYON FALLS, KENTUCKY

## Modern Methods Invading the Mountains

BY MRS. C. S. EVERTS, GULFPORT, MISSISSIPPI

**A**T Canyon Falls, in the Kentucky Mountains, is a mission, formerly of the Soul Winner Society, founded by Rev. Edward O. Guerrant, and now maintained by the Executive Committee of Home Missions of the Presbyterian Church, U. S. Twenty years ago, and again last winter I spent several months there, and was impressed by the great improvement, not only in the schools and related organizations, but even more in the home life.

A helpful factor in the results accomplished is the Mothers' Club, organized August, 1914, with five members, which has grown to thirty-five, with a regular attendance of from ten to twenty. It is so unusual, in the untouched mountain sections, for anyone to be interested in a woman and to try to give her pleasure and help, that the appreciation of these meetings is pathetic. One woman said, "my man growled 'cause I went to the meetin's, but I told him he went whar he pleased, if hit didn't do him no good; and I aimed to go, fer hit did do me good and the hull family, too."

On my first visit I was pained by the lack of ambition, the look of hopelessness on the faces of the women. But their expression is changing! Cheerfulness, hope and ambition are clearly shown, and these qualities in time will assume more and more tangible form in the homes.

It is difficult to describe the isolated lives of most of these mountain women. They rear large families, do the milking, "chores," gardening and much of the regular farm work. Two members of the Mothers' Club, cousins, had not seen each other for twenty years, though their homes are only four miles apart. One lives at "the head of the crick," the other "fur down the crick." Their lives after marriage had become so filled with hard work that even "big meetings" failed to take them from home, until the novelty of the mothers' meetings attracted them, and the news of what the members were doing induced them to attend. Now they are among the most interested members.



MEMBERS OF THE MOTHERS' CLUB AT CANYON FALLS

The members of the club have pieced and quilted three quilts, and are now making rag rugs. From the sale of these will be purchased a stereopticon for the pleasure and benefit of the school and community.

A new feature of the school's annual Field Day Exercises last October was a small exhibit of the handiwork of some of the pupils and members of the Mothers' Club—an embryo neighborhood fair. This so enthused the men that they organized a Farmers' Club, which bids fair to do for the farm what the mothers' association is doing for the homes. These are the only organizations of their kind in Lee County.

The Junior Christian Endeavor Society is training future leaders in church work and the Senior Organized Bible Class of Canyon Falls Sunday-school is exerting a marked influence in the community. A Teacher Training Class is another innovation and includes the older pupils of the day school and some from the Sunday-school, and has no rival in Lee County.

Three years ago the day school was carefully graded for the first time. At the close of last session eight pupils were graduated from the grammar grades into high school; and one high school pupil was promoted to the eleventh grade. There were appropriate exercises, and it was a time of great interest to the whole countryside. In addition to the diplomas and certificates of promotion given the pupils at the recent Commencement, six medals were awarded for perfect attendance and punctuality; seventeen Testaments were given for reciting the Child's Catechism, and one Bible presented for perfect recitation of the Shorter Catechism.



ONE OF THE CHRISTIAN FAMILIES AT CANYON FALLS

The Bible and the Catechism are regularly taught, and it is most interesting to hear the primary pupils name perfectly the divisions and books of the Bible, recite the Commandments, the Creed, the Beatitudes, numerous Psalms, and many chapters of the Old and New Testaments. "Thy word have I hid in my heart, that I might not sin against Thee." Almost every child in the primary room has learned the Child's Catechism, and four of the older children have recited also the Shorter Catechism. The regular systematic Bible study, conducted by a graduate of the Bible Teachers' Training School, New York, is proving a safeguard to the older pupils against the perverted teachings of ignorant leaders, and is building them up in truth and doctrine.

No recital of bare facts, however, can give an adequate idea of the Heart of the Work! The effect upon the shut-in people of the mountains of the daily personal association with the refined consecrated Christian womanhood of the workers is seen in the new and higher ideals of life and of living, arousing ambition and inspiring to effort and development.



## THE MARCH OF THE MARTYRS

Suggested by the Preparedness Parade

**T**HE preparedness parade has been passing in front of my window since early morning, and will continue to pass until the city falls asleep late tonight—a continuous stream of humanity, twenty abreast. Scores, hundreds of brass bands, thousands, tens of thousands of marchers. One cannot even count them without recourse to the multiplication table. Life—treasure—irretrievable wealth—loved ones are passing.

A rifle shot rings out—no, it doesn't, but suppose it does—a man drops dead. He is somebody's friend and brother. Within twelve hours the city, the state and the nation know it and are horrified by the murder.

If every man and woman in that long procession were shot dead in his tracks the moment he passed the reviewing stand, shots ringing faster than the ear could distinguish them, men falling faster than their bodies could possibly be removed from before the ever on-coming multitude, and if the merciless slaughter were kept up from early morning until late at night, every hour, minute and second of the day and evening—and if it were resumed again to-morrow morning and kept up throughout the Sabbath day and if, insatiable, the slaughter began again with Monday's rising sun, continuing relentlessly throughout the day into the night—the imagination cannot carry the load—all this would not equal the sacrifice of innocent non-combatant life from massacre alone during the past twelve months in Armenia.

The awful waste of life, however, is but the beginning of the tragedy. Again let the procession start, this time composed of widows and orphans who loved their husbands and fathers as we love ours; widows and children left not only comfortless, but penniless, driven from their homes, robbed of their personal possessions, frequently stripped of their clothing, lacking food—let this second division of the procession begin on Tuesday morning, again walking twenty abreast—all day Tuesday, Wednesday and Thursday, and Friday and a second Saturday and all day Sunday of the second week the weary march continue. A full nine days of rapid marching would not pass in review the number of our fellow human beings who have been sacrificed to the sword, famine, pestilence, outrage and deportation in Asia.

The American Committee for Armenian and Syrian Relief is organized to forward funds to save the suffering remnant of these people. Checks may be made payable to Charles R. Crane, 70 Fifth Avenue, New York City. Additional information will gladly be sent upon request.

"Whatsoever ye would that men should do unto you do ye even so to them. . . ."

"Inasmuch as ye did it unto one of the least of these My brethren ye did it unto Me."

C. V. VICKERY.

A POWERFUL APPEAL—From *Men and Missions*



# BEST METHODS



EDITED BY MISS BELLE M. BRAIN, SCHENECTADY, NEW YORK

## PREACHING AND TEACHING THROUGH PICTURES

SOME one has said that "an ounce of picture is worth a ton of talk." This is true—sometimes. It depends upon the picture and the way in which it is presented.

Some pictures printed in missionary magazines and books speak in a way that is irresistible. Others do not talk at all—at least not for missions. They add to the attractiveness of the publication, but do little or nothing for the cause. Sometimes the fault lies in the picture. More often it is due to the lack of some striking word of application or interpretation.

A picture need not be strictly missionary to make a great appeal. A good illustration of this is found in the June, 1916, issue of *Men and Missions*. The frontispiece is a full-page picture of New York's Preparedness Parade marching along Fifth Avenue with 125,000 men and women in line. It is a fine picture and exceedingly interesting, but why it should appear in a missionary magazine is a puzzle until one reads "The March of Death," by Charles Vernon Vickrey, on the opposite page.

As he sat in his office on the ninth floor of the Metropolitan Building, watching the continuous stream of humanity that had been marching past his window, twenty abreast, from early morning and would continue to pass without break until the city fell asleep at night, Mr. Vickrey had a vision. Instead of the peaceful paraders of New York City, he seemed to see the hunted hordes of homeless, starving Armenians—many times greater in number—being driven to martyrdom or exile.

So the picture was printed in *Men and Missions*. Accompanied by Mr. Vickrey's burning words, it brought to many a fuller realization of the numerical magnitude of the tragedy and has resulted in large gifts for relief work.

Thus used, the picture was worth a ton of talk. Yet without Mr. Vickrey's interpretation it would not have spoken at all for Armenia.

Some pictures make such a strong appeal in themselves that they would seem to need nothing added in the way of application. Yet it is almost always possible to greatly augment the power of even these by means of an appropriate and striking inscription. This is shown by the story of Count Zinzendorf and the *Ecce Homo* of Sternsberg in the Dusseldorf Gallery, beneath which were the words:

*Hoc feci pro te;  
Quid facis pro me?\**

In 1719 the young nobleman, then a youth under twenty, was sent on a tour of foreign travel by his uncle to complete his education and, if possible, wean him from his devotion to God. But at Dusseldorf, as he gazed into the face of the suffering Saviour and read the inscription beneath, he was so intensely moved that he renewed his determination to devote his life to the service of God.

The use of pictures as a means of arousing interest in missions is increasing year by year. They have already done good service along this line and they will do more and more. Let us be lavish in the use of them; but let us choose them with care and see to it that they have the largest possible opportunity to make their appeal.

### *A Great Exhibit of Picture Charts*

The power of pictures to preach and teach was never more clearly shown than at the General Conference of the Methodist Episcopal Church at Saratoga Springs, last May, when the entire benevolent work of the denomination was

\* This have I done for thee;  
What hast thou done for Me?

demonstrated by means of pictorial charts.

The idea of telling the story of the work through pictures originated with the Board of Foreign Missions and there was no thought at first of extending it to other lines of work. But the unexpectedly large space available at Saratoga led to invitations being extended to the Boards of Home Missions and Church Extension, the Women's Boards and the Commission on Finance, to join in the effort. These various boards were asked to send in their material to the Foreign Board and all the work was done in its offices under the general direction of Doctor S. Earl Taylor with the immediate supervision of Doctor J. E. Crowther, then a member of the staff, but now pastor of the First Methodist Church, Seattle.

The idea of the charts was to let pictures tell the story with just enough in the way of printed matter to explain and interpret them. A great many of the charts were merely educational in scope, but a large number were inspirational and made a great appeal. The *Best Methods* editor, who made two trips to Saratoga especially to study the display, confesses to have been deeply moved by them. One that made a deep and abiding impression was made up of two large photographs, one of a bright-faced African lad, the other of a wrinkled, villainous-looking old African chief. They were fine pictures, but there was nothing extraordinary about them—similar ones may be found in almost any missionary magazine. But the words, "Leave this boy alone and he will become a man like this," made them tug at the heart strings.

Most of the charts measured 20 by 28 inches. They were made up of fine large photographs mounted on cardboard of a pleasing shade of brown with lettering done for the most part in white. Sometimes one large picture was used alone, but usually there were two or three, and in a few instances four, but never more than this. The large size, both of pictures and printing, made them easy to study.

The building in which they were dis-

played—the Casino in the midst of a beautiful park—added much to the interest. It was in itself an object lesson of the power of God to overthrow evil. Not many years ago it was Canfield's Club House, one of the worst gambling hells in America. Here, at the height of the racing season, men came to make or lose fortunes at the spin of the roulette wheel. But Hughes stopped the gambling, Canfield met with a tragic death in New York City, and the village of Saratoga bought the club house and turned its lovely gardens into a public park.

Last May, during the General Conference, the Methodists secured the use of the place and made it a center of Christian fellowship and prayer. The magnificent dining room, where wine once flowed like water, was transformed into a temporary chapel in which every afternoon meetings were held—mostly missionary and illustrated by stereopticon slides. Above the platform hung a lighted Cross and on the walls were displayed great numbers of picture charts.

The charts made a great appeal to the thousands attending the Conference. At all times during the day crowds of visitors could be seen studying them, note books in hand. Later on, when the display was sent to district conferences of the Church in turn, the same interest and enthusiasm was everywhere manifested.

Last autumn a new series of charts on the same order, designed to show the need and value of Medical Missions, was prepared by the same board under the direction of Doctor H. F. Sheets, a member of the staff. These are said to be even finer than those shown at Saratoga, and at the Medical Missionary Conference, held in Battle Creek, Michigan, last November, they won much favorable comment.

#### *How to Use Picture Charts*

This method of teaching and preaching through pictures is a practical plan not only for mission boards, but for individual societies and churches. The charts herewith given, made upon the plan of those used at Saratoga, will prove suggestive and illustrate the



## WOMAN'S WORK IN JAPAN

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JAPANESE WOMEN  
Carrying Fish Aboard a Steamer



JAPANESE BIBLE WOMEN READY FOR SERVICE

method. They can be used in the following ways:

1. *The Bulletin Board.* If large pictures and printing are used, charts on this order are especially valuable for the church bulletin board in the vestibule, where they may be used to teach powerful lessons.

2. *Scrap-books.* Everybody loves a picture book, and scrap-books with pages made up of picture charts will prove attractive both to children and grown-ups.

3. *Literature Boxes.* In our November issue we spoke of the great educational work being done by Mrs. Horace Hill, of Minneapolis, through her famous literature boxes. Shallow pasteboard boxes such as she uses (hers measure 9 by 12 inches) filled with picture charts would be fine for circulating in Sunday School classes. Many a person who would not read a book will look over a box of pictures.

4. *Missionary Programs.* As a part of a missionary program, picture charts would prove novel and interesting. One chart might be prepared for each month during a year and be made a special (though brief) feature of the program. Or a number of charts all on one topic or country could be prepared for some one meeting and form a special number on the program. We have recently tested this latter plan and found it successful. The topic was China, and the charts were hung on the wall until the time came to speak of them. Then they were taken down and explained. Afterwards they were passed around among the members.

5. *Missionary Magazines.* We would especially commend this method to the editors of missionary magazines and religious periodicals. It has already been used, but only to a very limited extent,

and there are tremendous possibilities in it.

6. *Sunday Schools and Study Circles.* Small charts and pictures may be made on sheets of paper for very effective use in Sunday School classes and Mission Study groups.

### *The Burden*

"O God," I cried, "Why may I not forget?  
These halt and hurt in life's hard battle

Throng me yet.

Am I their keeper? Only I? To bear  
This constant burden of their grief and care?  
Why must I suffer for the others' sin?  
Would God my eyes had never opened  
been!"

And the Thorn-Crowned and Patient One  
replied, "*They thronged Me, too. I, too,  
have seen.*"

"But, Lord, Thy other children go at will,"  
I said, protesting still.

"They go, unheeding. But these sick and  
sad,  
These blind and orphan, yea, and those that  
sin.

Drag at my heart. For them I serve and  
groan.

Why is it? Let me rest, Lord, I *have* tried."  
He turned and looked at me: "*But I have  
died!*"

"But, Lord, this ceaseless travail of my soul!  
This stress! This often fruitless toil!  
These souls to win!

They are not mine. I brought not forth  
this host  
Of needy creatures, struggling, tempest-  
tossed—

They are not *mine.*"

He looked at them—the look of One divine;  
He turned and looked at me: "*But they are  
mine!*"

"O God," I said, "I understand at last.  
Forgive! And henceforth I will bond-slave  
be

To Thy least, weakest, vilest ones;  
I would not more be free."

He smiled and said: "*It is to Me.*"

L. R. M.

**Suffer Little Children to Come Unto Me**



**LITTLE RED INDIANS—NAVAJO TRIBE**



**LITTLE  
AFRICANS**



**LITTLE KOREANS GOING TO  
SUNDAY-SCHOOL**



**IN FULL  
DRESS**

**“What tho’ the flesh be white or black or brown?  
The loving Savior wore for all the thorny crown.”**

## MIRACLES OF MEMORY IN CHINA

THY  
WORD  
HAVE  
I



HID  
IN  
MY  
HEART

MRS. LAW AND DAUGHTER

Mrs. Law, the native principal of True Light Presbyterian Seminary, Canton, China, came to this country to attend the commencement of her daughter, Yau Tsit Law, at Mt. Holyoke in June, 1916.

SHE CAN REPEAT THE ENTIRE NEW TESTAMENT



SEVEN CHINESE GIRLS

Who memorized the entire New Testament and can repeat it from beginning to end.

*HOW MUCH OF IT CAN YOU REPEAT?*

## CARING FOR CHILDREN IN CHINA

A  
Baby  
Tower  
for  
depositing  
unwanted  
infants



newly  
erected  
in the  
coast  
province  
of  
Chekiang

THE HEATHEN WAY



THE CHRISTIAN WAY  
Orphanage of the Protestant Episcopal Church, Shanghai

# The Woman's Federation Bulletin

EDITED BY MRS. WILLIAM H. FARMER, MONTCLAIR, NEW JERSEY

## SOMETHING NEW

AT the announcement of "something new," whether it be along commercial or literary or social or religious lines, the hearer at once becomes an interrogation point:

What is the new 1917 departure? A new Summer School.

Where? At Chambersburgh, Pa.

When? June 28-July 5.

What will be the program? Much the same as will be given at Northfield, July 10-17.

Who will lecture on the Mission Study Book? Mrs. Helen B. Montgomery.

What will be the text-books? For Seniors, "An African Trail"; for Juniors, "African Adventurers," both by Jean Kenyon Mackenzie.

Who are to be in charge of the school? The Northfield Committee—Mrs. Peabody, chairman.

What prompted the new school? The large increase in numbers attending the Summer School of Foreign Missions at Northfield last June; as the attendance was too large to admit of any additions in the future, a dividing of forces seemed necessary. A committee was appointed to investigate the twenty places recommended. The decision was in favor of Wilson College, Chambersburgh, Pa., for five reasons: Beautiful location; dormitory to accommodate from three to four hundred; large auditorium; reasonable rates, and easy accessibility from all parts of Pennsylvania, southern New York, Ohio, Maryland, West Virginia, District of Columbia and Southern States.

Eighteen Women's Boards have promised co-operation.

There will be the usual Bible study, conferences on methods, platform addresses, pageants, together with a fine display of literature and special attractions for the young women's societies and clubs.

Rates will be given on application to denominational boards. One dollar registration fee will be required on application for rooms.

Question by the Summer School Committee:

Where are you, reader, going to spend your summer vacation?

"Come with us and we will do thee good."—Mary Clokey Porter, chairman, 2828 Perrysville avenue, North Side, Pittsburgh, Pa.

## THE CHALLENGE OF A GREAT TASK

BY BELLE J. ALLEN, M.D.

[In the April Review Dr. Allen's article treated the task of training women in medicine and nursing at the proposed college at Vellore, India, as an undertaking important, promising, closed to men, and challenging united effort. This number concludes the address as given at the Garden City Conference of the Federation.]

WHILE the task may be hopefully and confidently undertaken, it is not merely to give the women a chance, but because "the woman's cause is man's, they rise or sink together," and this makes it a justifiable missionary task.

The promoters of this Union Medical College for Women believe that this great task will make a tremendous contribution to the social uplift of India; that it will more quickly and more effectually break the mental shackles, and effect that greatly to be desired change of mind, so essential to the moulding of our womankind to the fuller day.

A neighborless world knows next to nothing of the significance of the second great commandment, "love thy neighbor as thyself." If the truth be told the Church itself knows little enough—witness the gifts per capita and the proportion of membership "not interested" in the need of the world nor the work of the Church outside its own chancel. And scant credit it gives, too, to this witness to a compassionate Christ,—while

the medical corps, with its branches of Nursing, Hygiene, Sanitation, Mothercraft, implanting Home Ideals, Mission Ideals, can modestly claim to be one of the fittest vehicles for interpreting this law of neighborliness.

"The body at its best, how far will this project the soul upon its way?"

And the moral no less than the spiritual regeneration of the people is ever the medical missionary's goal.

Not alone to the individual—and those who have suffered and found relief, alone know what that means—yet more, much more, is our great task an enlightenment in the community. In a unique and peculiar way we deal with groups in India, and through the Mission Hospital Christ is commended in daily, often in night-long loving kindness and devoted service. High and low caste, rich and poor, men and women, come to learn as John learned of him by what they see and hear done among their own people.

To be sure the doctor is kept humble by learning that the blind who received sight, was offended because he did not receive rupees also; by hearing vituperation because she was so unskillful as to bring a daughter into the world, when the expected son was betrothed and family affairs were all awry—yet—and yet, bigoted Mohammedans, contemptuous Brahmins, complacent Buddhists and smug Confucianists all unite in saying "We have nothing even akin to this." And they learn through the unwritten language that words alone often obscure, that Christianity is not something to dispute about, nor to be put off and on like a garment, but a *grace* to live by.

Yes, the task of the Mission Hospital is to proclaim in one continuous song, through deeds of compassion that God is Love and not one who takes pleasure in human suffering or would inspire His people with abject fear.

But the greatest challenge of our great task is more than all these; i. e., the challenge to the devotion and loyalty of our Christian womanhood. "Ye shall be witness *unto Me*," said our Blessed Christ. Ah! shall we examine in our own lives, with Him, *what* that witness

is? "Bear ye one another's burdens and so fulfill the law of Christ."

The need *there* is so unspeakable, the crass indifference *here* is so immeasurable; with waste all around us, and with selfishness enshrined not only in our homes and in our churches, but in our individual minds and hearts! We have only to glance at the outpouring abandon of patriotism to express its real devotion, withholding neither property nor life, to realize, with humiliation, what "slack-ers," what shams are masquerading all about in the guise of religion. It is all ineffaceably disheartening to ponder over, until,—until there comes a fresh vision of Him, "whom not having seen we love," which restores and sustains in us His own attitude of mind towards this selfish, suffering, wayward, needy world. "If ye have not the Spirit of Christ ye are none of His," said one who saw a great Light one day and in consequence underwent a change of mind, and we, too, to-day, need to see more Light and so from our heart of hearts re-echo that wonderful prayer to the great Burden Bearer of the world to teach us how to give a true witness.

#### "AFRICAN ADVENTURERS" \*

HERE is a real jungle book in which every boy and girl will delight. Miss Jean Kenyon Mackenzie, the author of *Black Sheep* and of *An African Trail*, has written this classic for juniors so full of color and life and thrills that it transports one to the African forests. There one meets most interesting black folk and becomes friendly with the two boys and their sister who are the leading characters of the story. This book, like all of Miss Mackenzie's books—is indescribable. There is the vivid, picturesque story showing marvelous human insight, there are countless fascinating pictures,

\* *African Adventurers*, 128 pages, 16 halftones, by Jean Kenyon Mackenzie, published by the Central Committee on the United Study of Foreign Missions and the Missionary Education Movement. Price, 30 cents in paper, 50 cents in boards. These prices include postage. Order from your Foreign Mission Board. Supplementary material for leaders will be suggested in the REVIEW for June.—L. W. P.

from the little brown hut in the village to the home of the pigmies in the deep forests. Miss Mackenzie lets the young teacher, Assam, give the African impressions of the great adventures of missionaries, Livingstone, Moffat, Good and others.

This book should be used not only in Junior Societies, but in Sunday School classes. There could be no better way to bring the living Gospel of Jesus Christ straight home to the hearts of boys and girls than to take the six chapters for six weeks in place of the ordinary Sunday School lesson. It is the Gospel of Jesus Christ for boys and girls. There is an absence of preaching and a charming, bright naturalness that will win young and old.

#### BY LAWS OF THE FEDERATION

- I. There shall be the following Standing Committees:
  1. On Home Base.
    - (1) Methods of Work Among Women, Young People and Children.
    - (2) Student Work.
    - (3) Summer Schools and Conferences.
    - (4) Publications and Literature.
  2. On Foreign Field.
    - (1) Christian Literature for Women and Children in Mission Fields.
    - (2) Interdenominational Institutions on the Foreign Field.
- II. There shall be the following Special Committees:
  1. A Committee on Nominations to consist of three members, one of whom shall be new each year, to be appointed at the Annual Meeting by the President of the Federation.
  1. A Committee on Arrangements and Programs for the next meeting, to be appointed by the Executive Committee.
- III. Membership and Duties of Committees of Federation:
  1. The Executive Committee.
    - (1) The officers of the Federation and Chairmen of Standing Committees shall constitute the Executive Committee. A denomination not represented shall have the privilege of sending, at its own expense, its Federation Representative as a voting member of this Committee. Five members representing four constituent Boards shall constitute a quorum.
  - (2) The duty of the Executive Committee shall be to have oversight of the work of the Federation, to suggest plans for the extension of interdenominational work, to arrange for the Day of Prayer and prepare a program for the same, to appoint special committees not already provided for, as may be deemed necessary ad interim, and to arrange for auditing the books of the Treasurer. It shall have full authority to take whatever action may be necessary in emergencies provided no financial obligation shall be incurred beyond that for which provision is made in the budget, and to fill all vacancies occurring during the year with the exception of committees otherwise provided for.
2. Standing Committees.—The Standing Committees shall be appointed by the Executive Committee and shall be composed of not less than three nor more than nine members.
  - (1) On Home Base:
    - a. Methods of Work Among Women, Young People and Children:
 

It shall be the duty of this Committee to secure information concerning approved methods of work among women, young people and children, to develop plans for increasing their interest in Foreign Missions and methods by which information may be imparted through lecture courses, institutes, conferences, normal study classes, etc.
    - b. Student Work:
 

It shall be the duty of this Committee to ascertain the present status of missionary work in the various schools and colleges and to secure through the student departments of the Boards, as far as is practicable, the regular presentation of Foreign Missions and systematic Mission Study.
    - c. Summer Schools and Conferences:
 

It shall be the duty of this Committee to make a study of existing summer schools and to indicate locations which seem strategic points for other schools or conferences.
    - d. Publications and Literature:
 

The Central Committee on the United Study of Foreign Missions, as at present composed of seven members elected by seven



denominational Boards, shall constitute the Committee on Publications and Literature. This Committee shall plan as far as possible, two years in advance for the Foreign Mission Text Books and other Literature for woman's societies and affiliated organizations. These plans shall be presented for approval at the annual meeting of the Federation. This Committee shall arrange for editing and printing all publications authorized by the Federation. It shall give a report of the monies received and disbursed by the Committee and shall make recommendations concerning the use of any possible surplus. The books of this Committee shall be audited annually by an auditor nominated by the Committee and approved by the Federation. This Committee shall represent the Federation on the Committee of Twenty-eight. It shall have power to act in emergencies without concurrence of the Federation.

(2) On Foreign Field:

a. Christian Literature for Women and Children in Mission Fields.

It shall be the duty of this Committee to supervise the work of providing such Christian Literature for women and children of mission fields as is of interdenominational interest, to secure funds for the same, to make recommendations for publications, translations, editors, etc.

b. Interdenominational Institutions on the Foreign Field:

It shall be the duty of this Committee to gather information concerning Interdenominational Institutions for women on mission fields and to present the same to the Federation. This Committee shall be chosen from the Boards of Control of the Interdenominational Institutions.

IV. Meetings:

1. The Executive Committee shall meet at least once a year in connection with the annual meeting of the Federation. Meetings may be called in the interim by the President and Secretary or on request of three members of the Federation representing at least two denominations. The Recording Secretary shall notify the Federation Representatives of all actions taken.
2. When it is impossible for a Standing or Special Committee to trans-

act business by correspondence and a meeting is necessary, such a meeting may be called by the Chairman or upon the request of two members of the Committee, with the approval of the President of the Federation.

V. Expenses:

1. Each Board, or group of Boards representing a denominational body, belonging to the Federation shall contribute to the expenses of the Federation by the annual payment of a sum based on its annual income.
  - (1) Each Board, or group of Boards representing a denominational body, whose annual income for foreign missions is \$250,000, or more, shall pay \$100.
  - (2) Each Board, or group of Boards representing a denominational body, whose annual income for foreign missions is \$100,000, or more, but less than \$250,000, shall pay \$50.
  - (3) Each Board whose annual income for foreign missions is \$25,000, or more, but less than \$100,000, shall pay \$25.
  - (4) Each Board whose annual income for foreign missions is less than \$25,000 shall pay \$5.
2. Expenses of delegates attending meetings of the Federation shall be borne by the respective Boards or by the delegates themselves.
3. Expenses of members of the Executive Committee attending ad interim meetings of the Committee shall be borne by the Federation.
4. Expenses of members attending called meetings of Standing or Special Committees shall be borne by the Federation.
5. An office expense not to exceed \$50 annually shall be allowed each officer and Chairman of Standing Committees.
6. Expense accounts shall be countersigned by the President of the Federation.
7. An itemized budget shall be presented annually by the Treasurer to the Federation.

VI. Reports:

All Standing Committees are required to present written annual reports to the Federation, these reports having first been submitted to the Executive Committee.

VII. Amendments:

The By-Laws may be amended by a two-thirds vote at any annual session. No change which was not submitted to the Committee on By-Laws thirty days before the session shall be voted on at that session.

# SEED THOUGHTS FOR MISSIONARY ADDRESSES

BY REV. CHARLES C. ALBERTSON, D.D., BROOKLYN, N. Y.

## Missionary Themes and Texts

**THE MISSIONARY MOTIVE.** John iii. 16. "God so loved the world that he gave——."

What is the logical sequence of this great text? "I so love God that I give——."

Cardinal Newman and Henry George were engaged in friendly conversation, when Newman remarked, "I love men because Jesus Christ loved them."

Mr. George replied, "I love Jesus Christ because He loved men."

The Christian does not regard these propositions as alternatives, but as co-ordinates.

**THE MISSIONARY IMPULSE.** 2 Timothy iv. 7. "I have kept the faith."

In the interpretation of these words, everything depends upon our definition of the word "kept." We may so keep the faith as to suppress it by our selfish keeping. Paul kept the faith by disseminating it. This is the philosophy of John Bunyan's couplet,

"There was a man, and some did count him mad,——

The more he gave away, the more he had."

The only way to keep a spring of water living is to let it flow freely. There are flowers which bloom abundantly the more freely the blossoms are picked.

The impulse to give the gospel to the world is both economic and benevolent. "The church which ceases to be evangelistic is in grave peril of ceasing to be evangelical." In a sleet storm a sparrow found shelter under the wing of a dove. The dove saved the sparrow's life, and in doing so, kept her own breast warm.

Professor Mahaffy, of Dublin, says in closing his book, "What the Greeks Have Done for Modern Civilization,"

"So now, when my part in the race is nearly run, there remains to me no higher earthly satisfaction than this,—that I have carried the torch of Greek fire alight through a long life; no higher earthly hope than this,—that I may pass that torch on to others."

**THE MISSIONARY SPIRIT.** Romans x.

1. "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. Romans ix. 3. "For I could wish that I myself were accursed from Christ for my brethren, my kinsmen, according to the flesh."

The great apostle never more closely approached the viewpoint of the Master than when he affirmed his willingness to be lost if thereby Israel might be saved. Vicarious love can no further go. This is the "mind that was in Christ," this His self-emptying—not only to be willing, but to be glad, to bear stripes for others' healing, to be wounded for others' transgressions. The little daughter of a missionary, as she looked out through the car window on the sun-baked plains of India, said to her mother, "It isn't nice at all, is it?" The mother replied, "No, dear, that's the reason we came."

This distinguishes the missionary of Christ from the missionary of commerce: the latter goes where there is most of material good to gain; the former goes where there is least of material advantage to hope for. The spirit which deliberately seeks the waste places of the earth is not natural; it passes ordinary understanding. Yet this spirit is so deeply implanted and widely disseminated among the best type of Christians that no surprise was expressed when, a short time ago, six volunteers were needed for foreign fields, four of them for fairly comfortable stations, and two for pioneer work in the midst of unimaginable difficulties, and of six applicants

who responded, *four asked to be sent to the hard fields*. This is the spirit of the soldier who regards it as the highest honor to be assigned to the post of greatest peril.

#### THE MISSIONARY PRINCIPLE.

"We have too poorly learned to distinguish between passion and principle, between impulse and a settled purpose. If some touching tale is told, some pitiable appeal for help is heard; if some crowded gathering is swept by a wave of enthusiasm, we yield to the impulse, volunteer our service, give our money, fling ourselves into the breach. But after all, this is not loyalty to the missionary program. Emotionalism will die down and leave us stranded as by a receding tide.

"It is better to quench the mere sentimental impulse, to cling to a sense of what is right and what Jesus Christ demands. If we undertake a definite work because God calls us to it, because we are the channels through which the current of divine pity is to flow to a needy world, we have a principle of action which will bear us on through ingratitude, disappointment and discouragement and even apparent defeat."

#### Illustrations of Devotion

Rebecca Cox, of Galway, N. Y., left a legacy of \$800, all earned by weaving carpets, to a woman's missionary society.

At the funeral of a devoted pastor in Boston, one of the Chinese converts of his Sunday School sent a sum of money in an envelope to the committee in charge of the funeral services, with this note: "I send money for missions, instead of flowers. I think the pastor would like that."

A colored boy in one of the freedmen's schools in the South was so dull and slow to learn that it took him three years to do the first year's work. He did the second year's work in two years, but in the third grade he made such poor progress that the teacher said, "You would better give it up; you will never be a scholar." The boy left school and went to work in a blacksmith's shop. A year later the teacher was near the boy's home and called to see him. She found

him in a little shed, teaching a class of younger children; as she stood outside the door, she heard him say, "This letter is a, this letter is b, this letter is c, etc." He had not learned much, but he had caught the spirit of the school, and it had led him to pass on what little learning he had received.

#### Some Suggestive Sayings

"Every unfulfilled prophecy should be an accusing conscience in the breast of the Christian Church."

"Shall we give the other nations the good we have, and keep back the best?"  
—*Mrs. Helen Barrett Montgomery*.

"If Christianity has not a message for all men, it has no message for any man."

"In our moments on the mount we sing of Christ's love demanding our lives, our souls, our all, but, out of sight of the mount, we provide for our own wants first, and give Him the residue."

"The best thing any man can have is a religious experience, and the best thing any man can do is to be loyal to that experience."

"Why do we find no description of natural scenery in Paul's writings? Did he see no beauty in Athens, in Rome, in the orange-scented islands of the Ægean? Ah yes, but he had seen a vision of another kind. Natural beauty had not been able to save the world. What Paul had seen in Christ promised the salvation of society, the redemption of the race."

The purpose of the Young Men's Christian Association is finely stated by one of its earliest leaders: First, to bring men to Christ; second, to build men up in Christ; third, to send men out for Christ.

The great estates of the nobility in Austria sometimes have a triple gateway. One is for ordinary occasions, one is for festal occasions, but the central one is for the king when he comes to visit the castle. God deserves our best.

Anciently, in the conquest of foreign lands, the order of entrance was: armies, commerce, religion. For something more than a century, religion has been first, commerce has followed; armies are to be outgrown.

# NEWS FROM MANY LANDS



## AFRICA

### The Decalogue in Africa

"THE Ten Tyings" is what the Bulus of West Africa call the Ten Commandments, says Miss Jean Mackenzie in her interesting volume, "Black Sheep." She describes the toilsome effort with which these people first learn the "Tyings," and then try to practise them. They toil and sweat to make a place in their minds for the verses of the twentieth of Exodus. "Pray with me," a woman will say, "that I may learn this Tying. Others I can learn, but this about the Sabbath day will kill me."

What struggle of heart and anguish of spirit does the effort to follow the commandments not entail! Miss Mackenzie recounts some wonderful stories of how consciences become sensitive and highly developed through the action of God's Spirit. Here is a woman who walks three days—sleeping two nights by the way—in order to submit to the missionary a case of moral uncertainty. Alone among the villagers she belonged to "the tribe of God." "We are watching the walking that you walk," say her neighbors. "If it is indeed a good walking and it is a straight path we too will arise and follow after you." Her son had found an old cutlass in the forest. Is it right for a Christian woman to keep it in the house? "Does it not spoil the eighth Tying?" Hence the long journey to the missionary for moral guidance.

### Does It Pay?

TWENTY-SIX years ago there was not a man in all the region of Luebo that had heard the name of Jesus. Now there are over 15,600 believers. Twenty-six years ago there was not a man that knew a letter in any alphabet. To-day there are 15,400 in day schools and 32,000 in Sunday-schools. Twenty-six years ago there was not a man, woman or child in all that great region that could utter a syllable

of intelligent prayer. When Bishop Lambuth was there he estimated that at six o'clock every morning 20,000 people gathered in the various villages for morning prayer. And this is but one of the ten missions conducted in Africa by the Southern Presbyterian Church.

### Facts About Africa

NEARLY one-fourth of the earth's land surface is comprised within the Continent of Africa.

It is as far around the coast of Africa as it is around the world.

Every eighth person of the world's population lives in the Dark Continent. The blacks double their numbers every forty years and the whites every eighty years.

There are 843 languages and dialects in use among the blacks of Africa. Only a few of the languages have been reduced to writing.

The coal fields of Africa aggregate 800,000 square miles; its copper fields equal those of North America and Europe combined, and it has undeveloped iron ore amounting to five times that of North America.

Africa has forty thousand miles of river and lake navigation, and water powers aggregating ninety times those of Niagara Falls.

One area in Africa unoccupied by missionaries is three times the size of New England, a second would make four states like New York, a third would cover eight Iowas, and a fourth is eighteen times the size of Ohio. Throughout Africa there is one missionary for every 133,000 souls.

Almost the entire continent is now under European flags. France has a colony in Africa twenty times the size of France itself. The British flag flies over a territory as large as the United States.—*World Outlook*.

### Handicapped Schools

THE schools in the West Africa Mission of the Presbyterian Church are well attended. "It is really surprising,"

writes one of the missionaries, "how, with neither slates nor slate pencils, paper nor lead pencils, and a limited amount of chalk; no gospels to sell and no cloth to make charts, these teachers are conducting schools. Of course, there are a great many old slates scattered about among the children that are gathered up and brought into school, but slate pencils are wanting. At Efulen they have a fairly good supply of chalk, and the children are writing on their slates with chalk. Some, however, have neither slates nor chalk, and write on plantain leaves with a sharp stick."

#### Buried Like a Chief

MRS. CRAWFORD writes concerning the work at Mulongo's: "A young convert was dying, and his father sought to bring in a diviner. 'No,' said the dying Christian, 'I do not need him. This sickness is the will of God. If God takes my life, all is well; I know where I am going.' He died with the name of his Saviour on his lips. The four Luanza Christians living at Mulongo's made him a good coffin. 'What!' said the people, 'they bury this "child of God" like a chief. See how they honor their dead. These Christians are a great people, truly.' The lad's parents and relatives were greatly pleased, and have since been attending the meetings."

#### For African Mothers

ANNOUNCING as its aim "the awakening of sympathy for the native and colored mothers in the hearts of the white ladies of the country," the African Mothercraft League was quietly commenced four years ago by the General Secretary, a missionary lady in Natal. The work began with the publication in Zulu of a bi-monthly paper containing practical articles on care of home and health, Christian training of children, Bible stories and Scripture Union Portions. It is now published in five languages, including English and Dutch. It is used not only in all the states of the Union of South Africa but in regions beyond, including Nyasaland, Northern and Southern Rhodesia. The price of the paper has always been only

twelve cents per annum—one penny for each member.

This good work is supported by European ladies in the larger towns of the Union. These ladies pay an annual subscription, hold drawing-room meetings, and receive semi-annual reports.

In four places in Natal these ladies have aided in the opening and supporting of native women's homes. In Johannesburg they are working for a "Helping Hand Club" for native girls.

#### Salvation Army in South Africa

A STIRRING account of the advance of Salvation Army missionary work in South Africa is given in a report issued from international headquarters. The first attempt by the Salvation Army on an organized scale to evangelize the heathen people of Africa was made in 1889, when an expedition set out from Capetown for Natal. When the late General Booth visited South Africa, in 1891, he dedicated a party of officers to take the army flag into Zululand, to plant which the officers had to practice severe and ceaseless self-denial. The people they lived among knew nothing of civilization; the climate was very taxing; there were no buildings of any sort available for shelter until they built their own rude huts.

At the time of the late General's last visit to South Africa, in 1908, he held several meetings with the natives, as many as seven thousand Zulus being present at one gathering, and he planned for further organized effort on their behalf. At present, nearly one hundred officers are devoting their time and strength for the salvation of the natives; eighty-four corps and societies are in operation; many industrial settlements have been established, and fifty-four day-schools for native children are being carried on.

#### IN MOSLEM LANDS

##### Lines of Approach to Moslems

THE World's Sunday-School Association has placed a worker on full time in the Anglo-Sudan and Durfur, which is almost wholly Mohammedan, and in which practically no missionary

work has been done. Rev. Stephen Trowbridge has been spending considerable time in the Sudan, "a vast country and very fertile." Another worker will be in training in Cairo for the secretaryship of Turkey and Asia Minor at the close of the war.

A great service being rendered to the Moslem field is the preparation of literature. There have just appeared from the press in Cairo two valuable books in Arabic, a translation of Beardslee's "Teacher Training with the Master Teacher," and "A Master Builder on the Nile," which is a biography for boys of Dr. John Hogg, a pioneer missionary in Egypt. Thirteen thousand copies of "Sunday-School Helps" in Arabic are being sent out every week throughout Egypt, the Sudan and Arabia. Twenty-seven thousand five hundred illustrated story parables have been published and used throughout the field to promote personal work, and reach the minds of the children. Over 7,000 tracts for Moslems, by Dr. Zwemer, have been put into Sunday-schools and Bible classes.

#### **Kept Alive by Americans**

"THE people left—just a remnant—in the Urumia district of Persia are a monument to the love, sympathy and philanthropy of America. The direct saviours are the American Presbyterian missionaries and the American consul." This is the testimony of Mar Shimun, refugee patriarch of the Nestorian Church, in a letter addressed to the American nation and translated from the original Syriac by the London secretary of the Archbishop of Canterbury's mission.

From the outbreak of the war this feeling has been general among the population of western Persia, and even Persian Moslems are looking to Christian America for relief from starvation. The affection of the Persian people for the American Presbyterian missionaries is deep and lasting. The deaths of Dr. Wilson, Mrs. Shedd and Mrs. McDowell at their post as the result of their work for these distressed people have made an impression that can never

be effaced, and cannot but count for great good in the years to come when peace is once more restored. It is the American Christians who must help rehabilitate the remnant of these starved hordes. The only solution of the problem is for speedy help from America to buy cattle and farming implements, house materials, clothing, seed, etc.

#### **\$5,000,000 a Month for Relief**

THE American Committee for Armenian and Syrian Relief is enlarging its program as the needs which it is seeking to relieve grow more intense.

Reports from different distributing centers show that there are something like 1,100,000 destitute people dependent upon this Committee for food and clothing and this condition will continue for some months yet. The Committee considers that five dollars per capita per month is none too much in view of the loss in exchange and the high price of food. This will mean at least \$5,000,000 a month to meet the absolute requirements of the field. A large proportion of these refugees are women and children. Twenty thousand children are on the Relief Committee lists in the Russian Caucasus alone.

All printing, postage, collecting and administrative expenses from New York are met by two members of the Committee. One hundred cents of every dollar given for relief that reaches the treasurer in New York is cabled through trustworthy neutral agencies to the Embassy or Consuls at various distribution centers. These government officials, together with missionaries and other reliable representatives, constitute the commissions that administer the relief without drawing any salary or compensation from the funds.

#### **Looking Ahead in Turkey**

THAT the American missionaries in Turkey are not only staying at their posts and meeting present emergencies, but are also making statesmanlike plans for the future is evident from the following extract from a letter received from Constantinople:

"After the war we shall need to hold

our 'All Turkey Conference.' The place in which this conference can best be held cannot now be determined. The time will then be ripe. We shall need to have with us in this conference our Bible Society friends (both the British and the American), representatives from the Y. M. C. A. and the Y. W. C. A., delegates from the home offices, and the field workers. All these will need to meet in conference for the purpose of readjusting our work to fit the new conditions which the political settlement upon the issues of the war will demand. It is quite likely that these new conditions will call for a reapportionment of the work of all the societies represented in the Levant. It would seem that within one year we might hope to realize such a conference. Possibly a temporary arrangement might answer for the Turkey field until such a survey as the suggested conference would afford can be made."

#### **A Light in a Dark Place**

ONE of the graduates of the Resht grammar school, an Armenian girl of sixteen, has been spending the winter with her mother, a wine seller in a neighboring town. At first she was very unhappy in her unpleasant surroundings, but she determined to do what she could for the Master, whom she had learned to love sincerely. She opened a Sunday-school, at which she has Greek, Armenian and Moslem pupils. Sometimes she has had as many as twenty-five in attendance, but more commonly about sixteen. At a recent meeting a missionary who was visiting in the town attended. It was interesting to see how faithfully she tried to follow the model of the Sunday-school in Resht and yet how well she was adapting herself to the changed conditions. The older pupils had learned the commandments, and others individual verses, while the younger ones were asked to give three names of God—love, light and the shepherd. The whole was a bright light shining in a very dark place. This is an example of how the Gospel awakens Orientals and makes them desire to pass on to others the benefits they have received.

#### **INDIA, BURMA, CEYLON**

##### **A Conscience Clause in India**

A PROPOSAL having been made to introduce a "conscience clause" in all schools in India receiving a grant from the Government, the educational section of the Edinburgh Continuation Committee, together with home and foreign representatives of British missionary societies working in India, is engaged in a careful consideration of the question and its bearing on missionary work.

The National Missionary Council of India has passed the following resolution:

"That all education given by missions or missionaries must be radically Christian, centering in the revelation of God in Jesus Christ, and including instruction in the Bible as the greatest of books for the teaching of truth and the building of character, and at the same time as a book necessary to the understanding of the history and literature of Christian peoples. We therefore claim a definite sphere in which we may give practical expression to this conviction. On the other hand, Christian principle requires both respect for rights of conscience and the exercise of fairness and justice. The problem of reconciling these two aspects of Christian duty has always engaged, and still engages, the attention of missionaries, and it is essential that they should solve it for each new set of conditions by their own spontaneous action."

##### **Secret Believers in India**

MANY educated men in India have been profoundly attracted by the beauty of Christ's character but they are not willing to make the sacrifices involved in identifying themselves with His followers. Sherwood Eddy reports an interview which he had with the leading Hindu of Western India, Sir Narayan Chandavarkar.

Among other things he said: "I am a Hindu, but I believe in Jesus Christ as the highest fulfilment of Hinduism. I have a picture of Christ crucified in my bedroom, where I can look daily upon it. I have not only read through the entire Bible, but I read it every night

before going to bed. Every morning I spend from six to seven o'clock in prayer, meditation and devotional hymns. I believe Jesus Christ to be unique in His character, His teaching, His power to save and help men, and especially in His dynamic and world-wide social program. Although a follower of Christ in my daily life, I do not take the outward step of baptism because as at present interpreted in the popular mind it means not only to accept Christianity, but to reject and denounce Hinduism. This I cannot do, for I believe that God has been in our past history and revelation."

#### A Hindu Life of Christ

**A** LIFE of Christ in Tamil has been written by a Hindu, in such a way as to appeal to Hindus. The style is clear and simple and the book shows a reverent spirit of admiration and love. The incidents of Jesus' life are illustrated very happily by quotations from non-Christian authors. The author is Mr. Harihara Aiyer, of Ambasamudram, and he has also written a life of Paul. "We can imagine no better books," says *The United Church Herald*, "to present to Hindus who are sympathetic towards the teachings of Christ or for Christians who wish to understand how a devout Hindu regards the life and teachings of our Master. We are informed that already the book is being used for moral instruction in some Hindu schools."

#### Caste in the Church

**V**ADAKKANGULAM, Roman Catholic stronghold of Tinnevely, was founded a century and a half ago. It was the practice of the church authorities to recognise the caste scruples of the higher caste converts, who were given separate accommodation and preferential treatment in church. Within recent years the church authorities decided that it was not desirable to encourage caste in the church and accordingly demolished the partition wall. The Vellala converts resented this innovation and a long and bitter controversy resulted. The Vellalas seceded from the church and set up a place of worship of their

own. Recently they intimated to the American Lutheran Mission at Nagercoil their willingness to embrace Protestantism, and 300 entered that mission.

#### Summary of Foreign Mission Work in India

**T**OTAL Number of Societies 120, including 39 Americans, 37 British, 2 Ceylon, 10 Continental, 5 India, 3 International, 6 Independent, and 12 Indigenous.

Number ordained missionaries.....	1,358
Medical missionaries (115 men; 163 women) .....	278
Lay missionaries (men).....	358
Married women (not doctors)....	1,279
Unmarried women (not doctors)...	1,417
Total foreign missionaries.....	4,635
Ordained natives .....	1,270
Unordained natives (teachers, preachers, Bible women and other workers) .....	34,084
Total ordained and unordained....	35,354
Principal stations .....	783
All other sub-stations.....	10,217
Church organizations .....	4,088
Total number professed Christians. 916,773	
Total native Christian adherents..	1,471,727
Sunday-schools, 10,872; membership .....	422,135
Native contributions in U. S. gold..	\$573,454

#### EDUCATIONAL WORK

Universities and colleges.....	37
Total students (only 60 females)...	4,982
Theological and Normal Schools..	141
Students (male, 2,350; female, 1,237) .....	3,755
Boarding and high schools.....	576
Pupils (male, 55,937; female, 15,110) .....	77,400
Industrial Training Institutions....	148
Pupils (male, 5,042; female, 3,925) ..	8,999
Elementary and village schools....	11,503
Pupils (male, 159,045; female, 76,029) .....	361,726
Kindergartens .....	27
Pupils (boys, 397; girls, 466).....	972

#### MEDICAL

Hospitals .....	170
Dispensaries .....	355
Hospital in-patients in one year...	61,612
Dispensary treatments (one year)...	2,072,537
Outside patients visited.....	44,020
Total individual patients.....	1,943,464
Total treatments .....	3,605,597

#### PHILANTHROPIC AND REFORMATORY

Orphanages .....	180
Inmates (boys, 4,761; girls, 7,522) ..	13,400
Leper Hospitals and Asylums.....	59
Inmates (Christians, 2,508).....	4,815
Institutions for the Blind and Deaf ..	8
Pupils (male, 136; female, 204)...	340
Rescue Homes, 8; inmates.....	360
Homes for Widows, 15; inmates..	410
Industrial Homes, 19; inmates.....	1,134



#### WORK OF THE THIRTY-NINE AMERICAN SOCIETIES IN INDIA

Total number of missionaries, 1,667; of whom 527 are ordained; 513 married women and 480 unmarried, and 118 medical missionaries.

Ordained native preachers, 686; unordained native preachers, teachers, Bible women, etc., 13,746.

Total missionary force, foreign and native, all classes of workers, under direction of American Boards or Societies, 15,413.

Principal mission stations, 350; sub-stations, 4,511.

Church organizations estimated at 2,488; total number of members in 1910, 418,775; total adherents, 725,321. Canadian Baptist and Presbyterian Societies included in figures above.

#### WORK OF THE THIRTY-SEVEN BRITISH AND SIX AUSTRALASIAN SOCIETIES

Total number of missionaries, 2,160; 1,272 of whom are women.

Native workers of all classes, 15,778.

Principal stations, 638; sub-stations, 2,074.

Church organizations, 763; members, 352,758; adherents, 554,170. — From *Missions*.

#### CHINA

##### Chinese Christians Protest

THE Chinese Church has been deeply stirred by the recent developments in the movement to make Confucianism a state religion. Two years the propaganda has continued, and now it has come to a crisis, with the definite submission to the constitutional convention of an article reading: "In our national schools Confucianism is to be considered the only basis of true morality."

Throughout the republic the challenge has been taken up by representative leaders of the Christian Church, and opposition has been voiced in pulpit, press, mass meetings and even at Peking. At least 1,000 representatives from different churches of Shanghai attended one meeting of protest. At that time 1,000 protesting letters had been recorded by the ministers' association of Shanghai.

Prominent among the Christians' objections to the proposed law, as reported by the Chinese *Christian Intelligencer*, are these two: To erect a state religion at this time, when unity of purpose throughout the republic is vital, would arouse dissension among Confucianists, Mohammedans, Protestants and Catholics; and to require Christians to pay for the upkeep of Confucianism as a state religion would stir up sentiment against the government that it cannot afford to arouse.

An appeal has been distributed in all parts of China, protesting "in the name of 3,500,000 Christians" against the proposed action as "an invasion of the rights of the citizens of the Chinese republic." The appeal is supported by Catholics as well as Protestants.

#### For Navy Men in Shanghai

A SMALL Bible class of men in the Navy Young Men's Christian Association in Shanghai has now grown into a club with about fifty members, who stand for clean living and the development of the fourfold nature. All use the Enlisted Men's Prayer and Daily Reading booklet, and also meet together every Saturday night for dinner and definite Bible study. They promote the regular Sunday afternoon meeting held in the building, look after all the music, and make the meeting the success it has become. Every ship in the harbor is covered on Sunday, and in this, too, the Club helps.

The secretary, James A. Blyth, is impressed by the opportunities for personal work which he is having. He says: "It's beyond belief how ready the men are to talk about their soul's salvation. Away out here they know one must have a power outside oneself to live straight. One listening to the unburdening of men's hearts, as I am privileged to, hears this over and over again: 'I got lonely; there was no place to go so I just drifted into the saloon and house of ill fame. I will have to ship over, I can't go home,' —and more. With an adequate building we could prevent a great deal of this."

**Final Blow to Opium Traffic**

**T**HOUGH China has made so brave an effort to stamp out opium, the traffic could not cease until March 31, 1917. Up to that time opium could be imported into China from India under a treaty with Great Britain signed in 1911, and this traffic was the monopoly of the Shanghai Opium Combine.

Anticipating the end of the opium connection with Great Britain, the Chinese Government recently communicated with the British Minister in Peking, requesting that a British envoy be deputed to China to head an investigation into the opium-suppression campaign in China. At the same time circulars were sent to all the provinces preparing them for the impending complete extirpation of the traffic as follows: (1) All the opium plantations in the land were ordered to be swept away during a period of three months from September to November, 1916; (2) the trading in opium had to be entirely stopped between December, 1916, and March, 1917; (3) smoking of opium is to cease in a period of three months from March to June, 1917.

The Shanghai company offered \$16,000,000 for the privilege of an extension, and in October last threatened to withhold the duty on the remaining cases imported—a loss to the government of about \$5,000,000, but President Li and his cabinet would accept no compromise.

**The Results of "Hammering"**

**"T**HE secret of successful missionary work is steady hammering," writes Rev. A. A. Fulton, D.D., of Canton, China.

In 1850 there were only two or three hundred converts in the Empire. When I came to China in 1880 there were about 13,000 converts. To-day the converts number close to 300,000, and probably one million adherents. *Hammering does it.*

For instance, at Chik Hom the prejudice was bitter, the first convert driven away, the chapel, an ordinary shop, looted and the preacher driven off, but we went back and hammered away.

Now we have 300 converts and they are planning a new building. At a mid-day meeting a subscription was started and in less than half an hour \$1,400 was subscribed. They are planning a building to seat 1,000 members. The old building, costing \$3,000, will be sold and a new one worth \$7,000 erected in its place.

**Chinese Women Get New Outlook**

**N**INETEEN of the women enrolled in the Women's Bible School at Ningpo, China, at the beginning of the school term, were not able to read. Each one of those who remained to the end of the term, however, went away with her Romanized New Testament and Hymn Book, and other small books, able to read slowly and pray and sing, happy in what she had received, and some of them eager to pass it on to others. This form of evangelistic work seems to be profitable, bringing the women from their homes, with all their cares, into clean, cheerful atmosphere, into daily contact with Bible teachings and living, with regular Sabbath services, mid-week and other meetings, morning and evening worship, where they are taught to think and do for others.

At the call for help for famine sufferers, these women put aside their books for several afternoons, and went to work with a will, making quilts, garments, shoes and caps, which were sent to Yuyao for distribution among the destitute. At Christmas time, when three dollars was given for an extra dinner, they voted to keep one and give two into the offering for Foreign Missions, to be sent home to the Board. The entire sum from the school for that purpose amounted to ten dollars.

**JAPAN—CHOSEN****An Anti-Christian Magazine in Japan**

**A** JAPANESE magazine, the *Dai Kokumin* (Great Nation), has devoted four numbers recently to a virulent and sustained attack on Christianity. The cartoons on the cover constitute a shocking attempt to inspire hatred of Christianity and contempt for it by an outrageous representation of the

Christian religion symbolically as a human-headed dog, or of Christ himself as a monster with the upper part like a man and the lower part like a dog, nailed to a cross and threatened with destruction by the uplifted foot or the clenched fist of a figure representing the aroused spirit of Japan fighting victoriously to rid the country of a hateful and dangerous intruder.

The greater part of the text of the magazine is taken up with skilful appeals to the national prejudice, with indignant denunciation that the Christians should believe God Almighty to be superior to the Emperor, with unblushing and criminal slander against prominent Christian men, with malicious retailing of all possible difficulties and scandals among Christians, and with interviews in which prominent men express their disapproval and dislike of the Christian religion. In securing the latter, the editors have not scrupled to make use of downright fraud, for one prominent man quoted in its pages has declared that the alleged interview with him was made out of whole cloth and has forced the magazine to publish an apology.

#### **The Buddhist Attitude Toward Christianity**

REV. J. B. HALL, a Presbyterian missionary in Japan, sends the following story, told him by a Japanese friend, as an illustration of the attitude of many Buddhists towards Christianity.

"I have a friend who is a very strong Buddhist and his wife is the daughter of a Buddhist priest. I was calling on the family a few days ago when, as we were talking of our religions, the wife said 'I send my children to two Sunday-schools. One is the Christian, the other at the Gobo Temple.' When asked why she, the daughter of a Buddhist priest and the wife of a strong Buddhist, should do this, she said: 'We have many visitors at our house. Whenever a Christian calls on a visit or for business, he or she never drinks saki nor smokes tobacco, and I have heard that they never visit a house of ill repute. I do not know which teachings are better, but when my father, a Buddhist priest, calls, the first thing

he asks for is his wine, and then his tobacco, and I know he is not averse to visiting houses of ill repute. The same is true of all our Buddhist guests. I want my children to act like Christians, and it is for this reason I send them to the Christian Sunday-school'."

#### **National Sunday-School Work**

JAPAN is coming to the front in its Sunday-school work. Recently the following departments were created by the National Sunday School Association of the Empire: Teacher Training; Adult; Home Department and Cradle Roll; Elementary; Young People's, including Intermediate and Seniors. Later it is hoped to have departmental superintendents appointed for each of the thirty-two Branch Associations of the National Sunday School Association, so that the responsibility may be spread and the Sunday-school work developed along modern lines throughout the country.

#### **Training Christian Workers in Chosen**

A METHODIST missionary in Korea writes:

"In our class work we give class leaders', exhorters' and local preachers' courses, to which others are also admitted according to their grades. In the evening we have evangelistic services. A spirit-filled young Korean preacher from the Kongju District assisted in the class and preached every evening. From the beginning the windows of heaven seemed to be open to pour down a blessing. The preaching service was followed with testimony and confession meetings, and then in my own room, following the close of the public evening service, I held further meetings for those who wanted special consultation and prayer. The room was often filled and one night it was packed with people weeping aloud and confessing their sins. Great victories were won. Also in the mornings we had prayer meetings before sunrise. As a result several promising young men will go to Seoul to study in the Pierson Memorial Bible School. This is the first class of the season. Several others follow."

**Eager Korean Bible Students**

**A**T the annual session of the Men's Winter Bible Class in Pyengyang, Korea, 675 men paid the enrolment fee of ten sen (five cents), for the two weeks of Bible study; and in addition, 138 students were registered for the Bible Institute which began the same day and continued one month longer. The regular classes of the Pyengyang College and Academy were suspended, and 246 of these students were enrolled, making a total of 1,059 men and boys in attendance. A group of about 150 men who were especially interested in becoming better teachers spent an additional hour each day in a normal class. These men expect to give from one to three weeks' time free, teaching local Bible classes throughout the Pyengyang territory.

Daybreak prayer meetings were held during two weeks of the Bible conference. Six hundred men attended the first morning when the thermometer registered ten degrees below zero; and even twenty-two degrees below didn't keep that multitude of earnest men in bed, for the prayer meetings kept increasing in size until the last morning there were fully nine hundred eager men in attendance at 6 A. M.

**For Korean Lepers**

**T**HE Mission to Lepers reports:

Another matter of encouragement is the number of important openings that are being brought to our notice just now. The Japanese Government in Korea are proposing to set apart an island for the reception of lepers, where they intend forming a small colony, and placing the whole under the management of missionaries. In this effort the Mission to Lepers is asked to join. No restriction will be put upon Christian effort.

"Besides this there are several places in Korea where help is asked for in order to secure some provision being made for the lepers who abound in those districts and who are in the extreme of destitution and misery."

The Mission to Lepers has for some years conducted an asylum at Fusan, Chosen.

**ISLANDS OF THE SEA****A Strong Samoan Church**

**T**HE Samoan Church was early taught that Christianity brought with it responsibility to others. Within ten years after they first heard the Gospel Samoans left their land to avenge the death of John Williams by preaching the Gospel of Peace to the natives of the New Hebrides. To their credit lies the evangelization of Rotuma (North Fiji), Loyalty Islands, Niue, Tokelau, Ellice and Gilbert Islands. Today Samoan Christians are doing great work in Papua and Northern New Guinea. The missionary spirit has undoubtedly been a great factor in building the strong church in Samoa today.

The burden of the work in Samoa was later thrown entirely upon the Church, and its members were expected to maintain their own ministry.

Immediately the Church in Samoa became self-supporting and it was made self-governing. It appointed its deacons, and held its own church meeting, and conducted its own affairs, but always in close connection with the other churches in the district. These have freedom within limits. The Church of Samoa has not made the mistake of becoming too independent; while each church is left free, a strong bond of union is maintained with all the other churches of the district.

**Neglected Mindanao**

**M**INDANAO, the second largest of the group of 3,141 islands which make up the Philippine Archipelago, has a coast line of approximately seven hundred miles. At present not more than probably one-fifth of this distance is covered by missionary activity. The 500,000 inhabitants are divided into twenty-two different tribes, not including some of the peoples who have gradually found their way there from the northern islands. In most cases the various tribes have their distinctive languages, and not infrequently the inhabitants of one village are unable to communicate with those of closely adjoining villages, except by interpreters. Up to the present time, of these twenty-

two tribes only four or five have been touched to any extent, and the fact is that almost the entire great interior of Mindanao, with its hundreds of thousands of wild and practically savage people, is even yet without a single missionary. The efforts of the present forces at work on the island have been able to reach along the coasts and but a few miles anywhere into the interior.

#### **Great Sunday-School Rally in the Philippines**

**I**NSTEAD of the usual annual convention, the Philippine Islands Sunday School Union held in Manila a Sunday-school Rally, the largest single evangelical affair ever held in the Islands.

Sixteen hundred people came in on three trains, arriving at the Central Station at the same time. One thousand friends with bands of music were waiting to welcome them, and there was a fine parade through the streets to the theaters and church, where three simultaneous services were held. Each of the places was well filled, the theaters packed; but the big event was the afternoon meeting in the Baseball Park, at which there were some five thousand people in attendance. After plenty of enlivening music and two short speeches, the whole crowd knelt for a consecration service for power to go out and accomplish the two great things—the making of better schools and bigger schools. After that there was a torchlight procession that stretched out through the heart of the city for more than a mile, and created a splendid impression.

#### **Industrial Mission in Borneo**

**A**MERICAN Methodists are initiating successful industrial educational work in Borneo. One method of financing it is both novel and practical. The Sitiawan Industrial School is deriving revenue from rubber trees planted in 1910. Nearly 20 acres are beginning to bear, and the income will go to the support of boys whose families are unable to pay the usual boarding fee. Thirty more acres are to be planted with rubber and cocoanut. The Sitiawan village schools are assisted from revenue which

comes from 10 acres of rubber. This is known as the Church Lot. The Bukit Lan (Sarawak) Industrial School has 250 acres of land and lots are being assigned to students to cultivate. In four or five years an income is expected from this source.

Among Chinese emigrants in Borneo idolatry—even among non-Christians—has practically ceased, because of the influence of the American Methodist mission. About Sitiawan it is the regular thing for non-Christians to come to the Methodist chapel to be married. There is no heathen temple for miles around. In Sarawak thousands of Chinese have taken up land, and some of the Cantonese immigrants are asking for Christian instruction.—*Record of Christian Work.*

#### **The Needs of Java**

**T**HE island of Java is about the size of New York State, and has a population of over thirty-three millions of people. A few Dutch missionaries are working in scattered fields, and the Salvation Army is doing a good work in some of the larger towns. The Methodist Episcopal Church has about fifteen representatives. Many of the missionaries are teaching in the Chinese schools, and doing almost nothing for the native Javanese. Nominally the people of Java are Mohammedans. In point of fact, they are only a very little advanced over their old animistic religion. The Dutch government is gradually providing schools which will give them some knowledge of reading and writing. The native people of Java are said to be ready and willing to receive the Gospel message. Wherever aggressive missionaries have been able to reach them, there have been definite and encouraging results.

#### **NORTH AMERICA**

##### **An Emergency War Fund**

**T**HE Presbyterian Board of Foreign Missions is asking for an emergency fund of \$530,000 to meet conditions due to the war. This has nothing to do with what is generally known as war relief, in which the Board is doing its full

share, notably in Syria, but the increased cost of exchange, transportation, etc., has put upon the Board a very heavy burden which must be borne. The needs are conservatively estimated as follows:

(1) To pay for the regular work in China and Persia (the countries in which the rise in silver has been most acute) will cost over and above what it was estimated at the opening of the year, \$47,197; (2) to give the missionaries in China and Persia the usual equivalent of their gold salaries, \$59,000; (3) for extra cost of the travel of missionaries to and from the field (25 per cent. increase over normal times), \$25,000; (4) excessive cost of freight and insurance upon the personal and household goods of missionaries (almost three times as much as in ordinary years), \$3,500; (5) extra cost of the drugs and hospital supplies used in the regular mission work, \$8,500; (6) relief given on the field to missionaries and the work of other Societies, \$5,000; (7) losses of property on account of the war, \$75,000. Other needs that are the result of the war bring the amount up to \$530,000.

#### **The First Five Hundred Thousand**

**A** GREAT campaign for a million dollars has been under way in the Presbyterian Board of Foreign Missions. This has been due to the great need and opportunity for a forward movement in missions. Calls have come from Latin America, Japan, China, Siam, India and the Philippines for amounts ranging from \$50,000 to \$100,000 for immediate needs. There is also the call for over \$500,000 for war emergency needs in the mission fields.

Campaigns of education and giving, held in Pittsburgh, Detroit, Cleveland, Chicago, St. Louis, Baltimore and Philadelphia, have resulted in greatly stimulated interest in missionary work and in gifts of from \$35,000 to \$102,000 in the different cities. The total promised to March 20th is \$540,000. Over half of the desired million is secured and most of the proposed advance work in the various fields is

assured. This is the time for preparation for a new advance in God's work.

#### **Missionary Education Movement**

**T**HE Missionary Education Movement, which has completed its fourteenth year of service, does not organize anything new in the local church—its sole effort is to infuse the missionary spirit into the membership of every church through the existing agencies. Ten summer conferences are conducted and a bureau of correspondence, consultation and travel is maintained to co-operate with the leaders of denominational and interdenominational religious agencies in the promotion of missionary education. In fourteen years, more than one hundred thousand mission study classes have been held. Over two million members of these classes are now occupying positions of leadership in churches. About two thousand persons attended the conferences of 1916; many thousands have been addressed during this last year by the secretaries; thousands have attended the study classes, institutes and conventions in which these secretaries have taken part, and more than one million individuals have been reached by the printed material which has been distributed.

#### **Protecting the Lord's Day**

**T**HE Lord's Day League of New England has issued its twenty-second annual report, which indicates that no unfavorable legislation has materialized in the New England legislatures the past year, although some was threatened which may appear in 1917. Fifteen bills were introduced in Massachusetts, most of them seeking to legalize certain sports, games, trade and business on the Lord's Day, but all were defeated. Several candidates favorable to intemperance and Sunday secularism were left at home by voters. The efficient union of Catholic, Protestant and reform forces in aggressive and defensive work is to be noted gratefully. The Governor of Massachusetts responded to the request of the League that military maneuvering and sham battles should not be permitted in Massachusetts on Sunday.

#### American Work in German Camps

THE state of war between Germany and the United States of America does not end the activities of the Gospel Committee for the distribution of the Scriptures and gospel literature among Russians in the German and Austrian war prison camps. The Scriptures and tracts are sent through a Swedish committee and the workers in the camps are pastors, returned missionaries, colporteurs, interpreters, subordinate officials and Christian men among the Russian and other prisoners. Recent dispatches encourage the belief that efforts to minister to the spiritual need of the multitude of war prisoners of various nationalities will not be prohibited or restricted. Therefore the Committee solicits the continued interest and support of all who can help in its gospel distribution. If, at any time, work for prisoners in the camps of Central Powers, should prove impossible the Gospel Committee's assistance will be given to the needs of prisoners in other lands.

Some very encouraging letters from Russian prisoners tell of the spiritual results of the "Silent Evangelists." Evangelical churches have been organized in some of the camps, with from 20 to 200 members each. The members of these churches are doing active Christian work among their fellow prisoners. ("Gospel Committee for Work among War Prisoners," Edwin M. Bulkley, Treas., Bible House, New York.)

#### An Enlarged Missionary Training Institute

THE Union Missionary Training Institute, which has been training foreign missionaries in Brooklyn, N. Y., for over thirty years, has recently taken on a new lease of life with an enlarged program. It is now conducted under the auspices of the National Bible Institute of New York and has purchased a very much larger building in a convenient location on Clinton Avenue, Brooklyn. The new dean, Rev. A. J. Ramsey, is an experienced teacher and manager and has already set a new

standard for the missionary training. The courses offered include elementary and advance courses in Bible Teaching, Language Study, Non-Christian Religions, Apologetics, Drawing, Missions, Sanitation, Nursing and Medicine. The Institute furnishes to men and women, at very low cost for board and tuition, an excellent opportunity to prepare for definite Christian work at home or abroad. The practical experience offered with the curriculum studies is of especial value. About 250 students have gone out from the Institute and are now working in many fields under twenty-six different boards.

A school for Christian workers is also held in connection with the Institute in Manhattan. This school has already trained many Christians in evangelism, Bible teaching and missionary service. The classes for the Spring term are to be held on Tuesdays from April 26th to June 26th at the Institute Headquarters, 214 West 35th Street.

#### Home for American Lepers

WHEN W. M. Danner, American secretary of the Mission to Lepers, accepted his relation to this work, it was with a quite exclusive eye to raising money for the benefit of lepers in the Orient, where the mission maintains so many gracious refuges for these most pathetic of all sufferers. But interest in lepers abroad naturally bred interest in lepers at home. People in general do not even guess how many cases of leprosy have developed in late years within the bounds of continental United States. Mr. Danner soon knew, and he found out besides that only two states—Louisiana and Massachusetts—have anything like proper arrangements for the care of such victims. He determined to endeavor to get a federal institution that should be equally open to all lepers from all the states. He found from several quarters hearty aid, especially from government and missionary doctors who had had Oriental experience. At the end of January, Congress passed the bill for a national leprosarium—a place to satisfy the hearts of those who "are

outcasts from society but still have human tastes and feelings," as John Early passionately wrote from the solitary confinement to which his leprosy condemns him in Washington.

#### **Baptist Home Mission Schools**

**T**HE work of the Baptist denomination for negro education in the South began immediately after the Civil War, and they have now all told thirteen colleges and ten secondary schools. Not all of the institutions given the name of college have a standard college grade. In the thirteen institutions of higher grade there were last year 4,262 pupils, and in the secondary schools 2,401 pupils. The equipment of some of the schools is excellent, the most valuable properties being Bishop College, \$130,000; Morehouse College, \$130,000; Shaw University, \$200,000; Virginia Union University, \$300,000, and Spelman Seminary, \$325,000. Plans are making for the expenditure of \$85,000 more at Spelman Seminary, this money being a recent gift of the General Education Board. In the maintenance of these twenty-three schools the Home Mission Society spends less than \$90,000 a year, while the fees from pupils and the direct gifts to the schools amount to probably five times as much. A large proportion of the students pay their own way or have their expenses provided by friends. The appropriation of the Home Mission Society goes only toward the support of teachers and the upkeep of buildings. There need be no fear that these negroes are being pauperized by what is being done for them.

#### **Graduates of the Moody Institute**

**A** "REVIVAL CONFERENCE" lasting six days was held in Chicago early in the year, in commemoration of the eightieth anniversary of the birth of D. L. Moody and the thirtieth of the founding of the Moody Bible Institute.

More than 12,000 students have gone forth from the Moody Institute—760 of them to the foreign field. Auxiliary associations are to be organized in many other cities of the United States and other lands where groups of former students are located.

The Institute last year sent fifty-three students into different theological seminaries of the United States. Doubtless no other educational institution has such a record.

#### **A Business Men's Gospel Team**

**C**HRISTIAN business men banded together and did effective Christian work on a large scale at Fairfield, Iowa. C. W. Wade was president and A. K. Harper, a brush manufacturer, is vice-president of the Business Men's Gospel Team of Fairfield. Organized six years ago, this Gospel Team is now known far and wide throughout Iowa and other states for their success in holding union evangelistic campaigns. There are twenty-seven men in the team, among them a member of the Iowa legislature, a banker, an editor, several college professors, and men in various other lines of business. They have had thousands of conversions, and have raised a fund which has been used in the religious education of many young men and women. In no case, however, do they accept money for their own services.

#### **The Approach to the Indian**

**R**EV. C. L. HALL, D.D., writing out of long experience in Indian works, says:

"To deal successfully with people of different development we must recognize our common humanity. We are all made in the image of God. White people are inclined to show a supercilious air of superiority. We display the 'white man's burden.' In past years the United States government tried to prevent the use of the Indian languages by missionaries. They waged war against the Indian customs. The Indians came to think that Christianity consisted in talking English. Now, in the efforts of the Ethnological Bureau to conserve Indian history and life, we are inclined to the opposite extreme. Some idealize the Indian. Others look at him as a specimen for the museum. The mass are mere curiosity hunters. The missionary must discover a man like himself.

"What has brought me closest to the Indian heart is our common human seeking after God, of whom we all feel



the need. There are hills pointed out to us along the Missouri brakes where Indian men have spent days fasting and praying and sometimes torturing themselves to get supernatural help. It may be blind seeking after God, but so has been mine."

#### LATIN AMERICA

##### Reaching Mexicans in Texas

**REV. I. G. CHASTAIN**, a Southern Baptist missionary, who had been driven out of Mexico by war conditions, went in December to Houston, Tex., and opened work among the Mexicans in a ward of the city called Magnolia Park, five miles from the courthouse. The city mission board has bought land and built a tabernacle for the Mexicans, the Mexicans themselves doing most of the building free of charge. There are from eighty to a hundred Mexican families within easy reach of the tabernacle. Many own their own homes; others have bought lots and are building. This insures the permanency of the work.

He writes: "I mean to remain here for some weeks, hold a series of meetings and having organized the congregation turn it over to the Mexican brethren and move on to other places to do a similar work. I find it much easier to reach the Mexicans here than in Mexico, because here we do not have the opposition of the priests."

##### Methodist Work in Mexico

**I**N the recent district convention of Methodist workers in Puebla, Mexico, held early in January, daily classes were conducted in Bible and Mission Study, Aggressive Evangelism, Practical Methods for Sunday Schools and Epworth Leagues. Three hundred people looked at mission pictures and studied special prayer meeting topics in the evenings. "In several places," says Rev. F. F. Wolfe, "our work has made notable progress, under conditions of trial and often of personal danger. If the pastors were driven out, school teachers or other members of the church came forward and preached Christ crucified. And so goes forward the word of soul-

saving, education, moral uplift, instruction in cleanliness and hygiene. All our schools and churches are fuller than ever. Some of the former are turning away applicants every day for lack of room. Our district slogan for 1917 is 'One thousand souls for Christ and doubled self-support.'"

##### Education That Counts

**D**ESCRIBING the work of the Protestant Episcopal Church in Porto Rico, Bishop Colmore writes: "The country teems with children. In a territory just twice as large as Rhode Island, we have a million and a quarter people, and the population is increasing. Our problem is not lack of children, but rather how to give them a vision of life which will make them useful citizens and fit them to meet the conditions under which they are to live. Education must be the basis of such training, and the American government has done well in the establishment of an excellent public school system. But education which does not teach a people that the real object in life is Christian *service* is little better than none at all."

##### Porto Ricans Made Americans

**U**NTIL March 2, when President Wilson signed the Porto Rican Civil Government Bill, Porto Ricans have been, since the close of the Spanish-American War, a people without a country.

On April 12, 1900, the Congress of the United States passed a law providing for a civil government. This law deprived the people of Porto Rico of their allegiance to the King of Spain, but it did not provide for transferring their allegiance to the sovereignty of the United States. Indeed, it was difficult, if not impossible, for a Porto Rican to become an American citizen, because he had no allegiance to forswear. He was not an alien and he was not a citizen. The most important provision of the new law is to end this anomaly, which has existed for seventeen years. There is, however, a provision in the new bill granting leave to any one on the island to renounce his citizenship, provided his dis-

avowal be made within one year from the date of the passage of the Act. Thus, though citizenship has been granted in full, the individual Porto Rican has not been deprived of his liberty of choice, which, after all, is the essential thing in this question of citizenship.

#### **Social Christianity in Brazil**

**T**HE workers connected with the People's Central Institute in Rio de Janeiro have not only been presenting the Gospel for the individual through their preaching services, Sunday-school and Bible distribution, but have seen the significance of the Gospel for the community as a whole. One of their achievements was the securing from the municipal authorities two large plots of ground, one for a playground and the other for an athletic field. A supply of modern apparatus and necessary material was secured. The mayor was present on the day of inauguration, furnished a band of music, gave a national flag and made an address.

A seamen's mission is carried on successfully, with reading and game rooms, lodging and meals, religious and social work. The large percentage of infant mortality in the community has led to instruction of the women in the principles of motherhood and the care of their babies. It is the business of the People's Central Institute to win the individual soul to Christ and to create a Christian civilization.

#### **Patagonian Remedy for Measles**

**T**HE savage tribes of Patagonia believe that a great, good spirit created the world, but that the affairs of everyday life are in the hands of the evil spirit and his imps. A novel way of combating the influence of the latter is shown in the following story: "One day, when the snow was lying deep on the Cordillera mountains, suddenly two figures appeared upon the scene, both carried by galloping horses. One of them was a heavy-built Tehuelche, dressed in a skin loincloth and cloak and mounted on a gigantic horse. Upon the other horse, which was old and sedate, sat a young girl, looking forlorn and pitiable.

Though the winds were bitter cold, she lacked almost every last shred of protection. Her face and body were blotched with the rash of well-developed measles. She stared before her, neither hope nor despair showing in her features. But the big barbarian constantly raised his rawhide whip to lash the poor animal on which the girl was riding, thus urging it into a gallop. Unearthly shrieks filled the air each time the whip descended on the emaciated trunk of the poor brute.

"These two were father and daughter. Demons had haunted his home and had found his daughter a ready victim. But demons hate cold and noise, hence this was the simplest way of compelling the hateful enemies to break camp and to return to their mountain caves."

#### **Newspaper Evangelism**

**O**NE influential paper in Buenos Aires, with a circulation of over 100,000, has been publishing each week quotations from the gospels, headed, "Christianity According to Christ." On receiving a query from an educated man as to the source of the quotations, the paper replied with an editorial, "Are You a Christian? Have You Read the Gospels?" One result of the editorial has been a large increase in sales of the Bible, the local Association distributing many Scriptures to university students. Within a few days the American Bible Society alone received 100 letters ordering Bibles.

#### **EUROPE**

##### **Why One Church Gives**

**S**INCE Dr. Campbell Morgan began his ministry, in 1904, the contributions from Westminster Chapel to the London Missionary Society have risen from £6 to over £1,000 per annum, which, of course, includes some large individual contributions. Some of the reasons for this increase are: (1) The annual missionary sermon has been abandoned and a missionary sermon preached on the third Sunday of each month. (2) The church has given to missions one-tenth of all its contributions. (3) Every member on coming into membership is asked to subscribe systematically.

(4) A missionary Sunday-school is held each Sunday morning, devoting the time almost entirely to the study of missions.

#### A Non-Conformist Cabinet

**M**R. LLOYD GEORGE is the "first Non-conformist in actual membership with a Free Church to be Prime Minister." The retiring premier, Mr. Asquith, had left Congregationalism for the Church of England long before he acceded to the post of leadership. Socially as well as religiously, the summary of the church affiliations of the new cabinet "signifies a great advance in democracy," observes the *United Presbyterian*, which states:

"Mr. Lloyd George is a Campbellite Baptist. Mr. Bonar Law, a son of the Presbyterian manse, is a Wee Free Presbyterian. He gets his name 'Bonar' from his father's admiration for Rev. Andrew Bonar, a well-known Scotch clergyman. Mr. Arthur Henderson is a Wesleyan Methodist lay-preacher and a leader of the Brotherhood movement. Sir F. E. Smith was brought up in Wesleyan Methodism. Austen Chamberlain has family links with Unitarianism. The Minister of Munitions, Dr. Addison, is a Presbyterian. George Barnes, the Pension Minister, and one of the products of the labor movement, is a Congregationalist. The Postmaster-General, Albert Holden Illingworth, is a Baptist. John Hodge, the Minister of Labor, is a Wesleyan Methodist. Gordon Hewart, the Solicitor-General, had early associations with Congregationalism."

#### Tragic Need of French Protestants

**I**N response to appeals made over a year ago, American churches raised \$80,000 for those French Protestant churches which are self-supporting under normal circumstances. Now an equally urgent appeal is made in behalf of the Protestant mission churches of Belgium and France. A cablegram reading, "We need 500,000 francs before April 15. Will you undertake it?" was received in March by Rev. Charles McFarland, General Secretary of the Federal Council of the Churches of

Christ in America. He comments: "It requires little imagination to picture the distressed condition of these little congregations in Northern France and Belgium. There are 439 of these home mission churches and stations. Their normal yearly expenditures are \$162,000. Many of their buildings are gone. They worship where they can—in residences, cellars and halls. Half their pastors are in war service. These home mission churches and Sunday-schools must have help, or many of them will perish. I know that if I could only tell our own churches and Sunday-schools, face to face, of the courage and sacrifice of these suffering men, women and children, and of their tenacious faith, I am sure Dr. Anet, their representative now in this country, would not go away depressed by the failure of our Christian fellowship."

#### European Missionary Contributions

**R**EMARKABLE are the reports that come from the various missionary organizations of Europe concerning the way in which contributions for the work have kept up during the disturbed and disturbing war conditions. While purely philanthropic work has suffered greatly, financially the foreign mission work "has survived all the difficulties created in some fields by the war, and all the dangers threatened by the war pressure at home." In the case of some of the societies there has even been increase in revenues. The London Missionary Society, the Church Missionary Society and the Wesleyan Society each reports an income of about £8,000 greater than that of the years immediately prior to the war, the last-named society in addition raising last year an accumulated deficit of £9,510. The Baptist Missionary Society for the first time in many years closed its accounts in the second year of the war without a deficit. The Church Missionary Society had a goodly balance at the end of the year. "The people have been quick to see," says the report of one society, "that foreign missions may be considered as one religious expression of the Empire's duty to the world."

**Bibles for Hungarian Soldiers**

THE war seems to be stirring the Hungarian Church to renewed activity. This is very marked in connection with the provision and circulation of Christian literature. The chaplains have many striking things to tell of this aspect of religious work among the troops. Here is an incident, which, along with others, has had a decided effect. In a hospital, hundreds of miles from home, a chaplain found a company of Hungarians whose limbs had been frozen off. Words failed him at the sight. But one of the number said to him: "It might have been worse, Sir." "Worse—how possible?" asked the chaplain; and to his query came the immediate reply, "Well, Sir, we might have lost the sight of our eyes, and then we could not have read the Word of God." The chaplain felt rebuked, but his narrative of the incident has resulted in a great impetus being given throughout the whole Reformed Church to the work of providing religious literature for the hospitals. Money is being collected by congregations everywhere in order to obtain supplies, and many Presbyteries have voted grants to the same end. More recently a further step has been taken, namely, to provide copies of the gospels for prisoners of war. In the past year many churches have purchased large quantities to give away. Recently an order for 130,000 gospels reached the National Bible Society of Scotland from the Hungarian Reformed Church, to be sent to Hungarian prisoners in Russia. This is the largest order for Holy Scriptures ever given in Hungary.

**The Work of the Basel Missions**

THE British government has informed the Basel Mission Society of its desire to have the society remove from its committees and secretaryships all persons who are not born Swiss. The Executive Committee of the Basel Society believes that this would mean the death of the Basel Mission, which was established by Swiss and Germans together and which for 100 years has experienced the blessing of this union. The committee resolved to maintain this

union and for the present limit itself to the work in China.

On the other hand, the committee felt its responsibility toward the Christians and mission churches in British territory. These churches, the fruit of great sacrifices, would be greatly hindered in their future development if Basel did not do anything toward the continuance of the work. It was therefore resolved to form a new society, composed of only native Swiss, to take over the work in India and on the Gold Coast of Africa, provided that this society is recognized by the British government.—*Der Evangelische Heidenbote*.

**OBITUARY NOTES****Dr. Farnham, of China**

REV. J. M. W. FARNHAM, D.D., died on February 17th at Shanghai, China, where he had been stationed for fifty-seven years as a Presbyterian missionary. He helped to translate the Bible into Chinese; he helped to organize the Chinese Tract Society, and was its secretary for thirty-two years; he published two papers, one for adults and one for children; he started boarding-schools and introduced manual training, and he wrote many articles that are now published as Chinese school books. He has done a monumental work for the Church in China.

**Moses Monteith, of Idaho**

A MAN who in his youth was as brave a Sioux Indian as ever scalped an enemy died February 12th an honored Presbyterian pastor for many years. Moses Monteith was pastor of Second Kamiah Church, one of the Nez Perces churches. Tradition says that he would have been a chief if he had taken one more scalp. He was, however, converted and entered the school conducted by Miss Sue McBeth at Mount Idaho. He was ordained to the ministry 25 years ago, and has been with the same church ever since. He often went to other tribes at his own expense to preach the Gospel, and was known as the friend of both Indians and white people.

# THE MISSIONARY LIBRARY



**Rowland Bateman, Nineteenth Century Apostle.** By R. Marconachie. 8vo. 3 shillings. Church Missionary Society, London, 1917.

Rowland Bateman went to India in 1868 and for thirty-three years worked in the Punjab, where his name became a household word among the Christians. Indians and English alike looked upon him with respect and affection. He was a prince of itinerating evangelists, ignoring hardship, fishing for men with tireless patience and with tactful skill, overflowing with humor and good spirit, devoted with his whole soul to his Master and his Master's work and, when failing health drove him home, leaving behind him organized churches and thousands of Christian witnesses, where there were neither when he reached the field. An old time Indian friend tells the story of his life with understanding and insight and delicacy and love. The biography is a fine sketch of a true saint and apostle.

**The Panama Congress.** 3 volumes. Map. 12mo. 578, 452 and 556 pages. \$2.50, net. Missionary Education Movement, New York, 1917.

The Congress on Christian Work in Latin America was an epoch-marking event, and these extensive reports of the English Commissions are unquestionably the most valuable treatises that have been published on conditions in Latin America and on missionary work in the Southern republics. They represent an immense amount of correspondence, reading and practical experience. North and South and Central America were all drawn upon for information. Native pastors and educators, as well as missionaries in Latin America, answered questionnaires and wrote information and recommendations to the Commissions. All this material was carefully gathered, edited, reviewed, criticized and revised by the Commissions and at the Congress before it was printed in

the present volumes. These are the composite views harmonized by the Editorial Committee. The result is an encyclopedia of information on the existing conditions in Latin America, the religious and educational work, the message and methods most needed, women's work, the Church in the field, the Church at home, Christian literature, and co-operation and unity.

Emphasis is laid upon *facts*. The situation is viewed from an evangelical Christian standpoint and with much charitableness toward the Roman Catholic Church. The ignorance, immorality and irreligion of Latin America are clearly evident and the uneducated and unworthy priesthood of the Church that has dominated the land for 400 years is very largely responsible. Some will object because the Roman Catholic Church is not more strongly denounced, but the editors have endeavored to maintain a calm judicial attitude and have sought to present facts fearlessly and to avoid unnecessarily antagonizing those whom we seek to win.

If any doubt the need of evangelical Christian missions in Mexico, Central and South America, they must either be ignorant of facts or hopelessly prejudiced. There is need for a united and constructive program to present Christ and His Gospel in all clearness and fulness in order that both educated and ignorant may understand and believe.

These are volumes that every one interested in Christ's program for the world should obtain and study. They are not dry reading but are packed full of facts and are enlivened with incidents. They will long be valuable as books of reference.

**The Gateway to China,** by Mary Ninde Gamewell. 12mo. 253 pp. \$1.50, net. Revell.

Mrs. Gamewell is especially fitted, both because of her residence in China and her quick insight, to reveal to the eyes of the uninitiated a very vivid idea

of Shanghai, the principal seaport town of China.

By lighting up the picture with incident and story, she has given to the book a peculiar brightness. Notwithstanding this, she never seems to have lost sight of the fact that accuracy of detail is the true test of a valuable book.

To one who has been in Shanghai, the book is peculiarly fascinating. A mere reading of the titles of some of the chapters, such as "The Lure of the Shops," "A Peep Into the Schoolroom," "A Wizard Publishing House," recalls at once to one's mind the impressions made by a personal visit and observation.

Mrs. Gamewell has not, however, confined herself to a mere etching of the scenery of Shanghai, but has dealt with some of the newer problems in the development of the Far East. She has gone to the heart of these problems, particularly in the chapters entitled "Foreign Philanthropies," "Chinese Successes in Social Service" and "The Romance and Pathos of the Mills."

The problems of child labor, social righteousness, industrial fairness, as well as the position of women, have all to be dealt with while China is finding herself. If it is important that these questions be brought to the front in the midst of western civilization, it is far more urgent that they should not be overlooked in a great plastic nation like China before her civilization becomes hard and unimpressionable.

Mrs. Gamewell's own description of the book, as pictures which she hopes will awaken new love and admiration for the Chinese people, is perhaps the best statement of the purpose of the book.

**The Treatment of Armenians** in the Ottoman Empire. Documents presented by Viscount Bryce. 8vo. 683 pp. 2 shillings. T. Fisher Unwin, Ltd., London, 1916.

These documents are clear and convincing evidence of the systematic effort to destroy Armenian Christians in Turkey by murder, deportation and forcible conversion. The sufferings of men, women and children are heartrending.

The story of them have already brought gifts amounting to over three million dollars to relieve the suffering survivors of this ancient race. Eye witnesses, German, American and native, describe the awful scenes. The only relief from the burden of the tragedy is to be found in gifts to the suffering people. Contributions may be sent to The Syrian and Armenian Relief Committee, 70 Fifth Avenue, New York.

**The Spell of Egypt.** By Archie Bell. Illus. 8vo. 366 pp. \$2.50, net. The Page Co., Boston, 1916.

The fascination of Egypt is felt not only by travelers in the land of the Pharaohs and the pyramids, but by all interested in history, in religion, in antiquities and in literature. Mr. Bell's delightful description of what he saw in Egypt is most attractively published with many photographs and eight plates in color. After describing a visit to the Azores and a trip through the Mediterranean to Alexandria, the author takes us for a voyage up the Nile in a dahabiyeh, and tells in easy, gossipy style the sights and events of the journey to mud villages, markets, ruins and the fellaheen. He describes the mummies, the tombs and temples of the ancients, and the living people, the homes and amusements of modern Egypt. Among the most interesting chapters are those describing the "holy men" of to-day and the "gods" of ancient times.

The author saw the marriage processions, the dances, the Moslem shrines and the Azhar University, but apparently never heard of the wonderful work of the Armenian Mission with its hospitals, its schools and colleges, its churches and its wonderful work in the cure of modern Egyptian physical and moral plagues and the dispelling of intellectual and spiritual darkness.

The spell of Egypt is real and is well reproduced in Mr. Bell's narrative and description, but the people of Egypt need to be transformed by seeing again the divine Christ who visited the land in his infancy, but is not known by the multitudes only through vague traditions.



**A PREPAREDNESS PARADE IN WEST AFRICA**

Some of the Young Men Bible Readers' Brigade at Lolodorf Station, Cameroun Mission

LEAVE THESE CHILDREN ALONE



AND THEY WILL BECOME CREATURES LIKE THESE



There are more than fifty million children in Africa under eleven years of age.







HOW AFRICANS RESPOND TO THE MESSAGE OF CHRIST  
A scene at a Baptismal Service of the United Free Church of Scotland Mission in London, British Central Africa

# THE MISSIONARY REVIEW *of the* WORLD

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## ARE PEOPLE HUNGRY FOR THE GOSPEL?

**M**ANY young missionaries have heard stories of the heathen hungering for the bread of life and holding out their hands eagerly for the Gospel and when these missionaries went to the fields they often found instead of religious eagerness only lethargy and indifference. Were they deceived by misrepresentations? Yes and no.

The world is to-day not greatly different from the world into which Christ came. He came to His own and His own received Him not. Men wanted something but He did not seem to them to be what they wanted. On the other hand there were those who had waited for Him and who knew Him when He came as the thing desired of their hearts, and to as many as received Him to them gave He power to become the sons of God.

Throughout the non-Christian nations to-day there is the same misunderstanding and dislike on one hand and the same interest and readiness to hear on the other.

Interest and accessibility are not always intelligent acceptance. But the audience is really there and waiting to-day on all the great mission fields. Here is a report from one station in India:

"A large party went through the bazaar singing, and the shopkeepers begged them to stop and preach in front of their shops.

"Twenty-three Indian women took part in the campaign. On Friday the largest number were out, twenty in six different parties. We are now hearing complaints from people that we did not come to their house; and where we did go, they begged us to come again.

"To-day, two Christian women and myself went to a Mohammedan village. We spoke to 100 people, who listened with the greatest interest. We could hardly get away and they begged us to come again next week. We have marvelled every day of the campaign at the wonderful opportunities, at the interest the people took and at the little opposition. Many of the Christian women are anxious to keep

the work up. After the city campaign closed, two of the women went by themselves to the city to preach."

This is no overdrawn and enthusiastic exaggeration, and the picture it represents can be duplicated a thousand times from Japan, the Philippines, Chosen, China and Mexico. "Every night the meetings were held in the largest churches we had," reported a worker from Mexico City, "and the houses were crowded to the doors and the people stood without on the street."

The Church of Christ may not turn aside from such work to any other. She can perform all her duties. She needs to leave none of them undone in order that others may be done.

### THE CHINESE MENTAL REVOLUTION

**M**ANY authorities on things Chinese believe that China's entrance into the European war on the side of the Allies will awaken the nation to her responsibilities and opportunities, and will unite the republic. There are also signs that China is becoming modernized even more rapidly than she is becoming Christian.

The Peking correspondent of the *Shanghai North China Daily News* believes that an entire revolution of the mental attitude of the Chinese is going on, and gives the following illustration:

"The President's visit to Paotingfu shows the process of development taking place. The President went one hundred miles by train to attend the commencement exercises of a thousand students graduated at the Military Academy, in the old capital of Chihli. Three facts indicate a state of things inconceivable in China a generation ago.

"The least significant is that it is possible to journey a hundred miles from Peking into the interior to do business, and to return to the capital, all within a few hours. Next comes the fact that one thousand young Chinese of the better classes have completed a military education of a modern character, fitting them for commissioned rank. Third, the ruler of the State calmly walks in and out of his palace, drives along streets in his motor, brushes through crowds at railway stations, makes a popular address, and all the time is doing what everybody thinks natural and proper. Truly, this trip of the President is indicative of nothing less than a revolution of thought in the mind of China, a revolution of which the possibilities are equally endless and encouraging."

A still more hopeful feature of the new life in China is the acceptance of higher ideals of service as presented by the Young Men's Christian Associations. Under their guidance hundreds of students are being enlisted in definite work to uplift their countrymen.

One significant piece of social service being done by the members of the Student Association of the University of Nanking is known as the "People's Schools," started about two years ago. They are connecting five different schools with a total enrolment of over 300, which

are held in five churches in different sections of the city. The ages of the pupils range from fifteen to fifty years, and they meet six evenings a week, from seven to nine o'clock.

The Interchurch Department of the Shanghai Association is also fulfilling a most timely function. Institutes have been held for church and Sunday school work, uniting all denominations. As a result, the Association has become a clearing house for volunteer workers. At one of these institute sessions 150 alumni of Chinese colleges considered how they might lend aid in building up the Christian Church in China. Definite tasks of Christian service were presented, and the unanimity with which these college men pledged themselves for the work of the Kingdom presents large hope for future indigenous religious leadership.

### JAPANESE WOMEN LIBERATED

“OF all the signs of progress in present-day Japan, none is more startling than the rise of woman,” says an editorial in the *English Japan Advertiser* of July 28th. “After centuries of inferiority in a country that until the last few years has always subordinated the position of woman, self-realization among the Japanese fair sex, the dream of ages, is becoming a fact among the more advanced. As yet there are no suffragettes in the land of Nippon, nor cries of ‘votes for women’; but there are many movements which show that the time has arrived for an improvement in the position of woman.

“Instances of revolt from the bondage of Old Japan are not wanting among Japanese women. A few weeks ago Miss Tokutomi, the daughter of a member of the House of Peers, joined the Salvation Army. Her father is famous in Japan as a writer, also as editor and proprietor of the *Kokumin Shimbun*; but his pleadings availed nothing in keeping his daughter from leaving her home and entering active work for Christ.

“Several daughters of well-to-do families have refused to marry by the aid of go-betweens, and have asked their parents to allow them a year’s acquaintance to determine whether the young men selected are satisfactory. Recently the daughter of a wealthy government official was matched to a young man whom she flatly refused to marry. She is a member of ‘The New Woman,’ an association which has as its organ a magazine edited by women and known as the *Joo* (Queen). Although only twenty years old, she has translated a great part of the works of Ellen Key, and has imbibed her ideas.”

### PROGRESS IN MOSLEM THOUGHT

IN spite of the backward steps that Moslems have been taking politically, and the trend toward barbarism seen among the Turks, there are some very encouraging signs of awakening in Moslem intellectual life. These signs are particularly evident in the lands, like India,

where Islam has come into close contact with Christian thought and life. "The present spiritual attitude of Mohammedans is distinctly cheering," says a writer in a recent number of the *Church Missionary Review*. "There is a movement from Mohammed towards Christ, and nowhere is this more evident than among the sixty millions of Mohammedans in India.

"Many of them are dropping the name Mohammedan altogether, and taking Mussulman in its place. Some of them take this in its true spiritual sense. One writes to me, 'My creed is this: I believe in God as my Father and in His unchanging love for me, and so I call myself a Mussulman, i.e., one who is at peace with, and is submissive to God.'

"Mohammedans now have higher ideals than the prophet himself. The new Islam also feels compelled to re-interpret part of the Koran. It is at pains to prove that the Mohammedan faith was never propagated by the sword, that slavery was only a temporary institution, and that Mohammed never permitted polygamy. Their ideas of Mohammed are colored with ideas from the Bible of what a prophet should be like, and he is now represented as humble, kind, pure, and the like. Higher criticism of this character will not long hold the field. When to this is added that we find side by side a growing attraction to the character of Christ and an increased hostility to Him—the almost inevitable signs of a true unveiling of Christ—we may well thank God and take courage."

If Christians are alive to this opportunity no sacrifice will be spared to lay hold of it, and to show by teaching and by life that Christ is the one great Revealer of God, and the only one who makes possible the realization of the highest ideals.

### A MISSIONARY CONFERENCE IN MEXICO

THE largest and most important Protestant Convention ever held in Mexico, met in Mexico City from March 27th to April 1st. It was one of the regional gatherings planned, in connection with the Panama Congress, to adopt a program and to unite the evangelical missionary forces in each Latin-American country.

The Conference was widely advertized as the "Convencion Nacional" and in spite of disturbed conditions over 100 delegates came from all over the Republic. One Protestant minister journeyed 2,500 miles and many delegates from the United States came double that distance. The following churches and organizations were represented: Methodist, North and South; Presbyterian, North and South; Northern Baptist, Congregationalists, Disciples, Friends, Y. M. C. A., American Bible Society, Committee on Cooperation in Latin America, Associate Reformed Presbyterian, Pentecostal Church of the Nazarene, and the Seventh Day Adventists. Nine of these organizations had representatives from the United States as well as from Mexico, including such

prominent men as Bishop Francis J. McConnell, Bishop Collins Denny, Dr. A. W. Halsey, Dr. S. Earl Taylor, Dr. W. W. Pinson, Dr. Egbert W. Smith, and Dr. Charles E. Tebbetts.

Mexican Christians were elected as officers of the Convention and showed themselves highly capable. The discussions were of the highest order and were reported verbatim. The program followed the eight reports of the Panama Congress. Cooperation was the central idea, and the plans suggested at the Cincinnati Conference in 1914 were generally the basis. There was an earnest desire to conduct the work in Mexico so that there would be no great duplication of work in some fields while others are neglected. There are now some cities where many workers reside, while whole states of a million population are still without even one evangelical missionary. When the Mexican leaders learned that the proposed division of territorial responsibility meant a better program for Mexican evangelization and did not invade the rights of independent self-supporting congregations, they became enthusiastic supporters of the plan. This will help to develop an independent, self-supporting, self-governing, missionary church in Mexico. The Conference voted to submit the proposed division of territory to the Mexican churches and to the several Boards for further consideration. The largest practical results of the meetings between the representatives of the Boards at the Conference were the completion of plans to open the "Evangelical Seminary of Mexico" and the organization of a union publishing plant with a union paper and a joint book depository. Five Boards agreed to cooperate in the new union seminary which was to be opened in rented quarters in Mexico City on May 1st.

Among the twenty-one recommendations made by the Convention in favor of an aggressive cooperative program to take advantage of the opportunities now presented to the Evangelical Church are:

1. That all the denominations adopt the common name "The Mexican Evangelical Church," placing the denominational name in parenthesis when desired; that plans for the better distribution of the territory be developed; and that a committee be appointed to study plans for the organic union of such churches in Mexico as desire to take that step.
2. The formation of a Committee on Cooperation, composed of one national worker and one missionary from each communion or society working in Mexico.
3. That other National Conventions be held under the auspices of this Committee.
4. That an Interdenominational Council of Education be formed; that a movement be started toward a Union Mexican Evangelical University; that the Normal Schools of Mexico be merged into four—two for young women and two for young men.
5. That there be formed a united publishing house for all the

churches, which shall publish the union organ of the Mexican Evangelical Church, a young people's paper, and practical literature on temperance and purity.

6. That plans for interdenominational hospitals and dispensaries be studied.

7. That institutional churches, settlement work, and People's Institutes like the one in Piedras Negras, be established.

These findings represent the best leadership of the Mexican Evangelical Church. Foreign delegates formed less than half of the official list and the conclusions were almost entirely those of the Mexican brethren.

There is evidence on every hand that the leaders of the new life of Mexico look to the evangelical churches and schools as their strongest helpers. Interviews with President Carranza and other officials led the delegates to believe that the new constitution is not intended to affect adversely the evangelical work. In the period of adjustment there may be some suffering, but God will lead the Christian Church to a great service to needy Mexico.

Interest in Evangelical Christianity in Mexico was shown by the large attendance at the open meetings. Every night the large Methodist Church was crowded to the doors and on Sunday a thousand people attended the service while many others were turned away. This building is a perfect beehive of Christian activities, and houses not only the big church auditorium and large Sunday-school rooms, but a printing plant, book store, executive offices, and residences for three mission families. Evangelical Christianity in the capital of Mexico is well-prepared to take advantage of the wonderful opportunities opened to it because of the thirst of the people for religious knowledge and the restoration of the constitutional regime, which is everywhere in evidence.

There are concrete results of this Convention which cannot fail to be of the first importance. Hitherto missionary endeavor in Mexico has been strongly individualistic. Each board went up to possess the land largely without regard to the ways of others. Now it is proposed that evangelical propaganda there shall be reduced to a system. The way is wide open as it has never been before. The revolutionary leaders are friendly to a religious propaganda that is moralizing, democratic, and non-political. Not a few Protestants occupy influential positions. More important even than this is the profound intellectual awakening that the revolution has brought to the submerged classes of Mexico. They are aroused to a new freedom and Protestantism has been in Mexico now for a generation. Its fruits are shown in the intelligence, industry, sobriety, efficiency and character of the evangelical Christians. The congregations assembling at the convention sessions and those to be seen at the several churches on Sunday are manifestly better clothed and better fed than were similar groups twenty-five years ago. All these have an evidential value among the Mexicans.



## A CHRISTIAN WAR PROGRAM

EVER since it has seemed inevitable that the United States should enter the war, the principal Christian organizations in America have been planning to render spiritual service in the great emergency which the creation of a vast army will involve. The American Tract Society has undertaken to furnish "Gospel Munitions" in large quantities for American soldiers and sailors. The Christian Endeavor Society has issued a call to its members to keep in touch with all Endeavorers who enlist, to support the Red Cross, to agitate for prohibition as a war measure, to help increase and conserve the food supply, and to keep "the home fires burning." The Bible Societies are preparing to furnish gospels by the thousands.

But the organization which is planning for work on the largest scale is the Young Men's Christian Association.

Under the leadership of the International Committee, the Army and Navy Department and Dr. John R. Mott, a program has been outlined on the basis of 1,000,000 soldiers under arms within the next few months.

For use in 1917 \$3,000,000 will be raised by the Association to provide for employment of 1,000 secretaries, erection of 200 buildings at mobilization camps throughout the country and equipment and maintenance of these centers in physical, social and religious activities.

Organized campaigns for obtaining volunteer secretaries and raising the \$3,000,000 are being waged. Already men are volunteering, and large gifts are being made. A typical state campaign is that of Illinois, which will seek \$300,000 for seventy-five secretaries and fifteen buildings. One million dollars has already been pledged and it is expected that the entire three million will be in sight by June 1st. As the work of the Association has been an invaluable factor in the lives of both soldiers and prisoners of war in Europe, and of American troops on the Mexican border, it may be expected to make a unique contribution to the higher side of America's great struggle.

If physicians, surgeons and Red Cross nurses are needed to conserve the physical welfare of the army and navy, much more are spiritual workers needed to minister to the moral and spiritual welfare of the men and so protect both body and soul.

The *Living Church* calls especial attention to the obligation which the war places upon American Christians to seek the moral and religious health of the soldiers.

"The government appoints a chaplain for each regiment but gives him no equipment nor allowance for providing such. The Young Men's Christian Association does excellent work, especially in the larger camps; but the unit of the army is the regiment, and only on a regimental scale, and by strengthening the chaplains, can moral and social assistance to the men be adequately given. The chaplain is the official moral and

spiritual guide to the regiment. He is the promoter of clean social life. He is the friend of all the men, especially when these are in any sort of distress."

The chaplains should be men of strong personality and godliness and they should be well supported by the churches with the best equipment possible for spiritual work.

### MISSIONS AND RELIEF IN TURKEY

**D**IPLOMATIC relations have been broken between the United States and the Ottoman Government but war has not been declared. This makes the situation of the ninety-five Americans in Turkey somewhat uncertain. There is, however, no reason to fear for their safety. Some of the missionary buildings in Asia Minor have been taken over by the Turks for use as hospitals or barracks but there is little expectation that the occupation is more than temporary. The work at Constantinople College for Women and Robert College is going on as usual in spite of the high cost of food and a shortage of instructors. Talaat Pasha, the Grand Vizier, recently declared in an interview that American missionaries would not be disturbed in their work.

The Turkish people and most of the Turkish officials are friendly toward Americans and realize something of their great debt to unselfish Christian philanthropy. They could be only the losers by the departure of Americans. The withdrawal of Consuls and other American Government representatives may make the situation more difficult but will not put a stop to missionary work. Even British subjects have been allowed to remain unmolested. American missionaries in Talas, Marsovan, Harput, Adana, Mardin, Smyrna and elsewhere are remaining at their posts.

There is no difficulty in transmitting financial credit to Constantinople through Switzerland and Holland so that relief work need not be interrupted. With 500,000 Armenians to succor—the hope for the future of Asia Minor and as many more Syrians in need of help, there is still an abundance of responsibility for those who are able to come to the rescue of these afflicted peoples. The American Committee for Syrian and Armenian Relief has sent to Constantinople \$1,300,000 and is sending more each week. Mr. Wm. Peet of Constantinople writes: "These are days of wonderful opportunity and I am sure we are laying the foundation for influence that can be turned to good account in the future."

# EDITORIAL COMMENT

## THE NEED OF STEADYHEADEDNESS

THE neglect of present duty is poor preparation for the performance of future duty. And yet in our colleges and churches multitudes of people are shirking the tasks of to-day in their feverish anticipation of the tasks of to-morrow. Students are eager to get away from their college work and can not fix their minds on their lectures or books and many are rushing into forms of service for which they are not best fitted and from which they will not be able to release themselves for the work which they ought really to do.

In the Christian Church also we are trying to solve problems in whose solution it is hopeless for us to compete against time, because time alone, and not we, can provide the elements of the solution. We are eager for some thing different from what we have. The doctrine of "drop it and try something else" which has pervaded modern life and education is yielding an ample harvest. The wise leaders are talking to us calmly. Let us listen to them and do our own business better and more sedulously than ever. Until a new task is given to us the greatest contribution that we can make to the nation is to do our old tasks better than ever before.

In missions we need to be steady and calm. The enterprise has met greater difficulties than those which it is facing to-day. It will meet these also. And it will meet them the more adequately if all missionary workers will quietly go straight forward, dropping no duty that they are doing because a great war with new duties has come. Missionaries who were returning home on furlough or starting from furlough to their fields should go forward just as in times of peace. New missionaries should be appointed and should go out to their fields. The churches should give not less but more than in other days. "*Be still and know that I am God.*" And God would add "Do your duty quietly and more amply." The work is what it was. You are what you were. The Great Commission is not conditioned on world politics. The harvest is wider than ever and the thunder of war must not drive away the reapers.

Dr. Moffatt's translation of the New Testament renders I Peter, 4:7—"Steady then, keep cool and pray."

## THE WAR AND THE MISSIONARY CALL

THE work of foreign missions has never been stopped and must not now be stopped by war. The great foreign missionary societies of Great Britain were launched in the midst of great European wars, and if the earlier missionaries from the Continent had

waited for times of world peace before setting out on their undertakings, they would never have gone. The first foreign missionaries from the United States, sent out by the American Board, arrived during the war of 1812. If the Church could ever be justified in waiving her missionary duty in times of national difficulty it would have been during the Civil War. The Southern Presbyterian Church projected its foreign missionary work then. To quote Dr. Houston's words, in a noble address delivered in Philadelphia in May, 1888:

"When in that day she found herself girt about as with a wall of fire, when no missionary had it in his power to go forth from her bosom to the regions beyond, the first General Assembly put on record the solemn declaration that, as this Church now unfurled the banner to the world, she desired distinctly and deliberately to inscribe on it, 'in immediate connection with the Headship of her Lord, His last command, "Go ye into all the world and preach the Gospel to every creature," regarding this as the great end of her organization, and obedience to it as the indispensable condition of her Lord's promised presence.' And the moment the way was opened she sent forth her sons and her daughters."

The experience of the missionary board of one of the churches in the Northern States during the Civil War will be illustrative, we believe, of almost all. In the spring of 1862 the Northern Presbyterian Board reported that instead of ending the year with a heavy debt as was seriously feared, the Board had been able "to support the missions in nearly all cases in their usual vigor, to send out new laborers, to occupy new ground in some instances, and to close the year in a satisfactory manner." The Board expressed the hope "that a not less vigorous support of this work will be afforded in the coming year," and appealed for an increase of 25 per cent. in the gifts of the churches, in order that the work of the missions might not be reduced or new missionaries kept at home. The following year the Board reported that none of the new missionary candidates had been kept at home except for health or similar reasons. As the war drew to a close the Board reported that never in its history had there been times when the financial prospects appeared so dark. The rates of exchange cut the value of American bills in half. But the light broke through the darkness, and the Board reported in 1865, "It has not been necessary to break up any of the missions, to recall any of the missionaries or to keep at home for pecuniary reasons any of the brethren who desired to be sent forth on this service."

The Christian conscience of the nation during the days of the Civil War saw in the generous outpouring of life at the call of the nation not a reason for exemption but a ground of appeal in the matter of missionary service. The General Assembly of 1865 resolved

"That the work of Foreign Missions calls for expansion. The prayers and wants of our brethren in the field, the field itself white to the harvest, the loss occasioned by age, infirmity and death among the labourers, all appeal for an increase of men and means; while the voice of God's providence, in His favour to this work, clearly says to His Church 'Go forward.' The promptness, energy and abundance with which our young men have come forward during the past year

to engage in our armies for the defense of our nation . . . should encourage Christians to pray for that increased devotion of our sons to the service of Christ, which is demanded to provide ministers and missionaries to go into the fields which are now open to hear the gospel."

Surely, the Church can not be justified in sinking to a lower measure of courage and devotion than marked our fathers in the days of the Civil War. The nation is vastly richer now than then, and abundantly able to meet every obligation, first among them its obligations to God and the Gospel. There are men enough and to spare for all the work that needs to be done—foremost the great constructive work of spreading Christ's message of peace and good-will among the nations, and planting everywhere the principles of the Gospel. The increase of suffering on account of war does not diminish the chronic suffering of Asia and Africa. The hungry of these lands are not less hungry because there is want in Europe as well. Preachers of the Gospel, medical missionaries, teachers and friends of mankind who will serve the needy in the spirit of Christ are more needed throughout the non-Christian world to-day than they were before the war. And while all other duties must be done, these primary and continuing duties must not be left undone. The nation will be stronger for its task of war if it is faithful to its ministries of peace.

More than this can be said. These present months should witness the greatest enlistment that the Student Volunteer Movement for Foreign Missions has ever known. Thousands of students who now realize the futility and faithlessness of selfish lives should hear, not only the call of the nation for loyal service in a great emergency, which all men hope will soon be over, but the call of God and of humanity for a service that shall last through life and make the whole world its field.

### PRAYER IN THE PRESENT CRISIS

"**T**HE poor man cried, and the Lord heard him and delivered him out of all his troubles." What is true of the poor man may be true of the nation. The only real deliverance is from God. No man can foresee the coming events and no human force can control the powers of mind and of nature that are the greatest factors in determining the outcome of the war. Who can foresee the developments in Russia and their effects on the destinies of the world? Who can predict the influence of China or the developments in Latin America? Only God can foresee and direct the forces that will ultimately carry out this program.

A call to prayer has been appropriately sounded to unite Christians everywhere in humble acknowledgment of sins, in earnest desire to understand and sympathize with the ideals and plans of Almighty God and to discover the most prompt and complete way of co-operating with His gracious plans for the betterment of mankind. The World's Evangeli-

cal Alliance sent out from London such a call to observe May 27th as a day of humiliation and prayer. Great Britain and America have equal need not only for a day but for unceasing prayer that their national programs may be corrected and that the personal lives of their citizens may be rectified. The curse of the drink traffic is not yet fully recognized and attacked; immorality in cities and camps was never more subtle and deadly; the legislatures are still honeycombed with graft and laws are proposed and too often passed in the interests of gambling, Sabbath breaking and immorality. Selfish pleasure and greed for gold controls the motives of the vast majority of the populations. Only about one-half of the people of the United States acknowledge God by membership in any of His churches, or by attendance at places devoted to His worship. God seems to be saying: "For three transgressions, yea for four, I will not turn away the punishment" of America and England. These countries, equally with the nations of Continental Europe, must recognize their transgressions, must repent. "Seek ye Me and live," saith the Lord.

There is need for prayer that the people of God will turn and acknowledge again the ideals of God—the ideals of unity, of purity and of self-sacrificing service. We must accept as the practical plan in daily living, God's ideals of reverence for His name, His day, His Word, His Son, His will. The rule of life must be: No compromise with evil, no lowering of standards. God's people must look on life as God sees it—as a trust to be used in unselfish service; and must see the world in the light of God's program—the evangelization of the remotest spot in the world and also of the godless homes, of factories and offices of cities and towns at home.

When one looks on the corruption that is in the world and the forces for evil, there is a feeling of helplessness. This is need for prayer that the omnipotent God will do what impotent man cannot. Man seems to be at the end of his resources. God is not. When "the poor man cried, the Lord heard him and delivered him out of all his troubles."

The problems of to-day are too great for human wisdom—the problems of peace, of reconstruction, of national government and international co-operation. It is time to acknowledge human failure and to seek divine strength and guidance. It is time to recognize the leadership of the Holy Spirit of God and to bring all the forces of righteousness into harmony with the program and nature of God.

# Recollections of Missionary Incidents\*

BY EUGENE STOCK, D.C.L., LONDON, ENGLAND

For Thirty Two Years One of the Secretaries of the Church Missionary Society of England

THE first recollection that I will mention goes back sixty-eight years, to the memorable year 1848. That was the great year of revolutions, when most of the sovereigns of Europe lost their crowns (Victoria being the most conspicuous exception), and when even the Pope was expelled from Rome. Let us suppose that it is the 2nd of November. I am, as a boy of twelve, at my first missionary meeting. It is a great gathering of three thousand people in Exeter Hall (then the chief place for large religious assemblies). It is the Jubilee Meeting of the Church Missionary Society. Sir Robert H. Inglis is the first speaker. He is the Member of Parliament for Oxford University, and an ideal specimen of "the fine old English gentleman, all of the olden time," as the ancient song expresses it. He reminds us that in the calendar of the Roman Church it is "All Souls' Day," with its requiem services for the departed. "We," he exclaims, "don't pray for all the souls of the dead, but let us pray, and work, for all the souls of the living." Then follows the Bishop of Oxford, Samuel Wilberforce. He is indisputably the most brilliant of Anglican Bishops, and his silvery eloquence is unrivalled. He is the acknowledged leader of the High Church party but his hereditary links with the great Evangelical Society have led him to a cordial acceptance of the invitation to be a speaker, and his superb oratory is punctuated by continuous applause, especially when he refers to his "honoured father," the great Christian philanthropist of George the Third's time, William Wilberforce, or to the chief leader of the Evangelical Revival, John Wesley. The boy of twelve sits for five or six hours listening to these and other speakers, and receives an inspiration for life; but in his wildest dreams he never guesses that he himself is destined, in the wonderful providence of God, not only to be identified with that Missionary Society for half a century, but actually to compile its history. ~

Come forward two or three years. It is the 2nd of January, 1851. That same boy is at another missionary meeting, quite a small one, in an old-fashioned school-room in North London. But the occasion is not one of small importance or interest. It is the leave-taking of a noble missionary, a German, but working under the same British missionary society, Ludwig Krapf. He has already been in Africa thirteen years. He has been the first messenger of Christ in modern times on the East

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\* It is a dangerous thing to ask an old man to jot down reminiscences. For, once he begins, how are you going to stop him? But the editor of this REVIEW is of course conscious of his absolute power in such a case, and when inviting me to indulge in a few recollections, he perhaps muttered to himself some such words as these: "If that Britisher proves too long-winded, I can easily shut him up!" In point of fact I could without difficulty fill the whole REVIEW with my memories of the past, even while confining myself, as I am requested, to the one subject of Foreign Missions. But I will choose a very few, and do my best to observe the allotted limits.—E. S.

Coast. He and his colleague Rebmann have already been the discoverers of the two mighty mountains, Kilimanjaro and Kenia, and the first to hear of great lakes in the far interior, though unable to reach them. And now Krapf is gravely proposing to "walk across Africa under an umbrella"; and this obscure gathering of sympathizing friends is to wish him Godspeed and to commend him to the care of the Lord, whose messenger he is. Again the boy who sits in the audience is utterly unconscious of the wonderful future; how the researches of that missionary are destined to inspire the great travellers whose journeys will eventually issue in the practical division of Africa among the European nations, and will lead to the rise of Christian churches in the very heart of the continent.

More than twenty years pass away. The course of that boy's life goes in other directions. In 1873 the call comes to him to enter the service of the Missionary Society at whose Jubilee he had been present a quarter of a century earlier. On June 24th of that year he is for the first time in the board-room of that Society. Its leaders are interviewing a brilliant Anglo-Indian statesman. It is Sir Bartle Frere, who has been sent by Gladstone, the British Prime Minister, to negotiate with the Sultan of Zanzibar, for the suppression of the East African slave trade—that "open sore of the world," as Livingstone called it. Frere has returned to England to report his success, and he has come to the Church Missionary Society to urge the revival and development of Krapf's plans of 1851 for the evangelization of Africa, which had lain dormant for many years. He stands before a large map of the Dark Continent, and points out to the listening committeemen the possibilities of work on the East Coast. But none of them, nor the young man who is present for the first time that day, can foresee how from those suggestions of Bartle Frere's will by and by issue the great missions that are destined forty years later to give world-wide fame to the strange name of one of the obscure and barbarous tribes among which they will work—Kikuyu.

#### THE DEATH OF LIVINGSTONE

A few weeks before that June day in 1873, an event had occurred in the heart of Africa, of which nothing was known in Christendom until the following January. This was the death of the greatest of African missionaries, David Livingstone. Let us come to April, 1874. The C. M. S. Committee are interviewing a black African lad, who has been one of Livingstone's band, and who (as the one knowing English best) was chosen to lead the burial services when the Doctor's heart, etc., were laid in a little grave in the midst of the forest. He tells his story. "Where did you find him dead?" asks the Secretary. "Sir," replies the lad, "he was kneeling by the side of his little couch, and was quite dead." "Who read the prayer by the grave?" "Sir, I did." "And what did you do next?" "Sir, we fired off our guns." "And then?" "Sir, we



sat down, and cried a great deal." Then he tells the wonderful story of that band of young Africans carrying their dear master's body more than a thousand miles to the coast. A few days later, April 24th, he stands in Westminster Abbey, one of the pall-bearers of David Livingstone.

That death woke up Christendom. "Africa must have the Gospel," was everywhere the cry. Henry Stanley went out, navigated the great lakes, explored the mighty Congo, and visited Uganda. From Uganda he sent his memorable challenge to the Home Church. Let us come to the C. M. S. board-room again on April 25, 1876. The first party for Uganda are being taken leave of. One of them is a young Scottish engineer from the University of Aberdeen, Alexander Mackay. As the youngest member of the band he is the last to reply to the instructions of the Committee. What does he say? He says this: "Within six months you will probably hear that one of us is dead. Is it likely that eight Englishmen will start for Central Africa, and all be alive six months after? One of us at least—it may be I—will surely fall before that. But when that news comes, don't be cast down, but send some one else immediately to take the vacant place." They go forth. Within eighteen months only two are left, and he is one of them. For fourteen years he devotes himself to the people of Uganda, and then dies in Africa without having once come home. His last letter, written to the man who more than forty years earlier had been the boy of twelve at the Jubilee meeting, contains these words:

"But what is this you write—Come home? Surely now, in our terrible dearth of workers, it is not the time for anyone to desert his post. Send us only our first twenty men, and I may be tempted to come to help you to find the second twenty."

Was his faith, as he passed away, strong enough to foresee the triumph of the Gospel within the next few years which has called forth the praises of Christendom?

#### MACKAY OF UGANDA

Those fourteen years of Mackay's career witnessed many events of deepest interest. Let the brief course of one noble missionary and dear friend be mentioned. We will imagine that it is the 21st of November, 1881. The individual whose memories, boyish and adult, are being drawn upon for this article, is speaking at a missionary meeting on the south coast of England. The day is cold; the meeting is cold. Little impression seems to be made. The speaker, and a colleague with him, return to London with the disappointing feeling that neither of them succeeded in touching the hearts of the audience. But, unknown to them, one of their hearers has that day, through their addresses, received God's irresistible call to Africa. His name is James Hannington. Presently he goes forth, leaving wife and children behind him. But desperate sickness brings him to the point of death, and he is sent back to England. His first act on arriving is to go to the doctors, and ask,

"When may I go out again?" Their reply is, "Never." Yet presently he goes; and this time he goes as Bishop, consecrated and commissioned by the Archbishop of Canterbury. The speaker at that chilling meeting, who has meanwhile become his intimate friend, and who has learned to admire his noble character, sees him off by the mail steamer. He lands in East Africa, and after many weary months of marching, he reaches the frontier of Uganda. But there, by order of the cruel king, he is barbarously murdered. In due course his life is written by an old friend; and the book, revealing one of the most delightful personalities in all missionary history, speedily becomes the most popular biography of the day. But imagine the astonishment of that speaker already referred to, when he finds in it an entry from Hannington's diary, revealing the fact of his having received his decisive call at that cold meeting!

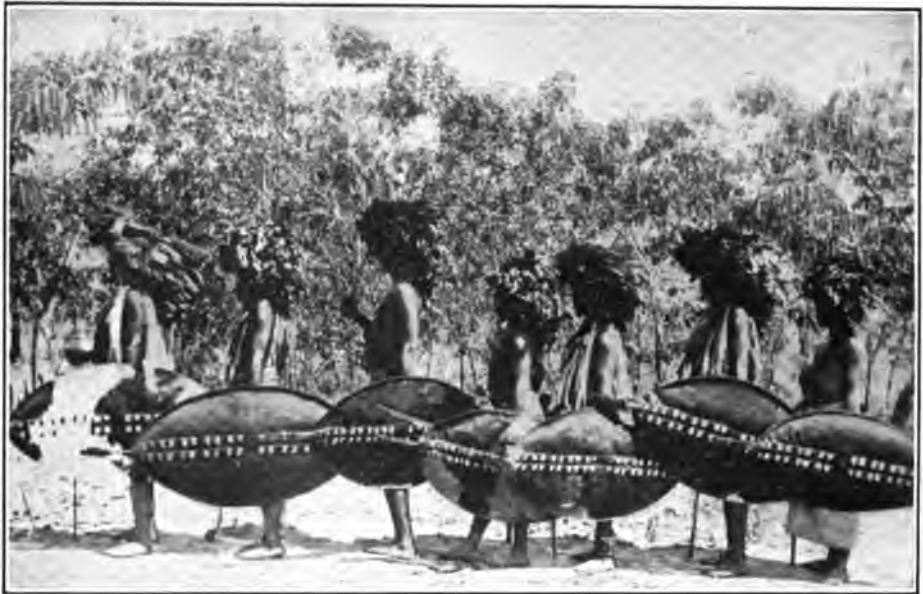
Here let me parenthetically notice a group of later events, which dramatically wind up the story of James Hannington. A few years after his death, and after Mackay's death, Uganda became a British Protectorate, the barbarous King Mwanga accepting the position of a feudatory chief. But afterwards, seeing a chance of getting rid of the English intruders, he headed a revolt. It was quickly suppressed, and Mwanga was banished to the Seychelles Islands. There he studied the Bible, became apparently a sincere believer, was baptized, and died a Christian. The chief who by his orders had actually put Hannington to death, did not accept Christ, but became friendly to the Mission; and his son was baptized in 1906. Baptized by whom? By the Rev. J. E. M. Hannington, eldest son of the murdered Bishop, who had followed in his father's footsteps, and was avenging that father's death by proclaiming the message of Divine Mercy to the people of Uganda.

But let us revert to the date of Mackay's death, 1890. Before the news that his course was finished reached England, a new party was being made up to reinforce the Mission. One member of that party was George Pilkington, the first-class Cambridge student, who in a few years gave the people of Uganda almost the whole Bible in their own language. But the men were young, and it was desired to find a man of some experience to be the leader of the band. I had met an able young clergyman who had remarkable influence with boys and lads, and at my suggestion he was sounded on the subject; but he could not recognize a Divine call in the matter. He was right, for God's work for him proved to be quite different. He did presently come to see that he really was called to Africa, but to the West instead of the East; he eventually became Bishop of Sierra Leone; he is now Chaplain-General of the British Army, Bishop Taylor Smith. But just at the time when he was being sounded about Uganda, I received a letter from another clergyman whom I had met in the North of England, named Alfred R. Tucker, asking my personal opinion as to any opening for him in Africa, before he made a formal offer to the Society. He was a notable man in more

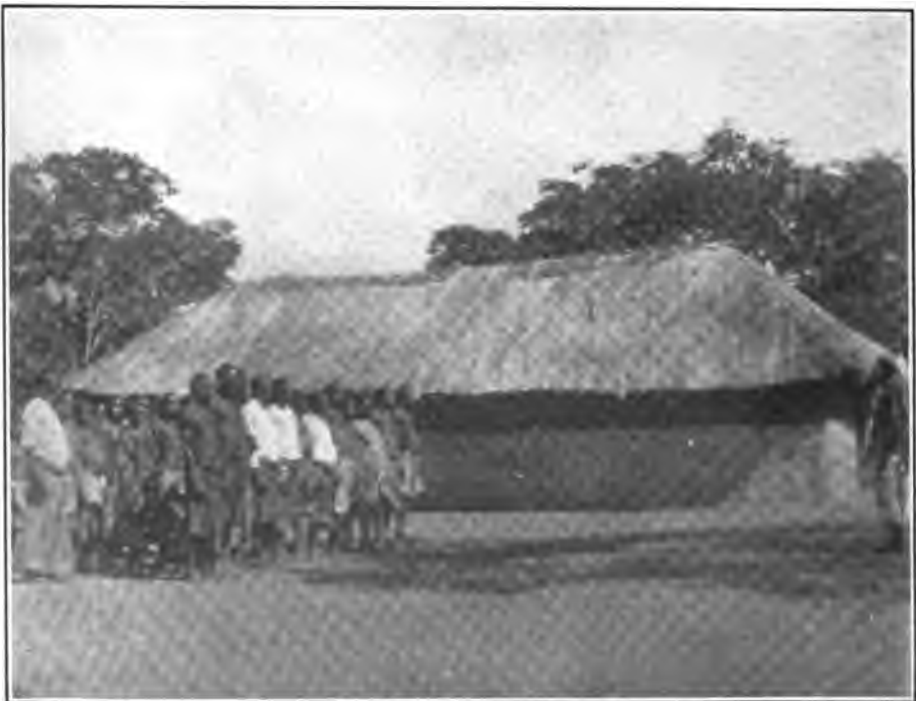
ways than one. He had been a painter before entering the ministry, and his pictures had appeared in the Royal Academy Exhibition; and he was a great athlete, having once accomplished the biggest walk ever taken in our Lake District of Cumberland (64 miles in 24 hours, including four mountain ascents). I showed his letter to my colleagues, and we agreed that this was the man to "boss" the new party. But the party had already sailed, without a leader, and he would have to hurry after them. Then arose another question: Could he not be the Bishop, succeeding Hannington and Parker? Yes, said the Archbishop of Canterbury (Dr. Benson); and so we come to April 24th, 1890, and we are in the church adjoining Lambeth Palace, the Archbishop's residence, for the consecration of Bishop Tucker. The solemn service over, he says his last hasty good-bye, and that same evening starts for East Africa. He catches up to the party, and together they take the long march of 800 miles to Uganda—for there was no railway then.

Pass over twenty-four years, and come to the 15th of June, 1914. Bishop Tucker has retired, having seen the handful of converts in Mackay's time grow into a great Church of over 100,000 baptized Christians, without reckoning a still larger part of the population under Christian instruction; and the whole country a peaceful and prosperous British Protectorate. He has then thrown himself vigorously into the Church's service at home, and has been appointed by the Archbishops of Canterbury and York to be a member of the Anglican Committee on Faith and Order, formed at the request of the Bishops of the sister Church in the United States. A united Conference of that Committee and of representatives of the various Free Churches is to be held on this 15th of June in the historic "Jerusalem Chamber," close to Westminster Abbey, and Bishop Tucker goes to attend it. Thither also, for the same purpose, goes that old member of the C. M. S., whose experiences in boyhood and afterwards have been referred to above. As the latter approaches the ancient building, he sees to his horror, just outside the door, his old friend in a state of collapse; and within an hour or two Bishop Tucker has passed into the eternal world. He has died on the threshold of an honest effort, in which his whole heart was engaged, to promote the unity of Christendom.

There is no cure for pessimism like the study of history. As the 78th Psalm reminds us, we are to "tell to the generation to come the praises of the Lord," "and His wondrous works that He hath done." But why? With what object? "That they might set their hope in God, and not forget the works of God, but keep His commandments." Memory is to be cultivated; hope will then be stimulated; and obedience, loving and loyal, will ensue. And if we may say this of the history of past ages, how much more of recent history, told by eye-witnesses and sharers in the actual events! Small incidents may be the forerunners, indeed the progenitors, of far greater events—to the praise of Him who worketh all things after the counsel of His own will.



**RAW MATERIAL IN BRITISH CENTRAL AFRICA**  
Some Ngoni warriors preparing to kill their fellow men



**MAKING OVER RAW MATERIAL IN BRITISH CENTRAL AFRICA**  
Students at the Livingstonia Mission preparing to teach their fellow men

# Missionary Experiences Among the Senga

BY REV. DONALD FRASER, LOUDON, NYASALAND, B. C. A.

Missionary of the United Free Church of Scotland

THE Loangwa Valley, in British Central Africa, seems to epitomize all the moods and phases of the pioneer missionary's work. Here I have seen times of gross darkness, unbroken by any light, times of crude and eager response, when the wonder of the Gospel broke upon the people, times of soul-moving evidences of the triumph, times of sore reaction, when stern rebukes and warnings were one's constant message. This is a land where no European can live and work, so the Gospel has been brought to them by native Christians. Every force that fights against the Kingdom seems to be let loose in turn. Now it is ignorance and a craven timidity. Now it is the climate, or drought, or sore famine. Now it is a sudden inrush of wealth, now the tsetse fly and sleeping sickness, and last the outbreak of those sensual powers of hell which are ever smouldering under the strong animal passions of the African.

Eighteen years ago I came to them for the first time with the message of Peace. Then they were huddled and crowded in stockaded villages, hidden in filthy thorn-tree thickets. The Wemba had raided them from the west. In the villages there were men whose fingers and toes had been cut off by those cruel warriors. The Ngoni had swept through the land every year coming from the east. So now they were a poor craven folk, whose spirit had died out in those smelling hot villages over which the dread of a hostile force was always hanging. My carriers were Ngoni, for the Gospel had already triumphed over their war-spirit, and they came with me on this errand of Peace. As we approached the stockades, the heads of the raiders who had been slain in former attacks were grinning at us from the tops of poles. We spent a day or two in each village telling the Senga they had no need to fear the Ngoni, for Christ had triumphed over them, and the same Stronghold was for them. It was hard to speak when one knew that scarcely a word was understood, and even the Ngoni teacher who repeated my message in a language more intelligible to their ears, spoke to those who had ears but could not hear. At first my appearance was terrible to the natives, and a sudden movement of the white man produced a panic. But gradually some sense that we had a great message for them broke strongly on them. Before we left a stockade we were assailed with requests for schools.

A month or two later there followed a great Convention in Ngoni-land, when we told the little church there what we had seen, and called for volunteer missionaries. A dozen of our best teachers offered, and with them three or four schools were opened in the chief villages. Year by year my fellow missionaries or I went down to the valley to superintend the work of the teachers, and there we saw the gradual coming of the dawn and a new day.

Then came the visit when the first Senga were baptized, and a little church was formed. The people with a new confidence had moved out of their stockades, and were living in open villages, for the fear of the enemy had disappeared. The schools were crowded with eager pupils, men and women, boys and girls, who were pressing towards the light. There we saw mothers who had known the long years of dark terror and ignorance, now sitting with babies on their backs, with their primers, trying to master the mystery of reading. In every village there were large classes of enquirers, and the Ngoni teachers were full of zeal and hope. Rinderpest had swept off the game, and the tsetse fly had disappeared. Now the Ngoni masters opened friendship by sending down cattle to each headman to keep for him. In a few years we saw these once poor villages well stocked with cattle, sheep, and goats. What a land it is for cattle when no tsetse are there! How the stock increased and the evidences of new prosperity were everywhere! Year by year knowledge grew more and more. Some of the brighter Senga lads were trained to be teachers, and soon each Ngoni had a Senga monitor under him, helping him in his work, teaching him the way to God and the mysteries revealed in Christ.

The Rhodesian Government had now begun to administer the land, and to open up ways to new undreamed-of wealth. Crowds of lads who had scarcely ventured beyond the village stockade in former days, made journeys to the mines in the south. Many died there, for they had not the physique to stand the long journey, and the rigor of the climate in the mining highlands. Others returned with gold in their pockets, and wearing cast off European clothing and ungainly boots. I have seen the day when the congregation was dressed chiefly in oil and a few inches of homespun cloth. But now the little native looms are neglected, and while startling costumes are seen on a Sunday every person in the church is clothed in some degree of respectability. But new riches were stealing their hearts. Some lads thought that those garments, and the pleasures that money could buy, were the real things. Spiritual things were less valued, and the message of the Kingdom of God seemed too visionary. The cases of discipline in the classes and church became alarmingly frequent, and the schools were less crowded by the old and young.

The tsetse fly reappeared, and rapidly spread with the increase of game. The cattle died, and goats, sheep and dogs faded away, until not a domestic animal could be found in all the villages. Soon sleeping sickness followed, not in a severe form, but here and there isolated cases. The Government took precautions, isolated all infected persons and closed the border between Ngoniland and the Loangwa Valley.

This was a severe check to our work, for we could no longer send senior and responsible Ngoni to help the Senga. They must now rely on themselves. Happily I was able to reorganize the schools, which now numbered about thirty, and place them under charge of local teach-



ONE OF THE EVILS OF AFRICA

Professional dancers preparing for a dance. These dances arouse all the passions of the African and greatly hinder Christian growth

ers. I did this with misgivings, for these lads were poorly taught and feeble in authority beyond most folk. The Government gave missionaries special permission to travel in the sleeping sickness area and to visit the schools. Thus we were able to continue our work of supervision, but our visits were paid at long intervals, and meanwhile the people were cut off from communication with us.

We knew that this condition of affairs must soon lead to confusion. A European was sent from home to care for these Sengas. But before he reached them he was invalided home. This was our second attempt to give the people a missionary of their own. The first endeavor ended with the death of Mrs. Boxer after a few months' residence. The poor folk grew dispirited. For years they had waited for their missionary, but just when they seemed to have him, he eluded them. The feeble Senga teachers felt their own incapacity more and more every year, and everything was going wrong.



A TYPICAL SCENE IN CENTRAL AFRICA—A WOMAN POTTER AT WORK  
TRANSFORMATIONS IN CENTRAL AFRICA

Last year, during a hurried visit to the schools, I found that everywhere an abominable dance, called *Tiya*, had taken possession of the valley. It is loathsome beyond words. Yet the elder men and women danced it, and the children loved it. No more horrible exhibition of the essential lewdness of public morals could be found than this dance. Yet night by night the villagers gloried in it, and some of the chiefs led it. I denounced it in the strongest terms, and demanded that it should cease. No one could defend the sport. Village head-men declared that it led constantly to dreadful evil. Some of them took strong measures after my visit, and smashed the drums that beat for the dance, and dared any one in their villages to start it.

This year I have again been among these Senga. I write this on my way home after a five weeks' journey, during which we have travelled between four and five hundred miles among their villages. Never have I had a sadder tour, and yet it has been full of thankfulness, for all the time we knew that we were leaving things better than we found them, and we were conscious of a following stream of prayer, poured out by the Ngoni Christians, all along our way. Nothing else could account for the authority that crumbled up each new force opposing.

What shall I say of the schools? Day after day we came to mere shadows of what were once good and useful schools. In some cases the pupils were reduced from fifty or sixty to two or three. In village after village the school had lost all evangelistic power, and not a single enquirer was to be found on the rolls. The old enrollments had been blotted out, for the enquirers had returned to drunkenness and polygamy. The teachers had lost courage and hope.

At three centres I celebrated the sacraments. Let me speak of





SPIRIT HUTS WHERE THE HEATHEN AFRICANS WORSHIP THEIR ANCESTORS

one. As I sat in my hut after arrival the young chief came in to greet me. He had once been a teacher, but since he had succeeded to the chieftainship he had renounced his Christian profession. He had entered deeply into polygamy, and, like most African chiefs, was a drunkard. I had no message of peace for him. Before his head-man I denounced him and his wilful denial of Christ. He sat ashamed, saying little. I told him he had to answer not only for himself, but for all those who were led astray by his example. At the Sunday celebration of Holy Communion, I thought with a sad heart of those who should be there and were not. Then I looked on the seventy men and women who were partaking with us, and I praised God for those who had not defiled their garments.

The next day as I was tramping through the long forest reaches in a blazing sun, the young chief came out from his village to meet me, and to lead me on my way for two or three miles. As he walked ahead I said,

"C——, it was hard to speak to you as I did on Friday. You once did me a great kindness which I can never forget. The only return I can make to you is to speak the truth."

"Ah, sir," he said, "your words have stabbed me. I have no peace, and I know I am on the way to death."

"Why not follow the Light?" I asked.

"I must. I cannot go on as I am."

Then he told me that he was coming to our Convention at Loudon a month later, a hundred miles away, and there he hoped to make the great renunciation. When I left him the whole forest was full of light and shadow, too. I tramped the remaining miles with a song in my heart.

Eight or nine of the schools had fallen so low that I closed them after inspection. Calling the people together, I told them that I had given them the Gospel, and they had despised it. Now I was taking their lamp from them, and I would carry it to others who would value its light. So we went forth with disappointed hopes, but in each case I was followed to the next village by chief and people, praying me to restore the school, and not to leave them alone. I told them that they had despised the gift that had been sent to them, and I could not grant what they asked. The world was full of need. Others would be glad to have what they did not value. They begged and begged, and in each case I yielded when they showed their earnestness by bringing the school fees for the past session, promising to send every child to school, and never again to allow the Tiya dance in their villages.

In one case we sat and argued for five hours, I resisting, and the people pleading. In the end we found that we had not been able to close a single school, but we had left the people with a new seriousness, and sense of their responsibility to the message that was among them. At the same time it was evident that the Senga teachers were no longer fit to be left alone. Some way must be found to send senior men with authority; God will find for us also a European missionary, after His own heart, who will shepherd these poor folk.

The last morning I was in the Senga villages I found a curious example of their docility to our authority. We were preparing to start at dawn on our journey. As my carriers were tying up their bundles, I strolled through the village to see what was the meaning of the fires that had been kept up all night, and the perpetual chatter of women. I found that they were brewing beer for a great drunken bout. About one hundred gallons were in their beer-pots, and I could imagine the orgy that would demoralize the people a week hence. So I went round the various fires and spoke to the women about the devil they were raising, and urged them to pour out the beer and save themselves from the drunkenness and resulting crime that would be sure to arise when once the beer had fermented. Then I returned and had prayers with my men before we started on our long journey. As they took up their loads I walked round the fires again, and found every beer-pot empty. One hundred gallons of beer had been poured out on the sand by the women who were preparing it. So we started out for the hills feeling that it had been worth while making this long journey through the valley, and that God had not withdrawn Himself from this sad folk. Pray for the poor people of the Senga villages.

# Some Impressions of Asia\*

## The Report of a Pastor on His Visit to the Missionary Fields

BY THE REV. HENRY SLOANE COFFIN, D.D.

Pastor of the Madison Avenue Presbyterian Church, New York

AS one result of my recent trip to China, Japan and Korea three gatherings of native Christians stand out in my memory. One was on the first Sunday in July, an exceedingly hot Sunday, when I was asked to preach at the Fujimichi Church, in Tokyo, and to administer the Lord's Supper. As I went there through the sweltering streets I thought that there would be a very small congregation, as one might expect in New York City on a hot day. I found the church filled with between six hundred and eight hundred people. But the numbers were not as impressive as were the men who came forward as elders and deacons to administer the Lord's Supper. After the service I learned that among these men were two members of the House of Peers, a Judge of one of the superior courts of the Empire, a Vice-Mayor of the City of Tokyo and a Professor in the Japanese Imperial University. The others were eminent merchants and citizens in the city. I wondered whether one could find many an American church that had as many important interests represented in it as were represented by the elders of the church in Tokyo.

The church impressed me for two reasons. Each new communicant was placed under the supervision of some mature Christian so that it was very rare for them to lose one who had once made a public confession of faith in Jesus Christ.

Immediately after that morning service the elders and deacons and a few other men gathered for a prayer meeting. It was their custom to set aside every Sunday afternoon for personal work, and after prayer they went out to speak of Christ to one or more in the circle of their acquaintances and friends.

A second gathering of Christians that stands out in my memory was in the interior of China, eight hundred miles from the coast, at Changsha. Only about fourteen years ago two missionaries were murdered in the province of Hunan; and only fifteen years ago the first missionary was smuggled into the city of Changsha. It had been a very conservative city and very hostile to foreigners. I arrived on a very hot Thursday afternoon, having come to preach the dedication sermon in connection with the opening of the chapel in the Yale Mission in China. Afterwards the Christians in the various churches asked me to meet with them, and with only twenty-four hours' notice, they sent word through the Christian circles of that city of Changsha, and on an afternoon with the thermometer at 98, I faced an audience of between six

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\*An Address at the Sixth Annual Dinner Arranged by the Missionary Education Movement January 8th, 1917, Hotel Astor, New York City.

and seven hundred. The first Christian was baptized in Changsha less than ten years ago. To-day there are probably more than two thousand professed Christians in the churches of the various missions in that city.

The third great audience was in the city of Pyeng Yang, Northern Korea. It was at a Wednesday evening prayer meeting. In New York City prayer meetings are usually the irreducible minimum of saints. In Pyeng Yang there were eight congregations holding prayer meetings that Wednesday evening. I went to a number, as many as they could get me to in an hour and I did not see one with less than five hundred people; and in the Central Church I sat on the platform and counted until I reached more than twelve hundred—Koreans sit tight, you know—and then I lost count.

These three gatherings—and I could name many more—show what a strong body the Christian Church has already become in those lands that are so often classified as heathen.

The second impression is one borne in upon me again and again of the unique opportunity for the United States of America in the Far East. What a singular thing the republican movement is in China when you stop to analyze it! Here is a nation about as fit for a government of the people, for the people and by the people as a nursery is fit for a government of infants, for infants, and by infants. They have nothing in the way of republicanism that really can be labeled as such, but in the backs of millions of Chinese heads is the republican ideal and it is there so firmly fixed that even the suspicion that their republicanism was being done away with by the late Yuan Shi Kai meant the downfall of his régime. That is one of the most remarkable facts of contemporary history. In an interview with the President of the Chinese Republic, he said to me, "Our Republic is the baby brother of your great American Republic, and remember that all baby brothers have to be taught to walk," and speaking of the prestige of our land in China, he said, "You have sent us your best, your physicians, your teachers, and your preachers; they are your best. We recognize them and you cannot send us too many of them."

In Japan one of the leading statesmen of that Empire, speaking of the present woeful condition of the world, said, "I do hope that your country will do nothing to shatter our confidence in her. *America is to us the idealist among the nations.*" America is to us the idealist among the nations!! As a land we must see to it that we do not bow down to those same gods of force that have brought destruction and bloodshed to them who have put their trust in them.

The third impression is a very painful impression. It is the impression of the peril that our Western civilization is to those great Eastern lands. Sometimes I wonder whether we Anglo-Saxons can ever be used of God as representatives of Him who emptied Himself and took upon Him the form of a servant. Anglo-Saxons in the East are always

served by the Oriental and are not the servants of the Oriental. In the beautiful park in the Foreign Concession in Shanghai you may see upon the same sign at the entrance two warnings: "No dogs allowed" and "No Chinese allowed." Would you like that in America?

My blood boiled at something I saw when we came down to Hankow on the Peking and Hankow Railway. As we got off the train there was a foreigner ahead of me who got into a rickshaw and said to the coolie, I imagine, "Turn to the right," and apparently the coolie did not quite understand, and turned to the left. The foreigner picked up his stick and struck that coolie over the head in the most brutal fashion. He would not have treated a horse in that manner in this country. These men are representatives, in the eyes of the Chinese, of Him who made Himself of no reputation and took on Him the form of a servant.

Then there are the perils of our competitive industrial order. In a beautiful little town on the borders of a lake in Japan I came upon a huge stockade, and said: "I suppose this is your prison?"

"No," my guide replied, "this is one of our factories."

"Why have they that big stockade there?"

"To keep the operatives from getting out." They are little girls—thirteen to sixteen years of age, who are practically sold to the management of that concern by their parents. These operatives are worked seven days in the week, twelve to fourteen hours a day. They are never let out. They are fed there, they sleep there, and they are worked there until literally there is no more work in them. Then I was told that a large proportion of them are sold into lives of shame. That is what happens to non-union labor. People are dying for jobs and, of course, you cannot organize labor when it is so cheap. Labor that is not organized cannot defend itself and the result is that labor is exploited. The factories in Chinese cities are run seven days in the week, twelve hours a day on the day shift and twelve hours a night on the night shift. And I was told that the dividends paid by those factories were as high as forty-eight and fifty per cent. on stock owned for the most part by nominal Christian white men. That is the impact of Western competitive un-Christian industrialism on the Far East.

I came home saying to myself that the most imperative message that I could carry from the East is the message of consecration to the duties of the Church at home. We have no right to carry a Christianity to the Far East that does not seem to work here. What is more, those people are coming over to America as students and visitors and they see what conditions are here. One of the tragedies in the history of missions was when King Kalakaua of Hawaii made a journey around the world and made up his mind that Christianity was being given up in the countries that had had it for a long time.

Another thing: we have been flattering ourselves that church unity is taking place on the foreign field; and it is, to a certain and surprising degree. I was very thankful to see such splendid union educational in-

stitutions as the Nanking University, the Shantung Christian University at Tsinanfu and the new University in Peking. It was good to see how statesmanlike leaders had brought together so many Christian forces; and yet is it right to place upon the backs of heavily burdened foreign missionaries the duty of church unity if we are not prepared to face it at home? When we stop to think of the numberless problems with which these missionaries are confronted, I for one am unwilling to place upon their shoulders any additional burden, of all things, a burden that we ought to be carrying for them. We could make a great many amalgamations here; many of them may be, in a very few years, if we set ourselves to it, amalgamating those communions that already recognize each other's churchmanship and each other's ministry.

While in Asia I had several conversations with Oriental Christians that profoundly moved me. One in particular stands out most clearly. It occurred in the heart of the Forbidden City, in Peking. A private secretary of the President, who had been a confidential advisor to the late Yuan Shi Kai, was taking us about and showing us the sights. He became somewhat confidential and opened up his heart about the deeper things. As we stood out there looking over one of those lovely lakes, he said, "I read our own sacred books and ask myself, what is the difference between them and Christianity? So far as I can see our great teachers and Jesus Christ all urged men to about the same kind of goodness. They all commend about the same virtues; they all hold up the same ideals; but it seems to me that there is this difference—*Christianity has the power to create a more delicate conscience.*"

To me that was a most discriminating remark. "Christianity has the power to create a more delicate conscience." Shall not we of the Church of Christ in America see that a more delicate conscience is applied in our own industrial order, in our political life, in our international relations? Then we may go out with more boldness, with more sincerity, to those lands that lie afar to commend Him who is Lord and Saviour of conscience, that He may create in them also that which we prize as our most precious heritage.

#### A GLIMPSE OF THE FUTURE.

I covet the gift of a sanctified imagination which can look down long highways into distant futurity. For instance, when an apostle like Paul walks into imperial Rome, utterly unheeded and ignored, I would like the power of being able to foresee some of the amazing possibilities of that lonely entrance. When James Gilmore crosses the frontier into Mongolia, and sets his single plow to the upturning of the soil of that mighty land, I would have the eye that can see coming harvests, vast reaches on waving corn, shining ripe before the face of the Lord. When the New Testament is translated into a new language I would have the power of seeing the tremendous influence of the modest Book, the light it will bring, and the warmth, and the moving air, and the genial liberty. — Dr. J. H. Jowett.

# The Value of Missionary Motion Pictures

BY THE REV. SUMNER R. VINTON, NEW YORK

*The use of motion pictures not only for amusement but also for education and inspiration has made marked progress in schools and in recruiting for the army and navy. Mr. Vinton, who was formerly a missionary in Burma, is now having remarkable success in the use of Missionary Motion Pictures.*—EDITOR.

**T**HIS is preëminently the picture age. Most of us have "visual memories." The thing we see makes more definite, more accurate and more lasting impression than that which we only hear. Moreover, it would seem as if the visual centers in the brain must be very closely geared up with the centers of will for we act far more quickly and generously to supply a need that we see than in a case that we merely hear about.

Most of us are exceedingly provincial; we know only the things that most closely concern us, the things we see and associate with day by day. The newspapers recognize this and play up most prominently the news closest at hand. In our campaign of missionary education we cannot follow that policy but must overcome provincialism and create an interest in the needs of people far away. To accomplish this object, pictures are an essential—all kinds of pictures—pictures for illustration in our magazine—lantern slides to be projected on the screen—and most of all, moving pictures. The moving picture, above all else, excels in realism, and it is realism that we need. Hottentot and Punjabi, Battak and Karen, Tamil and Telegu, Hindu, Buddhist, Mohammedan and Confucianist—these are all names, mere words to the average church member in America. Good slides, clear in detail, accurate and artistic in coloring, will do much to make them real, but, even so, they are not alive; they might be so many statues, they might be from some other age or sphere, but let them move and then you have the real thing—all but the heat and sounds,—(and smells!).

A missionary, who had used moving pictures to illustrate his talk, returned to a church for a second lecture on Burma. The pastor asked if on the occasion of the first lecture a certain scene had been shown in moving pictures. On being told that it had been shown, he said—"Well, you have certainly got me mixed up. Two years ago I spent six weeks in Burma, but as I recall scenes from Burma I cannot always be sure whether it is something I actually saw on that visit or something that I saw in your moving pictures."

Does the "Heathen in his blindness" really "bow down to wood and stone"—gods they have made with their own hands? Put the idol maker at his work on the screen and then the throngs at their worship on the platform of the Shwe Dagon pagoda in Rangoon. They will realize then what idolatry is,—the absurdity of it, the folly of it and they will come to realize the depressing, awful *fact* of idolatry.



COMING FROM A MISSION  
SCHOOL

Are the missionaries actually accomplishing anything? Show the ordinary heathen village and its peoples and then the orderly procession of school boys and girls coming from a mission school.

Are converts being won? Let the audience at home see the baptism of converts. "I have seen a baptism in Burma," wrote a pastor. "After this, every account I read of additions to the Church will have new significance." After seeing the same baptism in moving pictures, a young man in McMinnville, Oregon, came to a Sunday-school teacher, saying, "I'll not hold back any longer; if those heathen people know a good thing when they see it and accept, I'll not hold back, I'll come out and be a Christian." At San Jose, California, a boy stole over to his pastor, put his hand in his while the picture was still on the screen and said, "Pastor, I want to be baptized. I, too, love Jesus." The realism of the moving picture is beyond question. We ought to take advantage of it in our work of missionary education.

#### THEIR PUBLICITY VALUE

We need to realize not only the realism of moving pictures, but their publicity value as well. The moving pictures advertise well. They draw better than just the plain slides. There are faithful souls in every church who are so interested in the great world-wide program that all that is necessary is to announce a missionary speaker and they will come through wind and rain to hear the message.

Thank God for them! The missionary cause would languish without them. But what of the person who is not interested, the Christian without a vision? (Are the terms compatible?) The crux of every problem of missionary education is to find a point of contact with the person who is not now interested. Facts will interest,



but how teach people the facts? How can we induce people to read the missionary magazines? A missionary address will stir them, but how persuade them to attend and listen? A missionary study class is fine, but how get them to enroll? "Travelogue illustrated with moving pictures" — that announcement will bring many an individual who would not respond to an announcement that a missionary from India will speak. If the use of motion pictures is sugar-coating the pill, we must remember that we are commanded to go out into the highways and hedges and "compel" men to come in. Surely the use of a little sugar will do no harm!

A woman of wealth was visiting a friend. A strong interdenominational mission study class was to close that afternoon with an illustrated lecture. Her friend asked her to attend, but she was not interested in missions. She gave something but that was because she felt she must have some part in every phase of the Church's work. (The East would say that she gave to save her face.) Her friend urged that there would be some beautiful pictures. No, she did not care to go.

"But," said her friend, "there will be some intensely interesting moving pictures from India, showing the games of the children, the travel methods, etc."

"Oh," she said, "in that case, I will go. I am intensely fond of the movies."

She went. One of the pictures showed a procession of the eighteen hundred widows of the Ramabai Home for Widows. Ramabai herself appeared amid little children of kindergarten age. That woman had heard many times about the widows of India, but it never meant much to her. Now she *realized* what she had simply *heard about* before. She thanked her friend for insisting that she go. Her own church had no work in India but she sent



A BAPTISM IN BURMA



AN IDOL MAKER AT WORK

a substantial check for the work among widows. There have been many such instances. If the Church had been more alive to the value of the movies, there would have been far more.

#### SOME DIFFICULTIES

The actual use of moving pictures in a church offers at present a great many difficulties. To begin with, the state, municipal and insurance regulations are such that a fireproof booth is necessary. The cost of a standard machine and booth is well-nigh prohibitive for most churches. The only machine concerning the use of which there are no restrictions, is the Pathoscope. This is exempted because it uses a non-inflammable film of special size and perforation. A good library of travel films is available for use with this machine but nothing distinctively missionary, unless one has access to privately owned missionary moving picture film negatives which can be reduced in printing and made available. This has been done successfully in a number of cases.

An even greater difficulty than the fact of expense for installation, is the inadequate supply of good distinctively missionary films. There can hardly be said to be any supply at all. Some of the British missionary boards have made notable and successful use of moving pictures but their films are not available in America. The Canadian Methodist Board has pioneered in this field and has some fine films that are in constant use. But customs regulations make it impracticable to use them in the United States. The American Baptist Foreign Missionary Society has one reel of its work in China. The Laymen's Missionary Movement of the Southern Presbyterian Church took a large amount of moving picture films

in China, Korea and Japan, including some which by special arrangement they took for the Southern Baptists and for the Christian denomination. Dr. Worley, of Japan, has recently taken about 3000 feet in the Philippines, China, Korea and Japan for the Missionary Education Movement. But the total amount of distinctively missionary films is woefully and ridiculously inadequate. Many a manufacturing firm gives its salesmen more film to illustrate the various processes in manufacturing some of its products than all the missionary films put together.

Many travel films are available through the Educational Departments of the regular film companies, into which it is possible to read a missionary message. It is seldom, however, that a reel of such film does not contain something undesirable. The average reel on India has a disproportionate amount of Nautch dances. And there are few films of Japan that do not have a good deal of the dancing of the Geisha girls. For use at the Laymen's Conference in Washington in April, 1916, I had fifteen hundred feet of my own films of Buddhist lands that fitted into the program, but to show an additional twenty-five hundred feet of film to present religious conditions in other lands I was obliged to rent over ten thousand feet from dealers in New York, Chicago, and Madison, Wisconsin. Even then much that was usable illustrated my theme in only an accommodated sense. No wonder pastors hesitate to invest large sums of money for a motion picture equipment for their churches. And yet the situation is not hopeless.

The day is coming when the present cumbersome fire regulations will be modified if not entirely removed. Electrical science is making such rapid progress that it is well-nigh impossible to keep track of it. From the old carbon incandescent to



STARTING ON A MISSIONARY  
TOUR

the gas-filled Mazdas of today is more than a series of steps, it's an express elevator to the fortieth story and there is more to come. Already the prediction is made by men in close touch with the situation that it will not be many months before arc lamps will be discarded in projection work. Already a special type of the gas-filled Mazda has been produced which makes possible the projection of lantern slides up to twenty feet in diameter. The prediction is made that it will not be long before the regular motion picture houses will be using such a light. As this light generates less heat than the high-powered arc, the fire risk is lessened. At the same time progress has been made in the direction of the so-called non-inflammable film. Slow burning describes it more accurately, for it *will* burn if placed in a direct blaze. In the intense heat of the focussed rays of even a high-powered arc, however, it will not burst into flame but will only blister and bubble. There can be no question but that the development along these two lines is going to bring relief. Moreover these developments are certain to lead to the perfection of a type of machine less heavy and less expensive than present types of motion picture projectors but thoroughly adapted to church use. The full development may not come this year, nor even next year, but it is certainly coming. A number of firms are working on the problem of the small moving picture machine. Some of them are remarkably good already. Some of the firms are making very strong claims to exemption from the regular fire and insurance regulations. As far as the fire regulations are concerned, it is true that already the National Board of Underwriters has decided that non-inflammable film may be projected without the use of a booth, provided the current consumption is not over 650 watts. City and State regulations, however, have not recognized this rule of the Underwriters. Numerous experiments are being tried, however, in the production of standard size films, printed on non-inflammable stock, which through the use of some special perforation will be exempted by City and State authorities. The details involved in this plan are far too technical and as yet far too indefinite to be treated fully here. There can be no room for doubt, however, but that the day is coming when present restrictions will at least be modified if not removed and when moving pictures will come to be quite as common as slides are today. Missionary boards should realize this and should get ready to supply the coming demand for good moving pictures illustrating missions.

There can be no question but that the mere entertainment phase of the motion picture business is already at, if not past, the crest. The day of the educational film is at hand. Already several of the leading producers have pooled their interests in this phase of motion picture production. They have in mind especially the school field but are not unaware of the possibilities of the church field. Some of them are sending their camera men abroad with definite instructions to visit certain mission stations and get pictures. We must, however, recognize this fact—

*we will never get the right kind of moving pictures of missionary work until the taking of the pictures is done under the control and direction of mission boards.* A moving picture camera man looks at things from a different viewpoint than do we. It may indeed be true that it would be well for us to get more of his viewpoint. The fact remains, however, that for our purposes he needs to get ours but is not very likely to do so. The work will never be rightly done until we have men who possess not only the necessary technical skill but also a thorough-going sympathy with the fundamental object of the whole missionary enterprise.

There should be co-operation between the boards in having the necessary pictures taken. Many pictures from a given area could well be used by all. Special pictures could be taken for each denomination, showing in detail the work of that denomination. It would mean a large initial outlay. It is doubtful whether this first cost could be repaid from rentals. It could not be done until with the removal of the present restrictions the number of church-owned machines is very greatly increased; but it is well worth the doing.

In addition to showing actual scenes of present-day missionary work, moving pictures present great possibilities along three other lines. Trick films and animated cartoons are today commonplace. They have wonderful possibilities for the presenting of missionary facts in an interesting and striking way that once seen could never be forgotten. A scenario was prepared last year representing in about 1,000 feet of film the whole history of missionary effort. One of the leading producers of trick films has passed upon this scenario as thoroughly feasible.

Another field would be the working out of fiction scenarios which would tell missionary stories. Why could not "The Lady of the Decoration" or "The Little Green God" be worked out in scenario form? Give direction to the quickened imagination of a picture-mad age.

Yet another great range of possibility would be the reproduction of great scenes in connection with the history of missions. There have been many incidents full of human interest, full of dramatic possibilities which could be re-enacted and made to live through motion pictures. William Carey, the consecrated cobbler and his experiences in India; the haystack group at Williams College; Adoniram Judson and his heroic wife and companions starting out from America, their varied experiences as they severally began work in different parts of India and Burma, the awful experiences of Judson in prison at Ava and Aungbinle; the Moffats and David Livingstone in Africa—it is not necessary to extend the list further. All the great heroes of the Cross can be made to live again. It would not be an easy thing to do it right. It would be an exceedingly expensive thing. It would be necessary to have very careful supervision by those deeply interested in the Cause, to make sure that the reproduction of these things reproduced the spirit of it all correctly. It would be difficult, it would be expensive, but it is not impossible and it would be well worth the doing.



**A CHRISTIAN VILLAGE COMMUNITY IN NORTH SIAM**

These were formerly spirit worshippers—Now they are Christians—They are a village of converted horse and cattle thieves

# Spirit Worship Among the Laos

BY THE REV. J. L. HARTZELL, LAMPANG SIAM

Missionary of the Presbyterian Church, U. S. A.

**D**EMONOLATRY or spirit worship is a marked characteristic of the Tai people as it is of other primitive races. The Siamese have come into contact with foreigners and the outside world more than their Laos relatives in the North and so have gotten rid of their superstitions to some extent. Siamese of the higher class are ashamed of the superstitions of their people, and some declare that their people as a whole do not believe in or worship spirits. This statement does not agree with the writer's experience. Among the Laos I have never met any who do not believe in the reality of spirits. Most Christians believe that the God they worship is able to protect them from this and all other forms of evil, but all believe in the existence of the spirits, and so real are they to these people that some of the missionaries who have lived on intimate terms with the people for a number of years seem to credit the spirits with more than mere subjective reality.

These spirits have to do with every department of a person's life. When the little child is born it is placed at the top of the stairs leading up into the house and the spirits of the former parents are called upon to take the child then or not to trouble the child or the parents in the future. If the child dies from any cause it means that the spirits have claimed it. If the child survives in spite of bad feeling and lack of care, he must all his life take measures to keep the friendship of the good spirits and to appease the evil. Tattooing the body is a favorite practice among the men. Wearing amulets, placing charms over the door of the house, stretching magic strings across and around the house are also favorite practices to propitiate spirits. Their name is legion. Different localities call them by various names and describe them in different ways. Many places have local spirits not known elsewhere. Perhaps the best classification of these spirits is as follows:

I. Spirits connected with individuals and those responsible for health and sickness.

II. Spirits connected with the home.

III. Spirits of the fields and forests, streams and roads.

IV. Spirits of the dead.

The first class includes the personal spirits, the chief of which is called Pe Ga. This spirit lives in the individual and is supposed to bring blessing to the possessor, but evil to others. In former times it was customary to buy and sell these spirits. If the owner does not properly care for the spirit it is apt to go wandering off tormenting others, and may even take up its abode with some other person. Sometimes it will speak through the mouth of this person declaring its name to be that of its former owner. This, of course, brings the owner into

bad repute for allowing his spirit to run around bothering people. There are also some, usually old women, who on occasions perform dances during which they receive communications from the spirits which they make known to the people afterwards. Some women are supposed to be able to tell fortunes with the aid of the spirits.

The Laos believe the body to be composed of thirty-two principles or elements, each of which is connected in some way with a spirit. If a person becomes sick it is supposed to be due to the fact that one of these elements has escaped from the body, and measures are taken to coax back the wandering element and to prevent the others from leaving. If all take a notion to go the result is death. A favorite method is to tie the wrists and neck with magic strings, and if that fails the spirit doctor is called in to administer medicines of his own manufacture, to perform incantations. Sometimes he causes the patient much suffering by using a knife or other sharp instrument to locate the trouble. Sudden death of any kind is due to a certain spirit which is very much dreaded. Rheumatism or pain in any part of the body is caused by another, and death by accident or murder or suicide by hanging, by others. Death in childbirth is caused by a very malignant spirit and the husband of a woman so dying must take refuge for a while in the Buddhist monastery. Drowning is caused by the spirits of the water seizing the unfortunate person and dragging him under, and no one dare go to the assistance of the drowning person lest the spirits be angered and seize the rescuer also. Those who fall into the water need not expect help from any who are not Christians. The insane, foolish, and epileptics are called Pe Ba from the spirit supposed to inhabit them.

II. The second class of spirits are those connected with the home, and the principal ones are called Pe Ruin or house spirits. A shelf is made inside the house where the spirits are supposed to rest and daily offerings are placed thereon. These are considered benevolent and are diligently cared for by the people of the house. Outside live another kind not so good. At the rice steamer presides a certain spirit and where the women winnow the rice is another. Those around the monasteries are cared for by the Buddhist priests, while around deserted temples live very malicious spirits of which people are much afraid.

III. In the third class the spirits are connected with fields and forests, streams and roads. These Laos people believe that all vegetation and every spring that wells up from the ground, comes up because of spirits. Main roads are inhabited by spirits, and the rice fields are full of them. Charms made of bamboo are set up in the growing rice to protect the crop. Sometimes certain fields come into the possession of evil spirits and the owners are afraid to work there. Christians are often able to obtain such fields at a very low price, or even for nothing. One of our country churches took over such a rice field and the crop each year now helps to support the church.

There are places where cattle eat the earth because of the presence



of some saline substance and such places are supposed to be inhabited by a spirit. In the forest and jungle live a great variety of spirits. The spirit Pe Nyak is much feared. Its abode is hard to find, for some say it lives in the jungle and others that it is a great dragon living in the sea. The enemies of Christianity have circulated a story that the missionaries are in league with this spirit and some time will give all Christians to the Nyak to eat. Thousands believe this and refuse to have



WOMEN SPIRIT DANCERS IN NORTH SIAM

In yard in Chiangmai trying to appease the spirits who have taken possession of a little daughter.  
(The child was ill.)

anything to do with the missionary or his religion. This is one of the greatest obstacles to civilization and Christianity in the North of Siam.

IV. The fourth class includes the spirits of the dead. Some are like ordinary ghosts, but others are spirits of very wicked persons without merit, who suffer continually from starvation.

Buddhistic teachings forbid the worship or propitiation of spirits, but before the Laos people accepted Buddhism this Animism was their religion and they simply took on the religion of Buddha and wore it over their old religion as a tramp might put a new coat over his rags. The old coat is nearest to the heart, while Buddhism is only a veneer. Priests and people alike are steeped in spirit worship and from this ignorance, superstition and degradation, which Buddhism has failed to dispel, the religion of Jesus Christ is gradually delivering them.

# Chinese Students in America\*

## How Can They be Won for Christ?

BY TIMOTHY TINGFANG LEW, M.A., WENCHOW, CHINA

*Mr. Lew is a Graduate Student, Teachers' College, Columbia University, New York city. He is President of the Chinese Students' Christian Association in North America.*

**T**HERE are about 1,500 Chinese students studying today in the universities, colleges, technical and professional schools in America. How can American Christians win these Chinese students for Christ? To my mind, very few problems are likely to have as far-reaching influence as this upon the world during this century.

In the last few years the world has witnessed the fall of a colossal order—the Imperial Monarchy of China—which was of 5,000 years' standing. Even greater than this is the painstaking reconstruction of a new order which is of an extremely difficult type. There is no doubt great room for improvement, but remember that it took the flower of liberty-loving Anglo-Saxons seven years to win the Revolutionary War, seven years more to frame the Constitution of the United States, and it was seven decades more before the Union of the States was completed. Common sense forces us to acknowledge that at least the same amount of time should be allowed to a people whose task is one hundred times greater than that which was faced by the American forefathers, in extent, scope and degree of difficulty.

China needs today men and women well trained and well equipped, intellectually, physically, morally and spiritually, who can cope with the numerous intricate problems that are arising daily, and who can create a new nation. Chinese students who are studying in America are, therefore, under heavy obligations. Their country looks upon them as her needed servants. Whether able or not, upon their return they are expected to serve their country in the particular lines for which they are preparing themselves. Responsibility, and even leadership, will be forced upon them by circumstances, if not by merit. It is not an exaggeration to say that the future destiny of China lies partly in these tender hands.

China not only sends her children to be educated; she also shows her confidence in American education by placing these graduates in responsible positions. A few years ago there was a group of Chinese students studying in America. Today one of them, a Cornell man, is the Chinese Minister to the Court of St. James; another, a Columbia man, is now Chinese Minister to Washington. Another, a Yale man, is now the Vice-Speaker of the Chinese Senate. Another, a graduate of the University of Virginia, was the Chinese Minister to Berlin. The Minister of Finance in China is a Yale man, and the Private Secretary to

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\*From An Address Delivered Before the Fifth General Convention of the Laymen's Missionary Movement of the Presbyterian Church in the U. S., at Lexington, Ky., February 22, 1917

the President of China studied at the University of Pennsylvania. Two years ago two of the most important positions of State Commissions of Foreign Affairs were held by two American college graduates; one from Vanderbilt University and the other from the University of North Carolina. The Director of the Indemnity Students in America today was also a University of Virginia man.

What would it mean to the 400,000,000 of China if we could win these Chinese students to Christ while they are in America?

No history contains more painful episodes than the modern diplomatic history of China. Prof. John Bassett Moore, one of the great American authorities on International Law, once said: "China has never failed to keep her word in international relations." China has never failed, but what has China received in return? Her territories have been seized upon the slightest pretext; her people have forcibly been drugged with opium; her natural resources have been exploited by tricks, and her possibilities for greater and freer development have been curtailed by many devices.

Be it said to the glory of America that she is the only nation among all the world powers which has truly been unselfish in preserving China's integrity. She was the second nation to welcome the Infant Republic into the family of nations and she is the only nation that has taken the noble step of returning a portion of the Boxers' Indemnity Fund. China quickly responded to these glimpses of square deals, which she deserved but rarely received. She has been spending the very money America returned to her in supporting American institutions of learning by sending her children over to be educated. Out of the 1,500 students in America today, about one-fourth are holding scholarships appropriated from the Indemnity Fund.

America's action has won the hearts of China's people. That is one of the chief reasons why there are in America today as many Chinese students as are in all European nations combined.

These students are spending the best and the most formative period of their lives away from home. They are learning to think with Americans and have learned to love America. In a few years one will find in almost every large Chinese city some Chinese-American college graduates. Their loyalty to their Alma Mater in America, the bond of friendship they formed in their college days in America, the ideals and ideas which they formed when they were in America all tend to make them give preference politically, socially and commercially to Americans.

Look one step further. If international peace ever comes, if universal brotherhood ever is to be realized, it will be realized only through the united efforts of the world's democracies. It is the spirit of Jesus Christ as it was manifested by such men as Washington and Lincoln that will bring these things about. Greater armament will never accomplish this.

America and China, the two great republics have, therefore, a

common task, which is to show the world that Democracy is not only practicable and reliable, but also is powerful. It will transform the world. We are both making experiments with the principles of democracy and both hope that some day we will be able to prove conclusively our point to the world.

The Chinese students who are studying in America now, are, therefore, the future co-operators in the reconstruction of the world order. To win these students for Christ: What would it mean to the world!

#### HOW CAN IT BE DONE?

But how can these students be won for Christ? How can you win anybody for Christ? How can you win American college students for Christ? Apply the same principles which you would apply in winning American college students for Christ to the Chinese students and you will have accomplished a great deal.

To win Chinese students for Christ, we must first of all *live a Christ-like life*. The Great Master "came not to be ministered unto but to minister." He was thoroughly human as well as divine. He was ever attentive to the needs of His people and He never failed to meet these needs.

One of the often felt needs of a student studying in a foreign land is home life, and this is particularly felt by our Chinese students, because we Orientals put the highest emphasis upon our home. The whole code of moral ethics is built upon it. The most destructive influence a foreign student finds in America is the effect of broken homes and the many questionable substitutes for homes, by which I mean certain kinds of clubs, hotels, restaurants and cabarets.

A cordial reception into a real Christian home of America brings a Chinese student nearer to Christ than ever before. Past experience has taught us that not a few students have been led to Christ by the wholesome influence of a Christian home.

Another important need is to be found in college life. What a flood of temptations there are waiting for a freshman who is a foreigner! What an amount of prejudice and discrimination a foreign student often has to endure! As one who has gone through these experiences and who has fought through some of these problems, I appreciate their disciplinary value, but what about a non-Christian student who thinks that he is in a Christian community and claims the right to be treated as Christians should treat him?

Another need is to be found in church life. How can you win any one for Christ when he goes to one of your churches and finds it a refrigerator? The courteous but cold usher will perhaps show him a back seat, where he can hardly enjoy the sermon, much less Christian fellowship. Such a need should never be left unmet, and it needs no further comment.

To win these students for Christ you must be thoroughly Christian

in your Christian enterprises. Perhaps more Chinese students who came as Christians have been turned away from Christ than brought nearer to Him through the various methods of missionary gatherings.

Fellow Christians, there is only one right way to carry on any form of missionary work and that is to build every part of the work on love and love alone. "Love," as I understand it, is different from "Charity" in the modern sense of this English word. Charity says: "Here are some crumbs which I can spare. You poor people take them and be thankful." Love says: "We are your brothers and sisters. We are all of the same Father. It is our duty and privilege to serve you in whatever way we can." What takes Love years to build up can be destroyed by a day's patronizing air. The greatest enemy of missionary efficiency is this patronizing attitude which hurts the self-respect of the receiver with an unnecessary sense of humiliation and taints the giver's fruit with the impurity of pride.

Why do we believe in missions? Not because others are worse than we, but because it is the love of Christ that constrains us. It is because we are co-workers with God and it is our duty to hasten the coming of His kingdom. Such an attitude, devoid of the patronizing spirit and of self-conscious pride, is the way to remove one of the great obstacles which lie between many Chinese students and Christ.

To win these Chinese students for Christ, we must present to them the Gospel to Jesus Christ in its pure essence, unmixed with the non-essentials and put in terms that are intelligible to them. Undue emphasis upon human interpretations of scripture hair-splitting, archaic and provincial theology can hardly win men to Christ. The majority of these students are students of science. They are drilled in scientific methods of thinking and reasoning. The atmosphere in which they are living and their point of view are thoroughly modern. To present to them any gospel that is clothed in garments which are several generations old and to ignore the results of the progressive sciences is to call for reactions that would push them away from the living Christ rather than bring them nearer to Him.

One of the greatest curses China has ever had is the opium evil, and China got it through her commerce with a Christian nation. With all the glory England has ever achieved, with all the good work England has done through missionary enterprises, she can never fully wash away the stains on her glorious flag; with all the mercy of the highest tribunal of justice the sin of the opium war may be forgiven but the reproach shall remain forever. It will be forever the shame of that great people. It has formed the greatest obstacle in winning Chinese for Christ.

The Chinese have accomplished wonders in stamping out the opium evil, but it involved untold pain and incalculable self-sacrifice in lives as well as money. It has caused weakness and poverty, for which England is responsible.

Some Americans are now sending into China millions of cigarettes. Their aim is to replace the opium by a another vicious habit. *More vicious*, let me emphasize, for two reasons. First, the poor victims who have just fought a terrific battle and given up the evil habit of opium are naturally looking for some substitutes. American cigarettes mixed with questionable contents induced the Chinese to take more than people ordinarily would. Second, the opium evil was limited to those of certain age, and it was not a convenient thing to smoke, but cigarettes can be smoked by anybody at any time, in any place, under any circumstances. With my own eyes I have seen American tobacco agents induce children seven or eight years old to smoke.

Not only the tobacco evil but also intoxicating liquor is entering China through American efforts. There are today young men who are actually spending their valuable time in the business schools of America's best universities to study how the American strong-drink trade can be most efficiently extended in China. Remember, fellow Christians, as the states are becoming drier and drier, the liquor traffic men are looking for new fields for their business.

Unless the American Christian conscience is awakened to these facts and raises an incessant cry to stop these sinful enterprises before they go too far, you are placing a stumbling block before all Christian workers who are trying to win Chinese students for Christ. You cannot serve Christ and Mammon at the same time.

Finally to win these Chinese students for Christ, you must have a united Christian Church. Theological differences, however fine and interesting they may be, denominational differences, however important historically (and I speak as a loyal denominational Christian and a theological student who appreciates theological differences), should never be allowed to interfere with the true spirit of Christian brotherhood or with the winning of men to Christ. The 152 different denominations are always a puzzle to a non-Christian and his common answer to Christian evangelistic persuasion is, "Agree among ourselves first before I cast in my lot with you." Unity in spirit, unbroken bonds of love and real Christian co-operation should be the foundation of any evangelistic work among Chinese students.

Fellow Christians, win these Chinese for Christ and win them while they are here. Many have come as Christians but have returned home non-Christians, forever immune or even hostile to Christianity. The explanation of this is not difficult. When one has seen all the darker sides of a so-called Christian nation and Christian people, but is not brought close to the brighter and really Christian side of America, he is naturally disappointed and misled.

Win the Chinese students in America, and win them *now*! I hear the voice of 250,000 Christians in China saying: "We have trusted to you our future leaders—the hope of our nation. We have the greatest confidence in your reliability and ability to give them the best you have. — Make them Christians for Christ's sake and for China's sake.

# The Challenge of Islam

BY PAUL HARRISON, M.D., BAHREIN, ARABIA

Missionary of the Reformed Church in America

**A**LITTLE over thirteen centuries ago a new religious faith was introduced into this world. Tradition tells us that Mohammed, who introduced it, was so ignorant that he could neither read nor write. The progress of that faith has been one of the remarkable phenomena of modern history. For thirteen centuries it has continued to spread, with almost never a check or a defeat.

There are countries like Java, where the prevailing religion was once Brahmanism, but where there is no Brahmanism now. There are countries in Central Asia where the religion of the people was once Buddhism, but where there is no Buddhism now. On the plains of Mesopotamia are the scattered and feeble remnants of the religion of Zoroaster, a faith that once dominated that whole section of the world. The fire worshippers of Mesopotamia now number only a few thousand, and they are becoming extinct. There are whole lands where a corrupt Christian church has been almost wiped out of existence, and in each case the religion of these countries today is the religion of Mohammed of Mecca. But, with the single exception of Spain, what land is there where the religion of Mohammed ever obtained a foothold, and has since been displaced? That faith has marched down through thirteen centuries and has practically never suffered a defeat. It has overcome everything in its path by virtue of strength which is simply phenomenal. Today it extends from China on the East to the Atlantic coast of Africa on the West, and from Central Asia on the North to the Philippine Islands on the South.

More than that must be said. Not only has this faith of the prophet of Mecca thirteen centuries of victory behind it, but today it is still spreading unchecked, with a strength and a virility quite unabated. We used to talk of the great pagan continent of Africa, and we drew it in black. The days are coming very soon, if present tendencies continue, when we shall draw it with green ink, and speak of it as the great Mohammedan continent. Mohammedanism is still spreading in India, it is spreading in the Malay Archipelago. It is spreading in Central Asia. A few months ago I was talking with a missionary from Russia and he told me that one of the finest of the new religious buildings in Petrograd, was the new Mohammedan mosque recently erected in that city.

## THE STRENGTH OF ISLAM

If you will visit Arabia, one of the first things that you may expect to hear will be the rhythmical chant of laborers, as they carry some heavy burden along the road. You will be surprised to find that the sailors chant the same thing as they hoist up the sail of their boat. The

Arab mother sings it to her baby to put him to sleep, and at night in the mosque as long as you remain awake, you may hear the same chant repeated in a sort of maddening repetition, till far into the morning hours. And the chant is their short creed, and in it we shall find the secret of the strength of this faith, the faith that has triumphed over all the forces of civilization and Christianity for thirteen hundred years. "La Illah ill Ullah," "There is no god but God." It is this creed that the baby hears as his cradle song, and that the laborer sings as he works, that the religious fanatic chants as he works himself up to a frenzy, and that every pious believer repeats with his last breath, as he passes into the Mercy of God.

"There is no god but God." It means in the first place, *the Omnipotence of God*. We suppose that we believe in the Omnipotence of God, but we have no such belief as has the Arab. If I ask him to come and see me the next day, it is not "Yes" or "No" that he says, but "In shah Lah," "If the Lord wills, I'll come." Secondary causes have disappeared in this universe of God's omnipotence. It rained today because God sent the rain, and tomorrow it will shine because God sends the sunshine, and there is nothing else to it. An old Arab chief one day in Oman, told me that cholera was in the village next to his own. "Now," I said, "cholera comes from little worms in the water—little ones, you cannot see them, but I could show them to you with the microscope. If you will cook all the food that you eat, and boil all the water that you drink, you will not get cholera." The old man drew himself up in his dignity. "Cholera," he said, "is from God," and after that we talked about something else.

"There is no causation but God." This tremendous belief in God's omnipotence is even sufficient to drive superstition out of the Arab's mind, and credulous as he naturally is, I suppose that it is a safe statement that the average Orthodox Mohammedan of Central Arabia is less superstitious than the average American of Chicago. I remember very well when we took a trip across the desert from Bagdad to Damascus, two Arabs and myself. We travelled by night as well as by day, and if there ever was a time to have a rabbit's foot in your pocket, and to wear a charm around your neck, that was the time. But we started out on that journey with the Name of God on our lips and the thought of God in our hearts, and never a word was heard of a spook or a jinn or a ghost or a saint. I remember starting on a sea trip for Kateef. The sailors as we moved out into the sea chanted, "Tuwukkelnā ala Ullah, lasem naoud." "Tuwukkelnā ala Ullah, lasem naoud." "We've trusted in God we must return." The Arab is a credulous Oriental, let him who doubts read Arabian Nights, but his overwhelming view of God's omnipotence has been sufficient to drive all superstition out of his mind. "There is no god but God."

It means in the second place *the Unity of God*. "Do you mean to tell me," said an Arab in his reception room in Kuweit, "That this



prophet of yours who has been through all the disgrace and uncleanness of human birth, is divine, that he is God? Such teaching is infidelity, and we want none of it."

"I was visiting Bombay the other day," said an Arab to me, "and what do you think I saw there? *What do you think that I saw?*"

"Bombay," said I, "is a large city. I do not know what you saw. What did you see?"

"I was curious to see the place where the Indians worship, and I asked them where their worshipping place was. I looked in, and what do you think I saw in there. What do you think I saw?"

"I don't know," I said, "what did you see?"

"I saw," said the Arab with horror, "men—men worshipping a cow."

Those men of India could not have committed any crime or any series of crimes that would have so lowered them in the estimation of that Arab, as did the fact that they were willing to worship a cow. "There is no god but God." It means the Unity of God.

It means something else too, something that would not be put into the same bundle of ideas by a Westerner, but which is part of the same idea, in the Arab mind. It means the *brotherhood of man*. It is true that statement must be qualified, and discounted somewhat. It does not mean the brotherhood of women, so to speak, nor the brotherhood of slaves, nor the brotherhood of unbelievers. But when every allowance is made that must be made, it still remains true, I think, that the most democratic society to be found anywhere in the world today, is to be found in Central Arabia. I well remember when I had been in Arabia only a few weeks, how one evening I saw one of the most impressive sights of all my life. I was on my way to the language teacher's house. It was just after sundown, and I looked into the door of a large mosque by the side of the road, as I passed. The people were gathered for sunset prayers, and the large room was full, row upon row of worshipping Moslems. The rich and the poor, the educated and the uneducated, the high and the low, were there together. They stood on the same prayer mats, and with their faces toward the same Kibla in Mecca, they followed the same leader, and repeated the same prayer together. It was one of the most impressive things that I have ever seen. Do you know where the largest religious convention in the world was held last year, and the year before that, and the year before that? It was not in this country, and it was not in Europe. In a small city of Arabia, there came together a hundred thousand Moslems to go through the ceremonies of their faith. And where did they come from? The Black man was there from Africa, and the Yellow man was there from China. The White man was there from Central Asia, and the Brown man was there from the Philippine Islands. They marched around the same mosque, and they kissed the same black stone, and they went out and listened to the same sermon together, and it did not occur to any-

body that the Black man was not just as good as the White man, or that the Yellow man was not just as good as the Brown man, for "There is no god but God," and men down on this earth stand on the same plane absolutely. So far as I am aware, that is a result which has been accomplished nowhere else. I know that the Christian Church has not done it. Suppose we took the front pew of one of our churches. On the end seat we will put a college professor, and next to him a Pullman porter, next to him will be a banker, and next a Chinese laundryman. Would it work in America? But out there it works. This tremendous conviction of the Omnipotence of God has been sufficient to wipe out the race prejudice of a whole nation, and race prejudice is pretty nearly the deepest running yellow streak that humanity is heir to.

If that were all that is to be said about Mohammedanism, it would be a pleasant thing to talk about, would it not? For the man that cannot see the magnificence of a faith that can accomplish such things, is blind. That Arab conception of God's omnipotence is the right conception. It *did* rain today because God sent the rain, and it will shine tomorrow because *He* sends the sunshine. That conception of the brotherhood of man is the right conception. God does not rank mankind according to color. And in so far as we have yet to attain to a conception as correct and as true as the Arab's, we have something to learn from him. But unfortunately that is not all that there is to be said. On that foundation as splendid, and as beautiful, and as true as it is, has been built a superstructure of faith and practice, which I suppose is without question, the most destructive to all that is good in human nature of any that curses the world today.

#### THE DESTRUCTIVE SYSTEM

It is a system of STAGNATION. To Islam progress is a sin. In Kuwait, the people decided to organize a Moslem school. It was about the only instance of real co-operative effort that I have ever seen out there. The whole city was divided into two factions over the question as to whether or not arithmetic and geography were to be taught in that school. The Orthodox wing won, and they decided to keep the pure mind of their youth free from such contamination. I never was able to find out just what was the objection to arithmetic, but the case against geography was clear, as the boys might learn that the sun does not set in a pool of black mud, as the Koran says that it does, and their faith would be undermined.

We, in the west, have not learned any too much about hygiene and sanitation. Over there they know nothing, nor do they desire to learn. Busrah is a city of approximately 100,000 people. Irrigation canals intersect it in every direction. There are large ones and small ones, but there is no system of water works, no sewer system. No system indeed, of anything. You pick your way with difficulty along the back

streets, because of the filth of the night before. It all drained down into the irrigation canals. And where do they get their drinking water? Right out of the same canals. Islam is a system of stagnation.

It is a system of CRUELTY. In Kuwait, I was told of the five-year-old grandson of the chief of that city, now dead. The small boy was playing near the sea, with a slave boy of his own age, and the slave boy struck him. The youngster ran away to complain to his grandfather, and the old chief came down from his council chamber immediately. He found the small colored boy on the beach. "Jump into the water." The boy jumped in. "Now swim," and as the small boy swam away from the shore he ordered his retainers to shoot at him, and after they had struck him enough times, he went down. "The dark places of the earth are full of the habitations of cruelty."

If one really wants to know the type of mind developed by this system, to realize how completely the mind loses its qualities of mercy and compassion and pity, it is only necessary to read the papers, and learn something of the horrors perpetrated in Armenia, in these days. If you were to shut your eyes and give your imagination absolutely free rein to picture the worst scenes of outrage and cruelty it is capable of painting, I do not suppose that there would be any approach in any of those pictures, to the actual occurrences in Armenia. I know of only one system of faith that will take murder and pillage, iniquity and outrage, mentionable and unmentionable, baptize them with the names of religious duties, and canonize the perpetrators.

It is a system of IMMORALITY. I am aware that someone may declare that there is less immorality in Arabia than there is in America. He will speak the truth. There is no sexual immorality in Arabia. There is no morality there. The conception is lacking. In that country every man may have four legal wives, as many concubines as he has money to pay for. As if that were not enough, he may sell his concubines as he does his cattle, and divorce any one of his wives whenever he wishes, with no legal process whatsoever. A man eats a different sort of potatoes every day, why should he not have a different wife every day? I know of only one system of religious faith in the world that has actually instituted the practice of sex promiscuity, stamped it with the seal of its own religious sanction, and wiped out the human conscience that condemns it, just as completely as the human conscience is capable of being wiped out.

This, then, is the system of Islam—a system as strong, almost, as the very truth of God, and as hideously evil, almost, as the pit itself. A system that stands before the Church of God today in an attitude of insolent defiance. "I defy the armies of Israel today, give me a man that we might fight together." There is perhaps no call to the Church today quite so insistent as that insolent challenge. The fate of two hundred million men and women and children, the Honor of our Lord, indeed, our own self-respect as Christians, are at stake.

# Why Pray For Moslems?

## A Call to Prayer For Moslems In View of Effect of the World War

BY THE REV. SAMUEL M. ZWEMBER, D.D., CAIRO, EGYPT

Author of "The Disintegration of Islam," etc.

**T**HE present world conflict, both in its fundamental causes, in its progress of events, and in its final issues, deeply concerns those who are laboring and praying for Moslems. There is, therefore, a special need and also a special call for prayer. The evangelization of the Moslem world is not a phrase to be bandied about easily; it is a deep life purpose, a work of faith, a labor of love, a patience of hope.

(1) We need first of all to pray for ourselves and for the churches of Christendom, lest our faith fail and our fears triumph—lest we confound loyalty to the flag with loyalty to Christ, and so confuse issues and the results of the war in the Near East. We need to ask first of all that every one of us may be delivered from fear, from timidity. This has been one of the chief hindrances in the evangelization of Moslem lands. Mr. H. G. Wells in his story, "The Research Magnificent," says that the struggle with fear is the very beginning of the soul's history. "Fear," he writes, "is the foremost and most persistent of the shepherding powers that keep us in the safe fold, that drive us back to the beaten tracks and comfort and—futility. The beginning of all aristocracy is the subjugation of fear." . . . "The modern world thinks too much as though painlessness and freedom from danger were ultimate ends. It is fear-haunted, it is troubled by the thought of pain and death, which it has never met except as well-guarded children meet these things, in exaggerated and untestable form, in the menagerie or in nightmares. And so it thinks the discovery of anæsthetics the crowning triumph of civilization, and cosiness and innocent amusement—those ideals of the nursery—the whole purpose of mankind." This was written before

the war and its Pentecost of heroism.

Fear on the part of a Christian is a denial of God. What kind of a God have we if He is not able to save us from those fears that cripple our lives and thwart our purposes, or make us diffident to undertake the enterprise of faith? We must make our influence felt through prayer and testimony, so that the Church will claim these millions by faith, no matter what the sacrifice may be.

(2) We must intercede for those lands where the door of access to Moslems was open before the war, and where it has not been closed in any way. Among these we may mention India, China, Malaysia and Egypt, together embracing more than one-half of the entire Moslem world. The effect of the war in these lands has not been felt directly and on economic lines, but intellectually and spiritually hearts have been stirred and awakened. Never has there been so great a demand for the Word of God nor has Christian literature been more widely circulated.

(3) There is urgent need for intercession that lands and hearts hitherto closed may be widely opened after the war. No one can be blind to the fact that the events which have transpired in Turkey, Palestine and Arabia must have a deep significance for the future of the Kingdom. If the blood of the martyrs is still the seed of the Church, what a glorious harvest we may expect on the holy fields of Armenia and Northern Persia where so many were massacred. In the new king of the Hedjaz, in the highway from Assyria to Egypt, in the new civilization that has come into Mesopotamia, we can already see something of the fulfilment of the glorious prophecy in the 72d Psalm and the 60th chapter of Isaiah. To read these chapters in the light of the present war is to strengthen our faith and deepen our purpose.

\*Written for the Fellowship of Faith for the Moslems, with headquarters at Cuffnells, Weybridge, Surrey, England.

May we not hope that the twenty million Moslems under French rule in Africa, and the number of those in Russia which is nearly as great will be more accessible after peace has been declared? The redistribution or the readjustment of colonial possessions in Africa is also a call for intercession. Prayer moves the Arm that moves the World.

(4) Lastly and most of all we must pray for reinforcements. The present war has shown that man-power is even more important than money-power in a long-drawn conflict. It is calculated that before the close of the year 1916 there had already been eighteen and a half million casualties of which deaths make up one-fourth.

The present need of the Moslem world now—and a need that will be enormously emphasized after the war—is reinforcements. It is the part of wisdom, therefore, to face the new conditions that will obtain after the war in the Turkish Empire, in Persia, in Arabia, in Egypt and North Africa. The issues of the war are so closely related to the issues of the Kingdom that we may well consider them in terms of recruits and of mobilization of these vital forces of the Church after peace is declared.

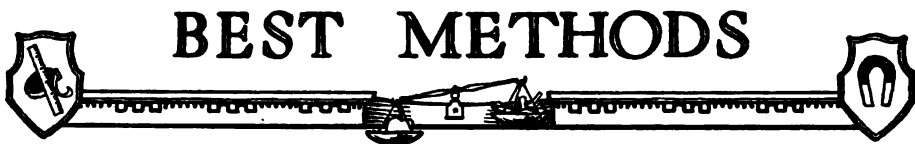
Such fields as Arabia, Palestine, Asia Minor, Syria and Persia which were terribly undermanned before the war broke out, will make a new appeal of supreme urgency when the period of reconstruction begins. We will then face needs that are appalling in their extent and deep beyond measure in their pathos. Where the Armenian martyr Church has shed its blood is now holy ground; and because of the sacrifice there will be unprecedented opportunities for the practical manifestation of the love of Christ to Moslems in social and spiritual service. In addition to all this there are the unoccupied provinces of the Near East and of Central Asia, a challenge to the venture of faith and utmost Christian boldness. "The great conflict with Islam," said a missionary leader in 1912, "which the coming decades will bring to the Church of Christ, and in comparison with which all that has al-

ready been done among Mohammedans has been only play, only a preliminary skirmish, needs missionaries who will in truth fast and pray; that is to say, who, with new and holy devotion, will cut themselves loose from all that hinders, and become whole-hearted disciples of Jesus Christ; men who are not transiently excited by the flickering light of unconsidered plans and hopes, but who will serve with patience, quietness and constancy, relying with child-like trust on the might of the unseen God."

For the unoccupied fields we need men of the highest type—real pioneers, such as Charles G. Gordon once described in a letter to his sister, "Where will you find an apostle? I will explain what I mean by that term. He must be a man who has died entirely to the world; who has no ties of any sort; who longs for death when it may please God to take him; who can bear the intense dullness of these countries; who seeks for few letters; and who can bear the thought of dying deserted. Now, there are few, very, very few men who can accept this post. But no half-measures will do. . . . A man must give up everything, understand *everything, everything*, to do anything for Christ here. No half nor three-quarter measures will do. And yet, what a field!"

God by his providence has brought thousands of the choicest men from New Zealand, Australia, Canada and Great Britain into closest contact with the Near East during the war. They have seen service in Egypt, at the Dardanelles, in Salonica and Mesopotamia. Their faith in God grew strong among those who knew Him. These Christian men, many of them from the universities and colleges, saw the opportunities for medical, educational and social service. They have come into close touch with Islam and its needs. To them the Near East has spoken for a higher warfare and they have seen the coming of a Kingdom without frontiers or race-barriers. It is for the Church to extend to them the call for reinforcements and to do it now,

# BEST METHODS



CONDUCTED BY BELLE M. BRAIN, 38 UNION AVENUE, SCHENECTADY, NEW YORK.

## PLANS AND PROGRAMS FOR MISSIONARY MEETINGS

**I**N recent years we have noted with sorrow the growing tendency to make use of methods at the home base which dishonor God and belittle the cause of missions. Some months ago we set apart a special drawer for articles, clipped from missionary magazines and religious periodicals, describing methods of work that did not seem to us quite above criticism.

This drawer now contains a large amount of material that would amaze and grieve a large majority of missionary workers. Some of these methods have to do with the raising of money; others deal with missionary programs and ways of increasing interest and attendance. Some of them seem positively wrong; others merely foolish and frivolous. It is a serious thing that they have not only been used by individual societies but are advocated by missionary leaders and printed in missionary magazines.

We confess to have spent many a wakeful hour in the night watches grieving over these wrong methods and praying and planning as to how their evil tendencies can best be overcome. It is, therefore, with a deep spirit of thanksgiving that we note a new aspect of seriousness on the part of Christians everywhere. If participation in the great World War, awful as it seems, can check the tide of worldliness and frivolity which threatens to engulf the Church, it may be worth all it is costing.

"The seriousness of the times ought to sober our thinking, bring us to our knees, and deepen our spiritual life," said the Rev. Thomas R. Good, pastor of Union Presbyterian Church, Schenectady, in an Easter message to his people. "Sorrow and sacrifice are for the chastening of the soul. Let us all take our religious life more seriously, and with humble hearts draw nearer to God."

### A PLEA FOR SELF-DENIAL

The constant serving of refreshments in connection with church activities is deplored by many Christian workers. It has seemed, in recent years, as tho not even a committee meeting could be held without having something to eat. An occasional missionary tea or get-together church dinner is a delightful and legitimate thing, but the serving of refreshments every time the church doors are open is quite a serious matter. There actually are churches (we know personally of more than one) which have a social hour with light refreshments every Sunday evening at the close of the preaching service.

This mingling of pleasure with service is regarded by many students of prophecy as a significant sign of the times. "The church is in the condition described by the apostles as indicative of the 'last days,'" said the Rev. A. E. Thompson at the Jewish Conference held in Chicago last November. "Its wealth, self-sufficiency, formality and worldliness; the false doctrines that prevail; and the mingling of pleasure with church activities—all these are very significant."

It may be that the entrance of America into the World War will call a halt on this. Soon after the break with Germany, the mistress of the White House, supported by the wives of the Vice-President and members of the cabinet, issued a call for self-denial in social functions of all kinds and religious leaders would do well to follow suit.

In matters of self-denial the Church should take the lead. We are glad to know of one Ladies' Aid Society that has recently given up the teas held in connection with its fortnightly meetings on the ground that they cost too much and take too much time from the relief work

they are doing. "It will be too bad if it keeps anybody away," says one of the members. "But I really think we can get along just as well without those who come from such motives."

The following letter written to Miss Margaret E. Sangster, Jr., by a missionary worker in the Middle West, is one of the best things we have seen on this subject. We reprint it from *The Christian Herald*, and trust that its appeal may meet with quick response.

#### DROP THOSE "FEEDS."

"*In our church we have a fine missionary society, but—* That's the way a letter from the Middle West begins," says Miss Sangster. This is the way it goes on:

"The missionary society is doing splendid work. By strenuous efforts in the past years we have largely avoided the 'refreshment' craze and have attended to business. Lately there has been developing (and rapidly) the idea of trying to 'win new members by serving refreshments.' Though the character of the 'feed' (as students call it) is supposed to be regulated by rule, yet more and more time, money, and labor is expended upon each passing monthly meeting.

"Lately we had a 'praise service,' with refreshments. Our offering, in envelopes marked 'thank offering,' was twenty-two dollars. The refreshments cost nearly eleven dollars! Out of all proportion is the second to the first.

"Now what can we do to make our good energetic women in the churches realize that *now*—while we are surrounded by such misery as the world has not seen for fifty years—is the time to drop these 'feeds'?

"I believe most heartily in social gatherings, in get-together meetings of social, civil, and religious betterment. Please do not think me a grumbler, for I love people, fun, music, and so forth; but I do believe our women who have their dinner or luncheon at noon, and will have their evening meal at the regular time, are not in need of special refreshment at 4:30 P. M. We feed *not* the hungry, starved mothers of families but those who

come from comfortable homes and probably never have known actual hunger in all of their lives.

"With the thousands of our needy sisters in this and other lands calling for Bible schools, teachers, preachers, hospitals, and *daily* bread, and one decent garment to put on, are we not mocking our Lord with such praise services as mentioned above? Does not our Lord stand before us, and say:

"O my daughters, what will it have advantaged you to give luncheons, teas, and suppers—to serve refreshments when the price of them would have purchased hundreds of loaves of bread and butter for the soul-hungry ones whose uplifted hands appeal to heaven for help?

"At the missionary teas you feed *not* the hungry but the full. The little you make would be trebled if you gave the full cost of time, labor and food. I, the Lord, ask self-denial. The extra feeding is self-indulgence.

"I gave my life for thee. What dost thou offer me?"

"The women of the churches should send out a call to Halt! Look! Consider! and Remedy this extravagance! Thousands in Mexico are starving, so say our missionaries in private letters—so say our native Christians who write to us, begging help; and yet nothing is being done by any organization (as far as I can learn) to relieve the distress *next door*.

"Let your imagination fly over these beautiful states and pause at the multitude of teas, luncheons, and so forth, given in and by the churches to raise the money for strictly missionary work. You'll come home, tired out."

#### THE UPPER ROOM OR THE SUPPER ROOM?\*

The early church prayed in the *Upper Room*; the twentieth century church cooks in the *Supper Room*!

\* These striking paragraphs by an author unknown to us may be obtained in leaflet form by addressing the Rev. J. J. D. Hall, Superintendent of the Galilee Mission, 823 Vine Street, Philadelphia, Pa. Price, 20 cents a 100.—B.M.B.

Today the Supper Room has taken the place of the Upper Room! *Play* has taken the place of Prayer, and Feasting the place of *Fasting*. There are more Full Stomachs in the church than there are Bended Knees and Broken Hearts. There is more fire in the Range in the kitchen, than there is in the Church Pulpit. When you build a fire in the church kitchen, it often, if not altogether, puts out the fire in the Pulpit. Ice Cream chills the fervor of Spiritual Life.

The early Christians were not Cooking in the Supper Room the day the Holy Ghost came but they were Praying in the Upper Room! They were not *Waiting on Tables*, they were *Waiting on God*. They were not Waiting for the fire from the Stove, but for the Fire from Above.

They were Detained by the Command of God, and not Entertained by the Cunning of Men. They were all Filled with the Holy Ghost, not stuffed with Stew or Roast.

O, I would like the Cooking Squad put out, and the *Praying Band* put in. Less Ham and Sham and more Heaven. Less Pie and more Piety. Less use for the *Cook Book* and more use for the *Old Book*. Put out the fire in the church kitchen and build it on the Altar.

More Love and more Life. Fewer Dinners and get after Sinners. Let us have a church full of Waiters on God, a church full of Servers, serving God and waiting for His Son from Heaven.

#### A REAL MISSIONARY PRAYER MEETING

In these strenuous days there is danger that prayer may become a lost art. Indeed, there are not wanting those who tell us that in the lives of a majority of Christians prayer has already passed out of use.

Be this as it may, we cannot deny that the old-time missionary prayer meeting—the so-called monthly concert where concerted prayer for the salvation of the world occupied most of the time—has long been a thing of the past. Monthly missionary meetings are still held in many churches but the prayer element in them is very, very small. At this time,

when the very existence of the missionary enterprise seems imperilled and the need of prayer is so great, these old time meetings should be revived.

We believe that there is, at the present time, a very widespread desire for meetings devoted largely to prayer. The question is just how to conduct them. Not long ago a Woman's Bible Class became so burdened with existing conditions that it was decided to hold a woman's prayer meeting once a week at the home of one of the members. No effort was made to secure a large attendance and at the appointed time only four responded, tho a few others telephoned excuses. But the four who came were strong, spiritually minded women each of whom had been "with Christ in the school of prayer."

The leader opened the meeting by reading a portion from the Scriptures and a brief chapter from a helpful book by Moody on prayer. Then she gave a short talk on the need of prayer that deeply moved her hearers. After that they prayed all around the little circle, one by one—intensely earnest prayers for God's blessing on the church and the world. Taken all together, these exercises did not occupy more than twenty minutes, and then there seemed nothing to do! The remainder of the hour was spent in discussing the needs of the church and some of its members—a legitimate thing, tho it was a little hard to keep it from descending into what is commonly called gossip!

What happened in this little prayer group is likely to happen in larger groups as well. Time set apart for prayer in any meeting is always in danger of being lost unless there are enough persons present who are willing and able to fill the time with audible petitions. Few of us are so fortunate as to have no remembrance of awkward and embarrassing pauses when a season of prayer was called for and no one responded.

Wherein lies the remedy? We believe it is to be found in well-directed periods of silent prayer.\*

\* See *Best Methods Department* for April, 1914, on "Silent Prayer Method."



Last February when a day of prayer was observed by the Federation of Woman's Missionary Societies of Schenectady, a program was carried out which goes to prove this contention. Fully half the time was spent in silent prayer and it made a great appeal to the representative body of women in attendance. "You have taught us a new way to pray for missions," said a prominent religious leader to the president of the Federation at the close. And there were many other expressions of commendation.

If such meetings could be arranged periodically or even occasionally, it would not only greatly increase the volume of prayer for missions but result in a deepening of spiritual life at home. To insure success there should be perfect quiet and freedom from interruption and intense earnestness on the part of the leader and those asked to participate. The program for this prayer service was as follows:

#### *Missionary Prayer Service*

(Doors closed and all heads bowed)

1. Silent prayer for the presence of the Holy Spirit.
2. Hymn—"All Hail the Power of Jesus' Name."  
(Doors open to admit late comers.)
3. Scripture Lesson: Isaiah's Call to Service. Isaiah 6:1-8. (Four steps: (1) Vision of God's holiness, 1-4; (2) Realization of sinfulness, 5; (3) Cleansing from sin, 6 and 7; (4) Ready for service, 8.)
4. Hymn—"Wash Me and I Shall be Whiter Than Snow."
5. Prayer—Mrs. Alexander Gillespie.
6. Scripture Reading—Daniel's Prayer of Confession. Daniel 9:6-22.
7. Hymn—"My Faith Looks Up to Thee."
8. Sentence Prayers of Praise and Thanksgiving.

(At this point the leader announced that the remainder of the time would be spent in silent intercession and that the next number on the program would be given to strengthen faith and give a glimpse of the need and power of prayer for missions.)

9. Reading—"Prayer and the 'Uttermost Parts.'"—Mrs. S. A. Hamilton.  
(This article by Mr. S. D. Gordon appeared in THE MISSIONARY REVIEW in November, 1916.)
10. Period of Silent Intercession for the Mission Fields of the World.  
(In conducting this the leader an-

nounced the fields, one by one, allowing two minutes for prayer after each. In order to make the praying more specific she gave a few of the special needs of each field as she announced it. The fields named were these: America; Latin America; Europe; Africa; Mohammedan Lands—Turkey, Armenia, Syria, Egypt, Persia, Arabia; India; Burma; Assam and Siam; China, Tibet and Manchuria; Japan; Korea; Islands of the Sea; The Jews, God's chosen people.)

11. Hymn—"O, Zion, Haste."
12. Closing Prayer—Miss Mary Backus.

#### PREPARATION

A good missionary meeting does not happen; it is the result of prayer and preparation.

The first step in preparation is to decide upon what you wish to accomplish by the meeting.

An audience does not happen; it must be worked for and prayed for.—*The Missionary Outlook*.

#### NOT HALF HAVE EVER BEEN TOLD\*

#### A NEW VERSION OF AN OLD HYMN

BY MRS. E. C. CRONK, Columbia, South Carolina

*Tune: "Not Half Has Ever Been Told."*

1. We have heard of a Father in Heaven,  
Who tenderly cares for each one,  
Who in infinite goodness and mercy  
Unto us gave His only Son.  
His care day by day doth enfold us,  
His goodness we ever behold,  
But not half of the earth's needy mil-  
lions,  
Of that Father have ever been told.

#### REFRAIN:

Not half have ever been told,  
Not half have ever been told,

\* "One day when hearing the choir singing, 'Not Half Has Ever Been Told,' it came over me very strongly," says Mrs. Cronk, "that while we were dwelling on the fact that we have never heard one-half of the glory of our Lord and His kingdom, that one-half of the world has never even heard that there is a Saviour. So I took the old hymn and rewrote it from a missionary standpoint. It was sung with wonderful effect at one of our recent public missionary meetings. A fine soloist sang the stanzas and a quartette the refrain. It fitted in perfectly with the thought the speaker of the evening had left in our minds."

Not half of the earth's needy millions,  
Of that Father have ever been told.

2. We have heard of a Saviour who loves us,  
Who for sinners His life freely gave.  
Oh, the wonderful, blessed assurance  
That He from our sins doth us save!  
We know of His love and His mercy  
To those who have entered His fold,  
But not half of the earth's waiting mil-  
lions,  
Of that Saviour have ever been told.

REFRAIN:

Not half have ever been told,  
Not half have ever been told,  
Not half of the earth's waiting millions,  
Of that Saviour have ever been told.

3. We have heard of the mansions in  
Heaven  
Which our Saviour has gone to prepare.  
Where the saints who on earth have been  
faithful  
Shall His glory eternally share.  
But millions who sit in the darkness  
His glorious face might behold,  
If we to His charge had been faithful,  
To "all people" His message had told.

REFRAIN:

Not half have ever been told,  
Not half have ever been told,  
To us comes a plea from the darkness,  
Of those who have never been told.

### EMERGENCY PROGRAMS

Emergency programs are the despair of most missionary leaders—the programs that must be made up on short notice because someone has failed. Even tho the failure may be due to serious sickness, sudden death or some other unavoidable calamity, the problem is hard to solve.

Through prayer and the cultivation of a strong spirit of responsibility it is possible, of course, to reduce such failures to a minimum. In a young people's missionary society of which the Best Methods editor had charge years ago in Ohio, special prayer was continuously offered that the young people might be willing to undertake the various parts of the program assigned them and that they *might be faithful in the preparation and presentation of them*. At the same time care was taken to see that every participant was thanked for his faithful service and, in so far as was consistent with honesty, appreciation of the excellence of that service was also expressed. The result was that of the more than 700 program assignments made in that society in

the course of five years, *less than a dozen failed in any way*. But there were a few failures and the president was always armed with something of value to substitute in case of emergencies.

### WAYS OF MEETING EMERGENCIES

There are many ways of meeting such emergencies and by wise and careful handling there may, out of the ashes of the meeting that was to have been, arise one equal to it, if not better. The first thing to do under such circumstances is to pray—to ask God for the wisdom promised in James 1:5. The answer is sure to come for the promise is without reserve, the one condition being absolute dependence upon it. We have ourselves tested it many times and have never known it to fail.

### SPECIAL SPEAKERS

Where a whole program or the principal part of it goes by default, the easiest way out is to call in the services of a special speaker. In large communities this should not be a difficult matter, for the right kind of speaker will esteem it a privilege to help in such a time of need. As a part of its work, one of the committees of the Federation of Woman's Missionary Societies in Schenectady, New York, keeps a list of all speakers in the city and vicinity who are willing to read papers or make addresses either for regular appointments or in response to emergency calls. If this were done everywhere, it would be a great help.

### MISSIONARY PRAYER MEETINGS

Such a Missionary Prayer Service as we have already outlined can be arranged on very short notice and could be substituted either for the whole or a part of a program. Rightly conducted, such a service is not only profitable but very enjoyable. As the need for prayer is always great, such a service is always in order.

### MISSIONARY SONG SERVICES

Where the gathering is large and it is possible to sing, a Missionary Song Service can be gotten up in a very short

time. This is always enjoyable, for people love to sing. And it can be made a real aid to the work. We hope in the near future to give material in full for such a service. In the meantime suggestions may be found in "Fifty Missionary Programs" (United Society of Christian Endeavor, Boston, Mass., price 35 cents) and "Holding the Ropes" (Funk & Wagnalls Company, New York, N. Y., price \$1.00).

#### CONVERSATIONS AND DISCUSSIONS

Where material for one number only of a program is needed, it is possible to substitute for it, even at the very last minute, a topic for conversation or discussion in which many present are competent to take some part. If the topic is well chosen and the leader skillful, this will prove very effective. The only trouble will be to limit it in length. It is amazing how eager people are to talk—even those who ordinarily keep silent in the meetings—when they are given the right kind of a chance. The following topics would be suitable:

- My favorite missionary book.
- The best missionary meeting I ever attended.
- What gave me my interest in missions.
- The best missionary sermon I ever heard.
- My favorite missionary speaker.
- Memories of missionary conventions I have attended.
- Missionaries I have seen or known about.
- Missionaries that have gone from our community.
- My neighbor's missionary society—what it is doing.
- Missionary news items from the public press.
- What I have read in a missionary magazine.
- What the Bible says about missions.

#### READINGS FROM MISSIONARY BOOKS

There is a vast storehouse of fascinating stories locked up in missionary books that can be tapped for emergency programs if the books are at hand and the leaders familiar with their contents. Not long ago a lady who was asked to supply an entire program of an hour's length on two days' notice, did it by giving a series of delightful readings from well-known missionary books. The audience enjoyed

it very much, and the stories seemed to make a very deep impression. Here are a few that might be used for this purpose:\*

#### READINGS FROM MAGAZINES

The majority of missionary leaders have come to regard the reading of magazine articles in the missionary meeting as a cardinal sin. And no wonder. The number of missionary meetings that have been hopelessly ruined by uninteresting articles selected almost at random and carelessly read is greater than can be estimated. As a rule the articles in the magazines, excellent as they are, are not well adapted for use as readings. But occasionally one is printed that is excellent for this purpose, and it is best not to make hard and fast rules that would exclude its use.

One of the best emergency programs that has come to our notice consisted of a series of articles from a number of different missionary periodicals. It was worked up on a few hours' notice when the special speaker from a nearby city

\* "The Old Order Changeth," pages 153-156, and "Running Away With a Widow," pages 244-248, in "Black Sheep," by Jean Kenyon Mackenzie (Houghton Mifflin Company, Boston, \$1.50 net).

"A Wonderful Convention," chapter 27, and "A Day On the Station," chapter 26, in "Winning a Primitive People," by Donald Fraser (E. P. Dutton & Co., New York, \$1.50 net).

"How Hsi Settled the Quarrel," pages 107-113, and "How Mrs. Hsi Gave the Gospel to Hoh-chau," pages 138-140, in "Pastor Hsi, One of China's Christians," By Mrs. F. Howard Taylor, (China Inland Mission, 64 West Cheltenham Avenue, Philadelphia. Price, cloth, \$1.25; paper, 20 cents.)

"Making Shoes for Jesus," pages 367-8 and "A Little Malagasy Christian" pages 174-178 in "Thirty Years in Madagascar," by T. T. Matthews. (A. C. Armstrong and Son, New York.)

"A Motor Car Romance," pages 257-259; "Power Through Prayer," pages 293-297; and "Royal Recognition," pages 303-308, in "Mary Slessor of Calabar," by W. P. Livingstone (George H. Doran Company, New York, \$1.50 net.)

"Going On Furlough," pages 210-213 and "How God Reckoned with the *Munsiff*," pages 322-325 in "Social Christianity in the Orient," by John E. Clough (The Macmillan Company, New York, \$1.50 net.)

was snowbound and could not meet his appointment. A poem was read from one magazine, an editorial from another, an inspirational article from a third, a story from a fourth, and so on. Attention was called to a number of interesting pictures, and at the close the magazines were passed around for inspection. The following articles recently printed in THE MISSIONARY REVIEW would make excellent readings:

"A Bishop's Adventure in Mexico" (a reprint from *The Spirit of Missions*), March, 1915.

"The Gospel of the Plow in India," April, 1915.

"A Kansas 'Cruise of Ointment,' " May, 1915.

"From Wigwam to Pulpit—A Red Man's Own Story of His Progress from Darkness to Light," May, 1915.

"Talks With Buddhist Priests," December, 1915.

"Breaking With Idols in India," December, 1915.

"What Missions Have Done for China," by His Excellency, Doctor V. K. Wellington Koo, Chinese Minister to America, October, 1916.

"Advertising the Gospel in Japan," September, 1916.

"Why the Church in Korea Grows," March, 1916.

"Developments in Home Missionary Work," March, 1916.

"How the Revival Came to China," March, 1916.

"Wanted—A Missionary" (a reprint from *The Missionary Herald*), March, 1916.

"Hallelujah Kim, the Japanese Billy Sunday," May, 1916.

"The Multiple Life of a Foreign Missionary" (a reprint from *The Missionary Record*), May, 1916.

"Mr. Chang of the Crystal Spring Village," January, 1917.

"Three Calls in the Night," February, 1917.

#### AN EMERGENCY NOTE-BOOK

Since any leader may, at any time, be confronted with the problem of the emergency program, it is wise to prepare for it by keeping a note-book with references to material that would be useful under such circumstances—a list of "First-aids to injured missionary meetings," perhaps we might call it. An illustration of the value of this recently occurred in our own experience.

Not long ago the president of a Pres-

byterian missionary society came to us in great trouble. The lady in charge of the program for the next meeting—only four days away—was very ill and could not go on with her preparations. The topics were Alaska and the Philippines, and many ways of meeting the emergency were suggested to this troubled president. But though she expressed cordial approval of them all, nothing seemed to be just what she wanted. At last we discovered that the topics had been announced, and that if they were given up the failure would be too painfully apparent. With many resources in the way of material at hand we were able to meet even these specific needs. A fine article by Robert E. Speer in THE MISSIONARY REVIEW, February, 1916, on "Progress in the Philippines," took care of this topic and a resume of the four brief chapters beginning with "The Romance of the Reindeer," in "The Alaskan Pathfinder," by Dr. J. T. Faris, was suggested for the other.

The program proved a great success. Doctor Speer's article was very well read by a member intelligent enough to throw in a few illuminating comments of her own. And Doctor Faris' book proved so fascinating to the member who agreed to take the Alaska topic, that instead of confining herself to one achievement of Sheldon Jackson's life, she gave a fine presentation of his entire career.

We were very glad to help this troubled president, but with an emergency note-book she could have solved her problem herself.

A prominent educator once gave a word of advice to a body of teachers that may well be heeded by missionary program makers.

"Give your pupils to drink from a running stream," he said. "Even animals will turn away from a pool that is stagnant."

If you would always have something fresh and inspiring to give to your society, keep adding to your own store of missionary knowledge.

If you would arouse interest in others, keep your own interest keen and strong by feeding it on the marvellous records of the history of missions, past as well as present.

### PROGRAMS FOR MID-WEEK MISSIONARY MEETINGS

Some years ago, while pastor of the First Presbyterian Church, Springfield, Ohio, the Rev. John Clark Hill, D.D., tried the experiment of putting the monthly mid-week missionary prayer meeting into the hands of the Woman's Missionary Society. The women agreed to undertake it, and a committee of three members was appointed to take entire charge. The result was a series of meetings that filled the large lecture-room of the church and aroused very great interest.

The programs were all built on the same general plan. At each of them some prominent layman in the church was asked to preside. The opening devotional service, consisting of Scripture reading, prayer and two or more hymns, was conducted by another layman, usually one of the elders. The closing exercises, though brief, were thoroughly devotional in character and formed a fitting climax to the whole. The body of the program, given by the very best talent the church afforded, consisted of brief addresses on missionary topics, readings from missionary books, and special music appropriate to the occasion, everything being carefully selected with the twofold purpose of arousing missionary interest and deepening spiritual life. The pastor, tho he had nothing to do with the conduct of the meetings, was always given a place on the program. The fact that he was a reader of rare power (not an elocutionist) proved a great asset.

As the meetings progressed both pastor and people became more and more enthusiastic. "God bless those women!" wrote Doctor Hill in the church leaflet after the third meeting. "Our monthly missionary meetings are making a record in the church. There has been a growing interest from the beginning of the new method. The meeting last Wednesday night was a solid testimony to the wisdom of the plan. When we can have such a large and enthusiastic audience at a missionary meeting, in spite of a

pelting rain, it means much for the spiritual quickening of the church."

Among the programs were the following. Almost any church could carry them out as successfully as the one in which they were originated:

#### *An Evening with Missionary Books*

1. Devotional Service.
2. Address: Missionary Literature.
3. Reading: "The Sinking of the Well" (from the Autobiography of John G. Paton).
4. Vocal Solo: "The Old, Old Story Is True."
5. Reading: "The Korean Boy" (from "Korean Sketches," by James S. Gale).
6. Reading: "God on the Rock" (from "On the Indian Trail," by Egerton Young. Given with blackboard).
7. Closing Exercises.

\* \* \*

#### *Prayer and Its Answer on the Mission Field.*

1. Devotional Service.
2. A New Year's Prayer Meeting and Its Results (a Story of the Baptist Mission among the Telugus in India).
3. Vocal Solo: "In the Secret of His Presence."
4. Notable Examples of Answered Prayer (given by seven persons).
5. Duet: "I Am Praying for You."
6. Reading: "In the Tiger Jungle" (from book by Jacob Chamberlain).
7. Closing Exercises.

\* \* \*

#### *Indian Tales from the Great Northwest.*

(Readings from "The Life of James Evans," by Egerton R. Young.)

1. Devotional Service.
2. Camping in the Snow Bank.
3. Vocal Solo: "The Ninety and Nine."
4. The Victory of the Sabbath-keeping Indians.
5. Hymn: "All Hail the Power of Jesus' Name."
6. A Life for a Life.
7. Closing Exercises.

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#### *The Reflex Influence of Foreign Missions.*

1. Devotional Service.
2. The Commercial Value of Missions (by a business man).
3. Vocal Solo: "Consecration."
4. The Contributions of Science to Missions (by a professional man).
5. Vocal Solo: "I Love to Tell the Story."
6. How An Individual Church Was Blest (the story of Pastor Harms).
7. The Experience of a Denomination (the growth of the Missionary Baptists and Decline of Anti-missionary Baptists).
8. Closing Exercises.

# Woman's Foreign Mission Bulletin

EDITED BY MRS. WM. H. FARMER, MONTCLAIR, N. J.

## THE EDITOR'S MESSAGE

EVERY "missionary woman" (and you are one if you read this) should take an inventory the first of June. The house is cleaned, the wardrobe replenished, and the patriotic garden planted. It is equally important that missionary plans be overhauled and brightened. Are you a private? Then offer a gift of time and effort to some officer. Are you an officer? Then remember that you rank as an employer, and, by an axiom of the business world, it is the duty of every employer to find some place where every person will fit.

Among your possible assets will be the following items:

A week at a Summer school to study the new study book, "An African Trail."

Subscriptions to the MISSIONARY REVIEW OF THE WORLD, and your denominational magazine.

Leaflets from the Board to use with the book on Africa, as well as posters, How to Use, and Junior material.

A list of missionary calls to be made. A committee willing to organize a local federation, a new auxiliary, or to prepare a wardrobe of Oriental costumes for dramatic presentation of missions.

A visit to the missionary meeting of some other church for helpful program points.

The introduction of the Missionary Hymnal (costing only 10 cents apiece) to your society or to some other where a funereal chill could be cured by more inspiring music.

Having taken account of stock, and eliminated all waste material by finding some use for all indifferent, unattached women and children, see that all supplies are actively circulated through the summer months. June efforts may insure the success of September and October.

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"If you become a missionary, you may gather a little family about you for heaven, that would have been left out but for you."

## GLIMPSES OF GINLING

[Address given at Garden City Conference, January, 1917.]

MISS FREDERICA MEAD,  
NANKING, CHINA

I LEFT Ginling just last June, and I want to bring you this afternoon a little bit of an outline of our first year, of what I am hearing this year, and of our look into the future.

Perhaps some of you have read the report of Mrs. Lawrence Thurston that told of our first year at college, and you know that our feeling was that at the beginning there was a lot to work against. The girls arrived in our lovely Chinese residence, and instead of being perfectly delighted that they could be in one of their Chinese houses, they were all very much disappointed. After having been accustomed to great, big mission buildings that are usually huge piles of brick put on the top of a hill where they have a view for miles around, they found themselves hemmed in by a high brick wall, with nothing to look out on but the court yards, which are as beautiful as anything can be, but which did not appeal to them at the beginning at all. That prejudice had to be overcome, and because the feeling that they were in a very, very new place and in a Chinese house made some of them homesick, that had to be overcome. But as we went through the year, in our work together, in our play and picnics and good times, and through the spirit that came through our chapel, and through becoming friends with them, little by little the strangeness wore away and a great big love developed; and I went away from Ginling with thanksgivings for what had grown up in that year that was shown in those last few weeks.

As a little instance of this, I want to tell you about the dinner to which the girls invited the faculty on one of the last days, when the examinations were over, and they were waiting over Sun-

day before going home. We did not know what they were going to do nor where we were going to have supper, but when the time came, I dressed in the Chinese costume that I was going to bring home (which pleased them all tremendously), and they led us out to the garden, and there in the outdoor gymnasium they had arranged a great, big, round table where we all sat together, and they served the Chinese dishes that they had themselves cooked. Girls that had been brought up in families where they had never had a chance to learn how to cook, just set to it and worked their finger-tips off getting together that Chinese supper, and I do not know when I have ever had a meal that tasted better. Afterwards we sat on the steps and benches watching the moon rise and having a dear evening together before our separation.

You know we began last year with only nine students. This year we have fifteen, who represent all the denominations whose Boards are co-operating in the college and who come from twelve different cities. That shows how our power is broadening and what an opportunity we have at Ginling even though we still have very few students.

In telling you about this year, I thought I would like to introduce you to some of the people that are out there, and try to have you get to know them a little bit by reading parts of letters that give the main impressions of our second year.

I want you first to meet Miss Wu, who is one of the most brilliant girls I have ever met anywhere. She has been teaching in Pekin, but has had the longing to go to college, and when she heard that Ginling College was opening, realized that her desire was going to be satisfied. I wish I could read the whole letter because I would just love to have you know her better.

She is telling me the bits of news about college that she knew I would love to know.

"The garden is much more beautiful than last spring. Some roses have climbed up to the tops of the arbors, and two rows of chrysanthemums have

been planted inside the evergreen trees. How lovely it will be to walk between them during the full bloom next month! Last Saturday the tennis court was marked again, and we are going to practice some in the afternoon. The old library has been arranged to be a social room, with magazines and newspapers in it. The number of books in the new library has been greatly enlarged. Miss Nourse has given some regulations for keeping silence and for borrowing books."

Then I hear from Miss Goucher. I think a good many of you knew Elizabeth Goucher before she went out to China. I have had one lovely long letter from her, and this is the way she introduces the new girls:

"The ten new girls, one of them a sophomore from McTyiere (the Southern Methodist School in Shanghai) are strong, well prepared girls with purposes, this to an extent which rather distinguishes them from last year's group, as a group. Of course the sophomores are taking heaps of responsibility, and seeing that things go, as only sophomores can." That gives you a realization that we are advancing in the quality of the girls we are getting. We all thought we had a wonderful group last year, but Miss Goucher can say that this year they are a step forward in having purposes.

Mrs. Thurston writes:

"The sophomores show a decided purpose to impress the freshmen and are on their dignity and good behavior all the time. One gets some idea of how very nice it will be when they are seniors. I feel as if God had answered our prayers even beyond our asking in bringing this better spirit into our college life." That is certainly encouraging. You see this year they are beginning where we left off last year, and it is going to make a tremendous difference in the whole work."

Miss Zee is a girl that I want you all to know about. She is from Shanghai, has had greater opportunities than any of the other girls and is a wonderful pianist, and is looking forward to a life of Christian service. She writes

me about the little Sunday-school that was started last year:

"I want to give you a report of the first time we met this year. How many children will you guess we had, without looking at the following numbers? While we were cutting the pictures out for lessons, some said the children would not come because no one had even told them that we would begin our Sunday-school this week. How could they come? Some said that they would not come because it was raining. But when the time drew nigh, and eight of us went to the chapel, what do you think we saw? Children sitting quietly in three rows. There were thirty-six all together. We felt so ashamed of our idle expectation. The children remembered all the songs we had taught them. So, Miss Mead, I trust God *will use* us to accomplish something for our neighbors here."

Then I come to the question of the faculty. Last year there were four of us foreign teachers and two Chinese teachers. Miss Li, one of our Chinese faculty members, is not with us again this year. Miss Rivenberg, a Vassar graduate, has gone out to take charge of the Bible Department. So this year there are again four foreign teachers, but without Miss Li we are lacking a teacher for science. It has just wrung my heart this winter to get these letters that look forward, and hope forward, and then hear that nobody has gone. This letter came from Mrs. Thurston, and I want you to see the way she is taking this big burden and see if you cannot help her with it.

"I am not worried about things, but, of course, I have been unable to feel entirely free of the sense of burden and of not being quite prepared to meet the demands which the students are making upon the college. They are such dear girls, and they want what we promise them. It makes one feel dishonorable not to give it to them. But this hope of Miss Wang, added to the hope of getting Miss Lipscomb and looking forward to Miss Strasman later, makes it very much easier." All those hoped-for ones have for the present, at least, found

it impossible to go. It means that I am trusting that somehow or other the University of Nanking will be able for this year to help fill in that big gap of the biology and chemistry that we had promised the girls. I wish I could read you part of Miss Wu's letter that refers to this same question in the sweetest way just expecting that of course somebody will come. No one has come yet, and that is one of the two things that I want to bring before you this afternoon as a tremendous responsibility.

There are five boards here represented that are co-operating with Ginling, and they can do whatever they want to. For each of these positions and for music we must find women who are up to the task of bringing the highest that America has to give to these Chinese girls. We need women with big vision and love of Christ, who are now doing, or are trained to do, college teaching and who are going to leave big holes when they go to Ginling College. If we can find those women and send them there, we shall be carrying the Christ to China. Because, as you know, many of the most brilliant Chinese girls are now coming here to America for higher education, and they are not being prepared specifically for China's need as we are praying that Ginling may prepare them.

Another thing that I want to bring before this gathering this afternoon is the possibility of more than five Boards co-operating with Ginling. We have five now. There were seven that got together to make the first plans, and I am just trusting and praying that there will soon be more than five and that the whole full sum of the Boards may little by little be included. We want the spirit of Christ to live in Ginling College, and it will, as each one of us makes it a big motive power for our prayers.

#### CENTRAL COMMITTEE NOTES

Publications of the Central Committee on the United Study of Foreign Missions.

**T**HE new Federation pamphlet, giving names of leading lecturers for Summer schools and leaders of institutes



prepared by Mrs. Charlotte E. Vickers, a valuable list for leaders. Send a two cent stamp to your Board for a copy.

A biographical sketch of Jean Kenyon Mackenzie with a review of "An African Trail" by Ellen C. Parsons. This should be widely used. A two cent stamp will secure it.

#### "LIGHTING THE DARK CONTINENT,"

by Alice Parsons, a charming simple little play for juniors and young women's societies, illustrating "African Adventurers," our junior study book; price per copy ten cents; postage one single copy two cents. \$1.00 per dozen, postage included. The older juniors will find pleasure and profit in giving this as an entertainment. All these may be secured from your Woman's Mission Board or from M. H. Leavis, West Medford, Mass.

"I did not have time to prepare a paper for our Wednesday Morning Club so took 'An African Trail' and read two chapters to a group of our most intellectual women as yet uninterested in foreign missions. They were spell-bound and begged for more."

*A Missionary Leader.*

#### DOES IT PAY?

**D**OES it pay to expend time and strength and means to attend Interdenominational Conferences and Summer Schools?

*Yes! It certainly does!*

Naturally,—working alone—we become so absorbed in our own denominational work that we are apt to forget that there are other mission fields and other workers besides our own. Attendance upon the Interdenominational Schools of Missions and Conferences lifts us out of ourselves; it broadens our vision of worldwide conquest; it enlarges our hearts and begets sympathy with other denominations in their work; it enriches our character by stimulating the desire to do greater things for our Lord; it sends us home with higher ideals for our own church's work and with renewed zeal to do our full part in efforts to build up Christ's kingdom on earth.

Coming into contact with great minds along missionary lines prompts us to try

to discover whether or not there are within us latent resources hitherto unknown; capacities for unselfishness in giving, self-sacrifice in serving, and more faith in God's promise to help.

Interdenominational work, where divisions in the Lord's army are hidden from view, serves to emphasize our *oneness* in *Christ Jesus*, and high over all the various beliefs that divide Christians into denominations stands our common faith in the one God as our Father, in Christ as our one Saviour, and in the Holy Spirit as our one Guide.

MARY CLOKEY PORTER.

#### QUOTABLE BITS

"That God has conditioned so largely the extension, the progress and the fruitfulness of His kingdom upon the faithfulness and loyalty of His children in prayer, is at the same time one of the deepest mysteries and one of the most wonderful realities."

\* \* \*

A woman whose four sons were in the French army entered the office where relatives are informed whether soldiers are dead, wounded or unreported. She came away with a white face, evidently forcing back the tears. To a friend on the sidewalk she said, "Yes, they are all safe. They are safe in the arms of the Heavenly Father. I am proud to give all to the cause."

Are some American mothers selfishly keeping in this country sons and daughters who ought to be giving their lives to a greater and nobler cause? "All to Jesus I surrender" must mean human as well as material possessions—our children as well as our money and time.

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"The World Alliance for International Friendship" stands for the christianizing of International relations. Recognizing that Christian Missions are vitally related to and dependent upon this International friendship, we recommend: (1) That the Federation indorse the Alliance. (2) That the subject be presented at the Annual Meetings of the Boards and at the Summer Schools. (3) That we cooperate in the Alliance courses of study.

# NEWS FROM MANY LANDS



## SIAM AND MALAYSIA

### "The Only School Worth Seeing"

**A**BOUT two weeks ago the Under Secretary of Education for Siam visited Chieng Mai, and said to the missionaries: "You need have no fear whatever that my Government will do anything in Chieng Mai calculated to injure your educational work, or to weaken your school. Such a course would indicate naught but ingratitude and folly on the part of the Government." He went on to say "that the Government was grateful for what is being done by the Presbyterian mission schools, and had every hope and desire for the success of our work."

The principal of Prince Royal's College, a Presbyterian missionary school for boys in Chieng Mai, Siam, writes:

"We have now reached our maximum possible enrollment, until further funds can be secured for buildings and equipment. We have the endorsement of all classes as never before. The Viceroy said to Dr. Norris of the Rockefeller International Health Commission, in answer to his request to see the government schools: 'The only schools worth seeing here are the mission schools.'"

### Where Missionaries Meet Tigers

**M**ISSIONARIES in north Siam are occasionally called on to help protect the lives and property of the people from the ravages of tigers and other savage beasts. Indeed, the recent annual meeting of the North Siam mission in Nan was disturbed by a half-grown Bengal tiger's invasion of the very city.

Dr. W. H. Beach, one of the Presbyterian missionaries, was on his way from his home to the meeting place of the mission one afternoon, when some of his neighbors ran up to him, appealing for his help in killing a tiger that had entered that part of the city. Returning to the house, Dr. Beach took his *Mauzer* rifle and followed his Laos

neighbors to the place where the tiger was lurking. On sight of the animal, the missionary fired, killing it with two shots.

Tigers are more numerous in Nan province than in the other parts of the country occupied by the North Siam mission. Government officials state that an average of one person a month is killed in Nan province by tigers. Missionaries on an evening walk through the city of Nan sometimes spy the feline form or gleaming eyes of a man-eating tiger, and the animals even enter the house yards of the missionaries.

### Islam in the Malay Peninsula

**I**N A. D. 1276, Mohammedanism was introduced into Malacca. The Census of 1911 gives the number of Moslems in the Straits Settlement and Federated Malay States as 673,159. Of these 633,732 are Malays and the remainder chiefly Indians and Arabs with a few Chinese.

The Islam of the Malays is very superficial. Old Indonesian and Hindu gods are still sometimes worshipped under other names, and, in times of trouble especially, the Malay shows that he believes in devils, familiars, omens, ghosts, sorceries and witchcraft.

Few of these Malay Moslems understand the Arabic language in which the Koran is recited and, although the Traditions have been translated into Malay, they are seldom read.

Polygamy is rare among the poorer Malays and the purdah system was not introduced with Mohammedanism, but the position of women is lower now than under the old Indonesian customary law.

Here, as elsewhere, Mohammedanism is antagonistic to national progress. Very little has been done towards teaching the "Better Way" of life.

Thanks to the British and Foreign Bible Society, the American Methodist Mission and others, the whole Bible, the

Book of Common Prayer and a few tracts have now been translated into Malay, and some Christian teaching has been given to a few of the Moslem Malays, though most of the mission work carried on is amongst the heathen Chinese and Indian immigrants of this country.—*The Moslem World*.

#### Head Hunters in School

**B**ITTER rebels against the government, a fierce and bloodthirsty tribe of head-hunters, nomadic, yet hard-working, the Dyaks of Borneo are the last people one would think of as going docilely to school. Nevertheless, a group of Dyak boys are now studying the Dyak and English languages, drawing, woodwork, gardening and drill in the Methodist mission school at Sarawak, Borneo. The first step was taken when a Dyak chief paid the missionaries a ceremonious visit and asked them to travel up his river so that he might be protected against evil birds, dreams and spirits; and how their astonishment grew when he came again and said that his people wanted to follow the white man's customs and wished to send to the school a few boys of the tribe. Three boys came, then suddenly disappeared, to return later with four comrades—seven boys straight from the jungle and jungle life, with long bushy hair that had never known a comb, and with no knowledge of any civilized customs, coming into the neat mission station with barely clothing enough to make them presentable at a boys' swimming hole.

The missionaries knew no Dyak, and little about this wild folk, yet after four months in school these boys have learned to read, write, sing and talk both Dyak and English.

#### INDIA, BURMA AND CEYLON

##### An Hundredfold Harvest in India

**C**HRISTIANITY has been spreading widely in the Deccan this past year. The times have been hard on account of the war, and people long for something on which they can really depend. About

six thousand converted people came to the mission almost in a mass at Ragapur. The handful of pastors are struggling to instruct, organize, evangelize them, but it is difficult with an illiterate people, though each pastor takes twelve to twenty villages and itinerates continually. "The people implore more preachers, organize class meetings and praying bands and schools, build rude meeting-houses, and do all that is possible in extreme poverty," writes Rev. Geo. O. Holbrooke of Viharabad. "They are a very musical race, and they learn and assimilate the hymns rapidly. David translates and composes them admirably, and they fly from village to village. The people long to be set free from the demons and witches of the past, and all the miserable accompaniments of caste, child marriage, and consequent immorality and short life. Caste means inevitable and extreme poverty and disease of the majority.

"Complicated with this year's war taxes in national defense, disease has broken out all over India in the plague.

"Christianity has extraordinary power to unite, uplift, relieve; preaching is necessary, but rapid growth depends on its passing from neighbor to neighbor in a community. Our Bible school men live on dry rice at five cents a day; speak out with eloquence and force, stimulate each other in the work; and soon graduate and are out as preachers. The mission unites them for a new life, rouses them to higher thought, fills them with graver purpose. The Spirit which has fallen upon them divides to every man as he wills, and a nation seems indeed to be born in a day, nor is anything impossible to them that believe."

#### Redeeming Robber Tribes

**A**BOUT a year ago the REVIEW reported that the Marathi Mission of the American Board was about to make an arrangement with the Government of India to conduct work for the robber tribes in Sholapur similar to that which the Madura Mission has been carrying on so successfully in South India. Word

has now come that in April the mission expected to be entrusted by the Government with the entire charge of the work which had been carried on by Mr. Starte, an Englishman, but which he felt had grown too large for him to handle alone. There are now about three thousand people who have thus been put under the teaching of the mission. Mr. Starte had been remarkably successful in winning the confidence of these criminal tribes which were originally among the wanderers of India's population, and who were not only a menace to any community, but also a great expense to the government. He feels very strongly that the only way to permanent reform is by educating the children, and the mission will devote itself especially to this phase of work.

#### Union Work in South India

THE past few years have seen striking advances along the line of organized missionary union effort in South India. First of all is that well-known undertaking, the South India United Church. This includes the American Board (Congregational), the Arcot Mission (Dutch Reformed), the United Free Church of Scotland and the London Missionary Society, both in South India and Travancore.

The recent evangelistic campaigns represent union effort at its best and their influence has been felt in quarters far outside the Church itself. The Union Theological College of Bangalore has a staff of four specially able Europeans (Danish Lutheran, Wesleyan, and Congregationalists, American and British) well qualified in theory, but peculiarly strong in their practical knowledge of pastoral work and its daily needs. Quite as important is the presence of one or two Indians of special distinction. Such men, even had the money been forthcoming, could probably never have been brought together by any denomination. The new Women's Christian College, in Madras, is probably the finest example of co-operative work in India, and there can be few

finer examples in the world. Five societies in the United States, one Canadian, and six British societies are co-operating upon equal terms—twelve missions in all.

#### Facts About the Mass Movements

THE Mass Movement towards Christianity among the depressed classes is at the present time the dominating fact in the missionary situation in India," writes J. H. Oldham, in *The International Review of Missions*.

There are fifty millions of people in these depressed classes, and the Christian Church today has access to them all.

These lower classes are the foundation on which the whole Hindu social life rests. If we can win these fifty millions, we shall have made the winning of the remaining millions comparatively easy.

Where we now have the most successful work among the depressed classes, we have the door widest open to the higher castes.

The people affected by the Mass Movement are in the villages, chiefly agriculturists *rooted* to the soil. They are a permanent factor in the life and work of this land, and do not need to become Christians in order to get a living.

More than 90 per cent. of the Christian community has come from the depressed classes.

The Methodist Episcopal Church baptized 40,000 people last year, where it might have had 100,000. What will become—what *has* become of the 60,000 they failed to baptize?

For lack of funds, for want of Indian evangelists, pastors and teachers, want of missionaries to supervise new work, and for lack of means to provide either secular or religious instruction for the waiting thousands, the Methodist Church in India is having to refuse baptism to thousands of waiting, expectant people.

Fifty millions of people may be saved or may be lost, in India. The whole Church is responsible for the outcome, not merely the missionaries on this field.

### Baby Girls in India

**T**HE reports of reform movements which come from India should not make one forget that heathen customs, such as the killing of girl babies, still control the lives of the mass of the people. A woman missionary in Bengal writes:

"An old woman I have often visited in a near village told me last week that a neighbor, who was then sitting beside her, had had a little girl born, and as she already had two others and one son, she did not want another girl, and decided to put an end to it. The elder woman said, 'You shall not do it; it is very wrong,' and she succeeded in preventing the mother from committing the crime. Another is feeling very troubled that she has killed three of her girls. About a year ago another was born, and she was determined to save its life, but she said, 'You would never believe what a storm there was in this house for two days with my husband and his mother against me because I was determined this girl should live,' and she is living. I suppose there is scarcely a family where one or more girls have not been put away like this, among the Sikhs here, at any rate."

### Among Indian Christians

**REV. S. M. WHERRY** of the Presbyterian mission in the Punjab, writes:

"All over India, among the Christians, there is great preparation for the evangelistic campaign, and we are all hoping much from it—because we believe in prayer being answered, and many are working for this who will not, or did not, see that they needed to help the work of missions. Pray that the Christians everywhere may feel their need and realize their responsibility for bringing this great land to Jesus. There seems to be great demand for the Gospels and Bibles. At a fair one day, we thought we had taken a great many books with us, but we could have sold nearly twice the number if we had had them with us."

### THE CHINESE REPUBLIC

#### Dollars Instead of Chinese Taels

**T**HE Shanghai Chamber of Commerce is reported to have started a movement which will eventually lead to the substitution of the dollar for the tael. Before the establishment of the republic, all business transactions, both official and private, were made in taels. In 1911 the government ordered the substitution of the dollar in all government transactions. This order was carried into effect in a number of provinces, but the tael continued to be popular in business circles in Shanghai. Owing to the numerous disadvantages of the tael system resulting from lack of uniformity, fluctuation in value, etc., the Shanghai district chamber of commerce and the heads of influential banking houses have determined to stop its use, and to this end have organized a committee to make arrangements.

The *Shih Pao*, a leading Shanghai vernacular paper, commenting on the movement, says:

"China has been the most backward country in the world in currency reform. The new movement to adopt the dollar as the standard currency is calculated to improve the business system of this city, and for that reason it should receive the hearty support of all concerned."

#### A New Station Opened

**REV. Z. C. BEALS**, on returning to China with his wife after furlough, opened up a new station at Hochow, thirty miles north of Wuhu, where they had previously spent twenty years. They rented a building for a chapel and bought land for a home in April. In August Mrs. Beals died, and her husband wrote some months later:

"I am alone in Hochow, yet not alone, as He is with me. The work is most interesting and hopeful. On October 12 we examined the candidates for baptism, and found fifteen who had given up idolatry and were accepting the true God. That afternoon we had the glorious privilege of baptizing them. The first one to come forward was a

man of seventy-five years. He was so glad he had heard about salvation before it was too late. It is a joy to hear him pray and testify. If no one else were saved here I would feel repaid for all trials and losses; but there are others, just as earnest, who are also rejoicing in this salvation, and thirty-five inquirers who are now preparing for baptism. Seven months ago these were in heathen darkness and never heard of Christ, and now at least thirty are truly saved, and the work is only just begun.

"We are planning to build a church here at Hochow that will accommodate seven hundred persons. The Chinese today are ready for the Gospel. Never in all my twenty-five years' experience have I found them so willing to hear and receive."

#### Public Health Work in China

**PUBLIC** health education in China is now being carried on by the Council on Public Health, an organization formed for the specific purpose and representing three great institutions—the China Medical Missionary Association, the National Medical Association of China, a professional organization, and the Young Men's Christian Association. It is out of the health department, so successfully carried on by the Y. M. C. A., that this larger work has grown. Its secretary, Dr. W. W. Peter, first a medical missionary and then an Association secretary, is constantly going up and down the length and breadth of the Middle Kingdom telling thousands how flies kill people, how filth in houses and streets is as dangerous as poison, how the "coughing sickness" (tuberculosis) can be avoided, relieved and controlled, how plague can be prevented, and other vitally interesting things about public and private health.

Dr. Peter has conducted "health campaigns" in fifteen of the leading cities of China within the last year and a half. Between 175,000 and 200,000 people have attended the meetings and seen the exhibits. Officials have become deeply interested in the work and are glad to

lend their influence and active support to it. Leading men and organizations throughout the country are now sending to the Council on Public Health invitations to conduct campaigns in their cities and towns.

Besides the formal health campaigns conducted by Dr. Peter, the Council on Public Health extends its educational work throughout China through a "Health Publicity Bureau" and a "National Lantern-Slide Exchange." The Publicity Bureau prepares newspaper articles on health subjects, and twice a month "copy" is sent out to as many newspapers and schools as agree to use it. At present about 150 newspapers are printing the articles.

#### A New Magazine for Chinese Women

**T**HE National Young Women's Christian Association of China has issued its Young Women's Magazine, all but the Table of Contents of which is printed in Chinese.

The first issue contains a letter from the national secretary; a summer conference write-up; an article by Miss Yung Mei Chun, Wellesley, national secretary for physical education; editorial matter; Association news items and a Bible study course. There are several illustrations, three of Chinese secretaries, the Foochow summer conference and the Shanghai gymnasium.

The cover carries the names of the national committees, the national secretaries and the list of local secretaries in Shanghai, Tientsin, Canton, Peking, Foochow and Nanking. We wonder how soon this latter list will be too long to admit of its publication in the small space of the outside cover.—*Association Monthly*.

#### Touring With Ding Li Mei

**M**R. BRASKAMP of China writes of an evangelistic tour which he recently made in company with Pastor Ding Li Mei.

"At Hwang sien we held six days of services. Weeks had previously been spent in prayer in anticipation of our

coming. There was a great outpouring of the Spirit. Cards were distributed pledging, *first*, to read one chapter in the Old and New Testaments every day; *second*, to join a prayer circle; *third*, to win at least one soul to Christ. At these meetings seventy-six made public confession and sixteen decided to take up evangelistic work. Our next stopping place was to be Laichou-fu, sixty miles further on. The time we spent in wayside inns was put to a good use. As he was lying on his kang (Chinese bed) he took out his prayer list of 1,000 names. My number was 666 on the list. At Laichou-fu we held three days of services. Forty men and forty women gave testimonies. Then on to Ping-du for four days of meetings. Four hundred were there present at one service. At Wei-Hsien fifty-two signed cards promising to follow Christ. As a result of these meetings many university students and two Chinese professors are planning to enter the Theological Seminary in the near future. One hundred and eighty-four 'promise cards' were signed, pledging an earnest effort to bring 379 unconverted friends to Christ. Such an experience as this makes us feel that the time is near when He, whose right it is to reign, shall reign over this needy land."

#### Home-Made Evangelism

"**H**OME-MADE evangelism" is the purpose of the effort set apart in China this year under the direction of the Forward Evangelistic Movement. Every church to be counted as cooperating in the campaign must pledge each member to do some specified piece of work, and make evangelism a continuous, progressive activity on the part of members. In the past there have been special leaders or evangelists who have held a series of meetings for a stated period, but this time the work is to be done entirely by the Christians of China.

Emphasis is laid on the point of contact, and the members are shown how many points of contact they have in their families, with immediate friends,

with business acquaintances. As one missionary has put it, "It is simply going back to the simple effectiveness of the early Church when all those who were of the way led others into the way, and church membership was multiplied instead of added."—*The Continent*.

#### Disturbances in Chen-tu

**R**EPORTS came recently from the province of Szechuan, to the effect that Chinese robbers have been terrorizing the country in which many British and American missionaries are working. Mr. Stark, secretary of the China Inland Mission at Shanghai reports that the country in general is now tranquil, though robbers are active in some places. The efforts of the Government to establish order seem to be effective and detachments of soldiers have been sent to search for poppy fields and to punish offenders against the anti-opium law.

#### Fifty Years in Chefoo

**F**IFTY years ago last autumn the Presbyterian mission in Chefoo, China, was founded by Rev. Hunter Corbett, D.D., who is still living to see the growth and development of the work in the half century. In 1865 the first three converts from heathenism and idolatry were baptized. The following year the membership had increased to 20 and the congregation was formally organized into a church with one elder and one deacon. The session records show the names of 1,902 adults as having been received into the church and 472 children baptized. The great majority of those received have been a power for good. Many Christian families were established and the children educated and trained for service. Two of these lads have become elders in the church, and are successful men of business, liberal in their church contributions and service for good. One of them has assisted five young men with their education, provides the salary of an evangelist, and lately gave \$1,500 Mexican to purchase a lot for the city Young Men's Christian Association.

## JAPAN—CHOSEN

### A Patriot's View of Christianity

THE Christian Literature Society of Japan is issuing a series of evangelistic tracts by Japanese writers which have circulated by the hundreds of thousands and have won the commendation of critical Japanese readers. In one of these, entitled "Why I Am a Christian," Col. T. Oshima of the Imperial Japanese Army tells how his prejudice against Christianity was overcome by the lives of two fellow-officers and how finally not only he but several members of his family were converted. His views on the value of Christianity to Japan are of interest:

"I believe that Christianity is the mightiest dynamic for individual, social and national regeneration. Men who are possessed by it will, each in his own way, through a thousand channels work out the will of God. Christ may manifest His power in one way in an Occidental and in another way in a Japanese, according to his needs and his characteristics, but it is everywhere the power of the same universal Christ. Obedience to Christianity will give us true morality and a sound society and state. As a patriot I not only believe in Christianity for myself but I pray above all things that my fellow countrymen may follow Christ."

### The "Widely Loving Society"

THE philanthropic institution known in Japan as "The Widely-Loving Society" was established in 1890 by K. Kobashi, who was one of the earliest members of the Protestant Episcopal Church in that country. At first he opened his own house to orphan children, as many as it could hold, offered his farm for their activities and took care of them as his own children as to their education and training. After four years he died, but the work was carried on by his brother. In 1899 gifts from Americans, as well as Japanese, made it possible to secure a farm two miles from city of Osaka. Over 600 children

have passed through the institution since it was founded, and about 200 are now being cared for. Mr. Kobashi, writing of the work, says:

"Our original scope was to give primary education in a Christian atmosphere, and to send the children into the world as good citizens of society as well as faithful members of the Church. After many years' experience, however, we have come to realize that our education does not sufficiently meet the demands of society, as to proper training for the conditions of the modern industrial age. In order to secure their future, we ought to furnish them proper industrial education, such as manual training, cooking and sewing, as armor for the battle of life.

"To meet this demand we are forced to expand our institution, and we need \$10,000."—*The Spirit of Missions.*

### Industrial Conditions in Japan

A REPORT on industrial conditions in modern Japan prepared by the social welfare committee of the Conference of Federated Missions, embodies a striking array of figures showing the rapid transition of the Japanese from an agricultural and rural people to an industrial and urban status.

In 1883 Japan had only 125 factories, employing 15,000 hands. Today it has 20,000 factories employing a million working people. Since 1880 practically all its principal cities have more than trebled their population. The annual shift of factory recruits from country to city homes is estimated at a third of a million. Practically all of these give up fairly healthful conditions of rural life for low, damp, cheaply built houses situated in the most objectionable city sections, usually on flats subject to floods, and without drainage. Sleeping quarters are everywhere crowded and most bedding is used twenty-four hours a day by different shifts of workers. Practically all factory employes labor twelve hours a day, and some even sixteen. Factories are seldom ventilated and almost none have safety devices. In many establish-



ments 8 per cent. of the workers are children, mostly girls. Tuberculosis is startlingly prevalent, especially among the women workers of the spinning and weaving mills.

#### The Sabbath and the Mill Owner

THE richest man in a Japanese village, the owner of a paper mill, came to the mission hospital at Yamaguchi, a few miles distant, for treatment. He was paralyzed in both legs, and his case was a hopeless one, but while in the hospital he learned to know Christ. He returned home, and at the first occasion the Rev. H. C. Whitener, the missionary in charge, visited the man in company with one of the Yamaguchi elders. They had supper together, and the missionary told about keeping God's Sabbath. The mill owner never had heard this before, but said if it was God's will for him to keep it, he would. So the next morning, Sunday, he sent orders early to close down the big steel water wheel that ran the mill, so that all the workmen might keep the Sabbath. It marked an epoch in the village to shut down the only public works of the place, and the silent sermon preached was understood. Nearly all the workmen in the mill are Christian now, though not yet baptized. At a meeting which Mr. Whitener held during his visit to the village, 150 were present and stayed till after midnight.

#### "Confession Meetings" in Chosen

A STIRRING revival is reported in a prosperous little town not very far from Haiju, Korea, according to Rev. Paul L. Grove:

"After many days of preparation, we had what we call 'Confession Meetings,' in which those burdened with sin confessed their sins before men and received pardon from God. The first meeting was held on a Sunday morning from 3:30 to 6:30. It was odd to get up in the middle of the night and go to church, preach a sermon, spend several hours among weeping and stricken people, and then go back to bed again. But

that is the Korean way, and I am inclined to think it is rather on the apostolic style.

"The very first one to rise on that cold morning at 3:30 was a woman in business, who confessed to stating false prices for things she sold, and lying quite consistently in a thoroughly Oriental way. She wept long and loud and we all prayed for her sins. In a moment a man rose and confessed to hating his wife, who was not a Christian. His sobs shook the house as he referred to my sermon, 'Where is Abel Thy Brother?' and told how God had smote him in those words. One school teacher who, years ago, had embezzled school funds while still a heathen and teaching in a heathen school, confessed his guilt and is going to repay the amount with interest. And so it went on, during three sessions."

#### Sunday-schools for All Ages

THE churches in Korea are gradually awakening to the possibilities of the children's Sunday-schools. This has been hard to bring about because the Korean has for centuries revered old age and neglected childhood. One event which has had a great deal to do with this awakening is the movement, which began in 1912, to reach the children of non-Christian parents, and this has already brought into the Church thousands of children, and, more slowly, many adults. Such schools are usually begun in non-Christian villages, wherever the use of a building can be obtained. These Sunday-schools frequently form the nucleus of a new church.

Since there is not room in many of the Sunday-schools to have separate sessions for the children and adults, it has been necessary to have three Sunday-school sessions each Sunday: first the men's, then the children's, and then the women's, so that each Sunday from 9:30 a. m. to 1:30 p. m. is given up to Sunday-school work, and the preaching services are held at 3 and 7 p. m. This would be an excellent program for many churches in England and America.

## NORTH AMERICA

### Grace Dodge Memorial Fund

A MEMORIAL Endowment Fund of \$1,000,000 was gathered in connection with the Young Women's Christian Association Jubilee to commemorate the work of Miss Grace H. Dodge, the first president of the National Board. The Jubilee records show 16,000 pledges made from Associations in all of the eleven fields. The smallest gift was the sum of four cents; the largest was \$500,000, and by the time of the next annual meeting one million dollars had been contributed.

This is a part of the permanent endowment fund which the National Board is endeavoring to raise as a financial foundation to prosecute a vigorous work among the 10,000,000 young women of the United States, many groups of whom cannot as yet be included in the Association program.

As the home base is more adequately endowed the American Associations can extend their work in those foreign countries where the magnificent achievements of the Young Men's Christian Association call persistently for a corresponding advance by the woman's movement.

### Training Sunday-school Leaders

A PLAN for the Sunday-school training of leaders for the foreign field is being developed by the American section of the World's Sunday School Association. Three groups are included in this training department, namely, missionaries on furlough in America; missionary candidates for the foreign field, and students from foreign countries.

A list of over 650 furlough missionaries has been received through the various Foreign Mission Boards. A letter is sent to each missionary, giving a suggested list of books on Sunday-school methods and organization. Through the Sunday School Association of the state and county in which the missionary resides, he receives a set of the State Sunday-school literature, and is advised of good nearby Sunday-schools for obser-

vation, and of Sunday-school institutes and conventions. In many cases the County Associations have invited the furlough missionaries to be special guests at their spring conventions. This plan should be mutually helpful.

The foreign students are being reached principally through the Young Men's Christian Association Student Secretaries of the various colleges and universities, who are co-operating in the distribution of Sunday-school literature and information among the foreign students.

### Oriental Students in America

MR. CHARLES D. HURREY, secretary of the committee of the Young Men's Christian Association to promote friendly relations among foreign students made an extensive trip during the winter to the Pacific coast. He summarizes some of his impressions as follows:

"That the Japanese-American relationship question is most urgent; that it is aggravated by American traders who are determined to prevent Japanese from promoting trade in China or in the United States. Writers and editors also stir up much anti-Japanese feeling by publishing untrue and sensational articles. The policy of the Young Men's Christian Association in California in excluding Japanese from full membership privileges and the discrimination against them in many restaurants, hotels, and other public places are responsible for much bad feeling.

"That by organizing Chinese, Japanese, and Mexican Young Men's Christian Associations we can do more to develop Christian character among such people and to promote international friendship than by trying to admit them freely into the American Associations.

"That secretaries of student and other Young Men's Christian Associations on the coast should be urged to give more attention to young men from Russia, India, the Philippines and Korea."

In this connection read the interesting article by T. T. Lew (page 440).

### Ten Millions for Relief

**T**HE American Committee for Syrian and Armenian Relief has passed the \$3,000,000 mark and is seeking \$10,000,000 to meet the crying need of starving Syrians and Armenians. It is not expected that this work will be stopped by the entrance of America into the war. Although diplomatic relations have been broken with Turkey relief work may be continued through Swedish committees. Most of the Turks are clearly friendly toward America.

Miss Caroline Holmes, who has spent 32 years in Turkey, estimates that of the 750,000 inhabitants of Syria ten years ago only about 500,000 remain. The others have died in war or from illness, or have joined the Turkish army. The need for immediate relief is great.

### Gospel Work for War Prisoners

**T**HE American Gospel Committee (Bible House, New York) that has been distributing Gospels and Christian tracts to evangelize the Russian prisoners in Germany has already spent about \$30,000 for this purpose. A Swedish committee is representing American givers and hundreds of thousands of evangelical tracts have been distributed. The results are most encouraging. In some camps churches of evangelical believers have been formed and the Christians are doing personal work. It is now proposed to broaden the scope of the work of the committee, in view of recent developments in Russia, and to continue the evangelical work among Russians at the close of the war. "Now is the accepted time" for reaching awakened Russia with the Gospel.

### Cleaning Up San Francisco

**W**HAT Christians working together can do to clean up social cesspools is shown by the success of Rev. Paul Smith and the San Francisco Federation of Churches. The Central Methodist Church sent a letter to the president of the police commission calling attention to the openness of gambling,

prostitution and illegal liquor traffic. Evidence gathered by the Law Enforcement League was given publicity and a community mass meeting was held. About 300 women of the "segregated district" asked for an interview with Mr. Smith and claimed that they were victims of social and economic conditions. On being asked how many would accept honest employment at eight or ten dollars a week they scornfully refused to consider less than \$25. A kindly reception in the church was offered to all who would repent and "sin no more," but met with no response. As a result of the mass meeting, where 7,000 gathered and more were turned away, the Mayor agreed to appoint a "Vice Commission," orders were issued abolishing many vicious customs, more than two hundred houses in the segregated districts were closed and for the first time in half a century San Francisco ceased officially to recognize and tolerate commercialized vice. Let churches in other cities go and do likewise.

### Immigrants to Read the Bible

**A** NEW distinction for the Bible is the adoption of it by the United States Immigration Bureau as the book on which each incoming alien will be tested to see if he can meet the requirement of the latest immigration law for ability to read in at least his native language. The bureau chief is at pains to explain that he has not thus selected the Bible for any religious reason, but merely because it is the one book available in all the divers tongues and dialects spoken by the multitudes who knock at America's gates. Moreover, the Bible is always translated into common rather than literary speech, and those who can read at all cannot fail to manage its simpler passages. But no Christian citizen will consider it altogether an incidental and unimportant thing that at the moment of introduction to his new homeland the arriving stranger is to find the Bible the first book put in his hands by representatives of the American government. And the passages chosen for

the reading test may well leave a lasting influence on the mind of the new settler in America.

#### An Enterprising Congregation

**I**N Butte, Montana, there is a Chinese Mission which has been very successful for several years. When the missionaries returned last fall after vacation, on the opening night of the school they found to their intense surprise that the church had been painted inside and out, all the furniture had been revarnished, and a new piano had been installed. This had been done by the Chinese themselves with slight assistance from a few of their American friends who were interested. The work is progressing well and the attendance has greatly increased.

#### The Churches and the Indians

**R**ELIGION among the Indians is thus commented on by an exchange: "There are 325,000 people in the United States who are classed as Indians. Less than forty per cent. of them confess the Christian religion; about one-half of these are claimed by the Roman Catholic Church and the remainder by the Protestant denominations. Among these the Northern Presbyterians have 9,000, the Episcopalians 7,000; the Baptists 5,408 and the Methodists 5,300.

#### How an Indian Becomes a Citizen

**T**HERE is an interesting symbolism in the picturesque ceremonial that is followed when a native Indian is released from the paternal care of the Indian Bureau and admitted to the full responsibilities of American citizenship. The representative of the Department, calling upon him by his Indian name, hands him a bow and arrow, and instructs him to shoot the arrow. When he has shot it, he is told: "You have shot your last arrow. That means that you are no longer to live the life of an Indian. You are from this day forward to live the life of a white man. But you may keep that arrow. It will be to you a symbol of your noble race and of

the pride you feel that you come from the first of all Americans." The new citizen is then addressed by the white name he is henceforth to bear, and is asked to take hold of the handles of a plough. This act is interpreted to him as signifying that the white man lives by work. A purse is next given to him as a reminder that the money gained from labor must be wisely kept, and lastly, there is put into his hands "the flag of a hundred million free men and women, of whom you are now one." He repeats a promise to be faithful to the requirements of American citizenship, and there is placed upon his breast the badge of his new status.—*Christian Work*.

#### Medical Students in Labrador

**T**HE best-known hospitals established by Dr. Wilfred Grenfell in Labrador are at Indian and Battle Harbors. They are two hundred miles apart, and half way between them are the Spotted Islands with a population of several thousand people. Until 1912 their nearest medical aid was eighty-five miles away, with the only way to get there in times of emergency by small boat along one of the most treacherous coasts on earth. Once in a while a missionary teacher came to spend a few weeks there, but that was all in the way of help from the outside. All this is changed now, for the care of these people has been taken over by the P. and S. Club of the School of Physicians and Surgeons of Columbia University, in the summer time.

Two members of the class of 1918 spent last summer at Spotted Islands and conducted a club room and social center in the little building which serves as both hospital and chapel. Services were held in the chapel twice a day, however, and were well attended.

#### LATIN AMERICA

##### A Pan-American Labor Union

**T**HE American Federation of Labor has issued from its headquarters in Washington a manifesto printed in Eng-

lish and Spanish, signed by Samuel Gompers, president, John Murray, secretary, by a labor man from Porto Rico, and another from Yucatan, calling for the adherence to its principles of all labor organizations throughout the two Americas. These men are the conference committee for a proposed pan-American labor union that will establish a new bond between the various republics of the Western world. Here are some of the things advocated: "Higher wages, shorter work days, more safe and sanitary conditions in places of employment, better surroundings, prohibition of child labor." Also "legislative enactments to maintain equal rights—the right of association; the right of free assemblage; the right of free speech; the right of free press; the right, singly or collectively, to withhold labor—that is, to strike." Many thoughtful observers believe that social conditions are ripe for the enthusiastic acceptance of all these throughout most of Latin America.

#### The Open Mind in Mexico

REV. L. B. NEWBERRY says that missionaries to Mexico now are having unusual opportunities to distribute evangelical literature, especially tracts.

"The revolution has contributed toward the destruction of fanaticism. The eyes of many have been opened. The spirit of investigation has been stirred up. The people seem to be willing to read whatever is put into their hands. Ten years ago, when I came to the field, to distribute tracts required courage as well as zeal. They were frequently received with indifference, at other times with disgust, and occasionally they were torn up in your presence. Such is not the case now. Often the person given a tract will reply with words of appreciation. Not infrequently he returns and asks for another. Sometimes one is literally surrounded by people requesting them.

"This disposition of the people to investigate and to receive new ideas opens the door not only for us, but also for

much that is harmful and pernicious. Free thought, spiritualism, and some very peculiar socialistic ideas are being propagated."

The Methodist missionaries also report that in the Puebla district two institutes have had an attendance of over 600 pupils, and 17 day schools with three primary schools have had 1,200 pupils. Many children have had to be turned away. A higher moral level is also noticeable among normal students and the interest in intellectual progress is greater than ever.

#### Prohibition in Peru

PORFIRIO ADAN, member of the *ayuntamiento* or council of Lima, Peru, a well-known merchant in South America, has brought to the United States news of a far reaching, organized and determined effort by the Peruvian government to wipe out the manufacture, use and sale of intoxicating liquors in that country. "Intemperance has become a serious problem in Peru," said Senor Adan, at New Orleans, "especially in the mining regions, and the government has asked the state, city and town authorities to help the federal government to wipe it out. The national government has offered a prize of \$500 gold for the best textbook teaching temperance to be used in the public schools. The author of the book will receive a royalty, and study of the book will be compulsory in all schools, public or private. Meanwhile strict laws soon will be passed, forbidding the importation or manufacture of liquors containing more than 1½ per cent. of alcohol. Even these eventually will be eliminated."—*The Continent*.

#### EUROPE

##### Opportunities Among British Soldiers

THE Rev. Dr. John McNeill, of Denver, who has been doing some very successful work among the soldiers in England, at the invitation of the National Council of Young Men's Christian Associations, writes:

"This very night there are thousands

of men, men in their prime, in Association huts all over these camps. Please remember the men are actually gathered in the huts, thousands of men, I say, ready and willing to listen devoutly to a straight, living gospel message, and there's almost nobody to give it to them. It's tragic to think of it. And the Young Men's Christian Association is not to blame. It is doing all it can. But it cannot get preachers or speakers to meet the fiftieth part of the need and of this unheard-of opportunity. Would God that all of the Lord's people were prophets, and that His Spirit dwelt among them. Moody never saw a chance like this. He would nearly have died of joy, if he had; or of grief, to see it wasted so. I can't sleep at night sometimes, between contending emotions. 'Lord, thrust them forth,' I cry. 'Comb out the churches, Lord; send out Thy servants to save men, not to shoot them!'"

#### The Paris Society Crippled

THE Société des Missions Evangelique de Paris has been greatly crippled by the death at the front of two of its finest missionaries and thirteen young men, sons of missionaries or students in training, and the mobilization of five members of the Board, of six members of the home staff and of eleven missionaries, who had to leave the fields of Basutoland, Zambesi, Senegal, Congo and Tahiti, leaving their work to overburdened colleagues or to their heroic wives or to native evangelists.

There have also been financial difficulties brought on by the war. Generous supporters of the missionary cause have been killed or ruined; others have felt themselves called to consecrate most of their available resources to patriotic charities. Funds from Holland, Belgium, Switzerland and Italy have been reduced or have failed. The reduction of all salaries and the strictest economy have alone averted a disaster.

At the same time the War has brought an unexpected opening. In consequence of the conquest of Kamerun, France has been asked to administer this German

colony, and the three French missionaries are now at work there.

#### One Effect of War in Austria

AS recently as 1913 a Bible Society colporteur in Austria wrote:

"Austria remains in the firm grasp of Rome. There is no country in Europe where the policy, the spirit and the ambitions of Ultramontaniam have a freer hand. Hardly a week passes in which we do not receive some unpleasant reminder that our work in this empire is hated by the authorities, and that they are averse to taking any step which might make our lot more tolerable."

Yet now another colporteur writes:

"In Austria our circulation reached a height last year which in ordinary times we never thought possible. Our apprehensions at the outbreak of the war that Bible work would be entirely suspended have fortunately not been fulfilled. On the other hand, the Austrian Government made overtures to us in a way we never expected, and we are thankful for it. The increase is due to the war. Everywhere there has been a great desire for the Word of God. The military officials, especially those in command of the camps for prisoners of war, have repeatedly asked for copies of the Scriptures. Thus the war has opened many a door which was closed against us at other times. We hope that we shall be able to continue this blessed work among the soldiers until the war ends in peace."

#### Islam in Berlin

IN Germany many books are being published largely devoted to the fostering of good relations between Turkey and Germany. One of them, the *Islamic World*, published in Berlin, is a quarterly for "Politics, Economics, and Kultur." A number of Turkish writers are contributors. Another Moslem weekly, also published in Berlin, has excited suspicion. Part of its program is "to free the laws and customs of Islam from the reproach which has been falsely and erroneously cast on them by the modern world!"

### Zionists in Russia Meet

THE first Zionist convention ever held in Russia met in Moscow in April. Its sessions were marked by tremendous enthusiasm, due to the fact that this is the first time Jews have been able to assemble from all parts of the country and to publicly discuss questions of interest to the Jewish people without fear of arrest.

Resolutions were adopted congratulating President Wilson and the American people for ranging themselves on the side of the democracies of the world and for espousing the rights of the small nationalities to live their own lives and develop their own culture. The first act of the convention was to get into communication with the leaders of the Zionist movement in neutral countries, to arrange for concerted action, and later the convention sent greetings to all the Zionist federations throughout the world.

### Status of Missionaries in Turkey

JUST before the entry of the United States into the war, the American Board gave out the following statement about its work in Turkey. Conditions are bound to be greatly changed by the actual participation of the United States in the conflict. Ninety-one American Board missionaries are now in Turkey; 24 men, 16 wives, and 51 single women. In the missionary families are 17 children, making 108 Americans of the Board's special connection in the Ottoman Empire at present. These missionaries have all been given permission to withdraw from their posts, but are staying because they believe they are needed where they are, and insist that to come away would be to desert a duty.

The Board has in its files copies of statements made by Turkish officials to the American ambassador in Constantinople to the effect that the Turkish government has not "seized" the American property, but considers that it is "occupying the buildings, etc., under military necessity," and will restore the places to the Board at the close of the war.

### 175,000 Orphans

ONE of the most perplexing problems facing missionary workers in the Caucasus is what to do with the orphans. Dr. George C. Raynolds, writing from Erivan, says:

"We found the number of fatherless children in this city, mounting up into the thousands, and knew that similar conditions prevailed among the refugees throughout the Caucasus, where the large majority of those from the eastern provinces of Turkey are congregated. Their number was then estimated at fully 175,000. It is in these children that the hope for the continuance of the Armenian race is bound up. This fact is appreciated by the different Armenian societies which are operating among the refugees, and they have established a considerable number of orphanages in different centers. But numerous as these institutions are, they do not reach a tithe of the need. We have considered whether it would be possible to give a small stipend to such orphans as were living with their mothers, so as to permit the latter to keep their families together, which is an object especially desirable in the present state of the Armenian people. Most of these mothers have no income save what the Russian government gives; which, even when regularly distributed, barely suffices to keep them alive."—*Missionary Herald*.

### AFRICA

#### The Paris Society to the Rescue

THE difficulties of reorganization brought upon the Basel Missionary Society work in India by the war were described in the May REVIEW. Now word comes of the situation in Africa.

When the British and French troops took possession of the Kameruns all the Swiss workers were removed by order of the new government, with the exception of one, who happened to be an Australian. Thus all evangelical mission work was completely disorganized in what had been the German colony, and some sad relapses are reported to

have taken place among those who were formerly under the care of the Swiss Society.

In order to conserve the work as much as possible, the Paris Missionary Society has sent to the Kameruns a visiting delegation, comprising one who was formerly a missionary in the French Congo, one who has labored in Basutoland, and the third who is from New Caledonia in the South Seas. The native church in the Kameruns has suffered persecution at the hands of certain chiefs, who have taken advantage of the absence of missionaries to harass the believers. It is the hope of the Paris Society that the visiting missionaries may be able to confirm the faith of many in the time of trial.

#### Call for a School

REV. E. H. GREELEY in Mrewa, Rhodesia, writes:

"Recently twenty-four youths came to me from a village in this district, walking all the way, saying that they wanted me to send them a teacher. I had to do that hardest of all things a missionary has to do—tell them that I could not send a teacher, because there was no money and a teacher could not live without food and clothes.

"I inquired as to how many people would come if a station were started, and was told that all the young people from four or five villages would come. I asked if the chief was willing and they replied, 'It was he who urged us to come and ask for a teacher.' The chiefs are now generally willing because then the young people stay at home. If a village has no mission the boys and girls run away to go to school. They want to learn and are willing to stand the displeasure of their heathen parents to do so.

"God seemed to say to me, 'Do what you can. Give them the Gospel.' So I said to them, 'If you will build a church I will send some one to preach whenever I can on Sundays.' They were greatly pleased and said they would build a church if I would send some one to show how."

#### United Work in the Congo

THE Foreign Christian Missionary Society and the Christian Women's Board of Missions of the Disciples of Christ have taken official action to unite their forces in the Belgian Congo. The Women's Board heretofore has been doing a small work in Liberia. All of their missionaries are to be transferred to the Congo Mission and it is to be one united mission with one treasurer and one advisory committee on the field. The work is to be directed by a joint committee of the two boards here in America. The contributions to this work will go through the joint committee. The two boards are just now planning a campaign to raise the support of the missionary families in this mission. This is the first step toward a closer union of the two boards in all of their work on the foreign fields.

#### Missions in Madagascar

THE retirement of Rev. James Sibree, D.D., who first sailed for Madagascar in 1863, has been made the occasion for a review by the London *Christian* of the work of the London Missionary Society in that island.

Missionary work was first started, in 1820, at Antanarivo, the capital of the island, among the Hova people, who were then entirely heathen, believing in witchcraft, charms, poison-ordeals, and other superstitions; they were also ancestor-worshippers. The mission staff of the first period included several Christian artisans, who taught the Malagasy to work in wood, stone, iron, and leather, as well as giving instruction in other arts. During those first fifteen years the language was reduced to writing, and the entire Bible translated into Malagasy; teachers were trained, a number of primary schools, with about 10,000 scholars, were founded, and several Christian congregations were gathered in the capital and its vicinity.

Then came a quarter of a century of persecution (1835-1861), during which persistent efforts were made by the heathen queen Ranavalona I, and her



government, to crush out Christianity, which, however, only strengthened its influence year after year. After that sovereign's decease, the country was reopened to missionary effort, which, notwithstanding many political changes, has been carried on ever since with increasing success.

When the island became a French colony in 1896, the Society had, in addition to a hospital and training college, thirty-six European missionaries, 1,460 congregations, 1,020 native pastors, some 7,000 native workers, 1,200 day schools, with more than 70,000 scholars; while at least 100,000 adults were able to read the Scriptures.

### ISLANDS OF THE SEA

#### Chinese in Samoa

**W**HEN Samoa began to develop commercially under German rule, and especially as the cocoa plantations were extended, the labor problem became a serious one. In order to meet it, Chinese were brought to Samoa and were given a wage far in advance of anything they could ever hope to receive in China. They were well treated, and seemed perfectly satisfied with their lot. After the first three years in Samoa they were at liberty to return to China at any time, or they could sign on again for another year. Many of them did remain in Samoa, signing on year by year at advanced wages.

But they were all heathen. Three thousand of them came into the midst of the Samoan Christian Church, and it was not long before the Samoans were asking themselves what their duty as Christians was to these men.

It was soon recognized that if any real work was to be done among the Chinese, it must be through one of their own countrymen, and the China Mission of the London Missionary Society sent to Samoa Rev. Mr. Li. He has now a body of twenty Chinese as a nucleus of his work, who, in their turn, will no doubt become workers amongst their fellow Chinese.

These are no "rice Christians." The majority of those who have "come out" are wage earners in assured and in some

cases trustworthy positions. Several are in Government service.

### OBITUARY NOTES

#### Robert Chambers of Turkey

**T**HE death of Rev. Robert Chambers, D.D., at the Newton (Mass.) Hospital, April 2, closed a long and exceptionally efficient missionary career. He was born on May 1, 1849, in Norwich, Canada, and studied in Queens University and in Princeton Seminary. In 1879, with his brother, Rev. W. Nesbitt Chambers, D.D., he received appointment by the American Board and the two sailed for their life work in Turkey. He was first assigned to the Erzurum field in the Eastern Turkey Mission, but in 1891 he was located at Bardizag, near Constantinople, and there took charge of the Bithynia High School. This important school for boys greatly increased in size and influence under his administration. Hundreds of graduates, scattered widely through the empire, look back to their Bardizag days with gratitude to this man, whose strong personality, kindness, uprightness, enthusiasm and deep sympathy for the struggling Armenian race, won him the confidence and affection of the people to whom he gave his life.

#### John G. Fagg

**O**N Thursday, May 3rd, the President of the Board of Foreign Missions of the Reformed Church in America the Rev. John Gerardus Fagg, D.D., died after an operation. For some years he was a missionary in China and later was pastor of the Middle Dutch Church, New York City. He was an ardent friend of missions and an able preacher. Dr. Fagg was an efficient and honored member of the Editorial Council of the REVIEW, and his sudden home going is an unspeakable loss, not only to his wife and many friends, but to the whole Church of Christ. No man was possessed of a finer spirit of devotion to the whole world-wide missionary cause. Few men manifested as noble and Christlike a character under all circumstances.

# THE MISSIONARY LIBRARY



## STUDY BOOKS ON AFRICA

**The Lure of Africa.** By Cornelius H. Patton. Illustrated. 12mo, 205 pp. 60 cents. Missionary Education Movement, New York, 1917.

**A**FRICA is a fascinating continent to study. There are found dark tropical jungles, snow-capped mountains, strange wild beasts, magnificent birds and luxuriant vegetation; human beings of many types—pigmies, savage cannibals, slave dealers, some only half human and others of noble characteristics. It is a land of magnificent distances, of great wealth, of romantic history and heroic deeds. It is a continent of the future, capable of marvellous development and has already attracted great men and great nations to undertake this work of expansion. The missionary progress of the continent has been slow but its history is full of romance and inspiration.

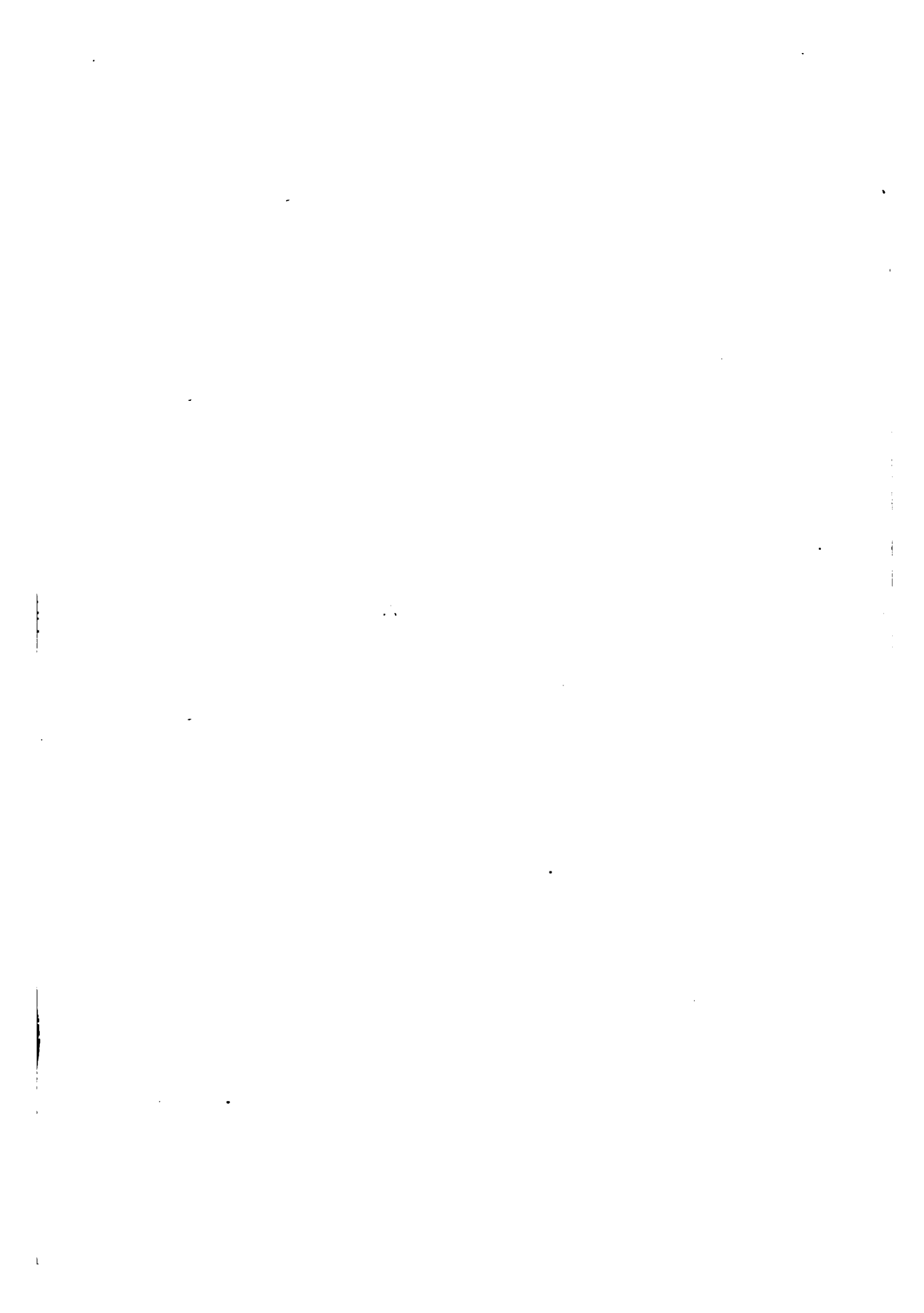
The foreign mission study courses for the coming year promise to be uniquely interesting, for they study Africa and offer text books of unusual quality. The book prepared for the Missionary Education Movement is "*The Lure of Africa*," by Rev. Cornelius H. Patton, D.D., a Secretary of the American Board, who not long ago made an extended tour in the continent. Dr. Patton divides his study into seven parts. First he describes some alluring scenes—Cairo, Mombasa, Victoria Falls, a native war dance and a great Zulu choir. Then he pictures vividly the magnificence of Africa and its people. Next the strongholds of Mohammedanism are described and the progress of Islam—like a great tidal wave from the north seeking to engulf the whole continent. Opposing this onward march are the strongholds of Christianity and in the interior, the heart of Paganism. Dr. Patton pictures vividly, with telling facts and incidents, the conflict between these forces and shows that in Africa Christianity is <sup>uniquely</sup> showing its power to transmute beasts into godly men. Nowhere transformation more remarkable.

**An African Trail.** By Jean Kenyon Mackenzie. Illustrated. 12mo, 222 pp. 50 cents net. Central Committee on the United Study of Foreign Missions, West Medford, Mass., 1917.

Another volume by the author of "Black Sheep" is a treat. It is a text book, but one that fascinates as well as instructs. Miss Mackenzie, who has recently returned to Africa, devotes six short chapters to The White Man in Africa, The Bulu, The Bulu and God, The Ten Tyings (or Commandments), The New Tribe (the Christians) and the New Custom (or practice of Christianity). Many quotations from travelers, missionaries, and students of Africa add to the wealth of information. After seeing the Bulu people through Miss Mackenzie's eyes we understand them better in their poverty, their struggles, their possibilities and their many noble characteristics. It means much when a man is ready to say as one old headman said: "I am N. Kolenden, once the owner of many women, a glorious person, now a servant of God. I will beat the drum for the service."

**African Adventurers.** By Jean Kenyon Mackenzie. Illustrated. 12mo, 119 pp. 50 cents net. The Central Committee on the United Study of Foreign Missions, West Medford, Mass., 1917.

This junior story book describes the adventures of African boys and foreign teachers. Akulu Mejo was a little brown Bantu boy—very human and very interesting, but of strangely different education and surroundings from those of British and American boys. Livingstone's hazardous experiences are the subject of a palaver in African style. An adventure with the dwarfs is of unique interest, as are the adventures of Assam and Mejo, young Bantu school teachers. The story is of the sort that teaches facts and lessons without the reader realizing that he is reading a mission study text book.





*Photo by Curney*

**WALPI—THE OLDEST OF THE HOPI INDIAN VILLAGES**

The top of this Mesa is about five hundred feet above the valley and is accessible only by a narrow trail. The village was built in 1680

# THE MISSIONARY REVIEW<sup>of</sup> the WORLD

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## WOMEN'S WORK IN WAR

THE brunt of the burdens and sorrows of war does not by any means fall entirely on men. Women are bearing a very large share in the bereavements, the manufacture of munitions, the work in hospitals and camps, the financial sacrifice, and in many other forms of service. The moral and physical dangers also threaten women almost as seriously as they threaten men in training camps and in the trenches. Here are some saddening "facts not yet cold," published in the *Y. W. C. A. Bulletin* for June 3rd. They show the urgent need for preventive and saving moral and spiritual work among women:

"In a Texas town where United States troops have been quartered are to-day two hundred 'war brides' (led astray by the soldiers)."

"Forty girls from one New Jersey factory have been dismissed from their jobs because of their condition due to war times.

"From a single High School in New York State forty-eight girl students have had to be dropped from the rolls. Soldiers were quartered near."

To meet the need of combating this and other evils which spread rapidly in time of war the Young Women's Christian Association has formed a "War Work Council." The President is Mrs. James S. Cushman, of New York; First Vice-President, Mrs. John R. Mott; Second Vice-President, Mrs. John Meigs; Treasurer, Mrs. Henry P. Davison, and Secretary, Miss Martha McCook. The Council has adopted a budget of \$1,000,000, most of which will be spent in America.

The work will be directly for women and only indirectly for soldiers. About one-third of the money will be used in the communities near big army camps to erect buildings for soldiers' wives and families. An endeavor will be made to conserve the normal life of girls in sections where the thirty-two training camps of the Army are to be established.

Most of these are to be found south of the Mason and Dixon line, since climatic conditions favor year round training. The War Council will also care for girls through organized clubs and recreation in mobilization centers, near munition factories, in towns where men will be brought together for long or short periods before being sent to training camps.

A third proposition has been made to the Committee from the European nations affected by the war, asking that American trained secretaries be sent to England, Russia, France and other countries for a limited time to pass on to European women who stand almost helpless before the responsibility for their young women, American methods of work. This will require the sending of a number of secretaries. Already in response to this call two secretaries sent to Russia have arrived in Petrograd and are organizing Russian women to care for their own countrywomen.

This is the first time that work for women in war has ever been taken up so seriously and systematically by Christian women. It should be heartily supported by all who desire to combat the tide of evil forces that threaten men and women and children when war disturbs normal conditions and lets loose the passions of mankind.

In church work the women have long been an almost dominating force; in world-wide missions they have taken an increasingly large share; among students and employed women they are doing a remarkable work; now they are organized for stemming the tide of immorality in war time.

### THE FIGHT AGAINST INTOXICANTS

**T**HERE is strong hope that the war will bring national prohibition in America. This is urged on economic grounds for the conservation of grain and alcohol, for the sake of efficiency in the army and navy, and on general principles by those who believe in no compromise with evil. The liquor dealers who, three years ago, were warning the farmers that prohibition would mean a trade loss of 3,000,000 bushels of grain used in the manufacture of strong drink, are now opposing legislation against such waste by arguing that last year only one-third of a million bushels was so used. It is easy to juggle figures to uphold an argument, but it is also easy to see the steady trend toward nation-wide prohibition. Last year made marked progress in this direction.

The Anti-Saloon League expects the year "nineteen-seventeen to be ever memorable in prohibition annals. The Supreme Court decision, sustaining the Webb-Kenyon act, was a challenge to the nation to destroy the liquor traffic as a menace to the public welfare. Congress immediately responded by enacting prohibition laws for Porto Rico, Alaska, the District of Columbia, the anti-liquor advertising and so-called bone dry acts, additional prohibition legislation for the Indians, provided

\$10,000 extra for the Anti-Alcohol Congress, and added other important legislation. The Churches gave united support to the prohibition leaders in Congress, and are now asked to secure the passage of a resolution to submit national prohibition and other prohibition legislation. There is great need also to protect native races in Africa and other mission fields, and to pass the bills for prohibition in Guam, Hawaii and the Philippines."

The passage of the Hill-Wheeler bill in New York State gives to the people of the cities, by petition of one-fourth of the voters in any city except New York, the right to vote on the licensing of the sale of alcoholic beverages.

Suppression of the liquor traffic among Indians has been one of the most noteworthy accomplishments of the Department of the Interior during the regime of the present Commissioner of Indian Affairs, Cato Sells. The Indian is an especially easy prey to the demoralizing effects of liquor, so that a campaign has been waged against everything producing an effect of intoxication, not only whiskey and beer but extracts, peyote, mescal and tulapai. The fines for violation of liquor laws have met the cost of enforcing these laws; among employees in the Indian service the drink habit is now considered cause for dismissal.

The whole Dominion of Canada has just been in the throes of a campaign for Dominion Prohibition. Almost all of the Dominion is now dry. The only exception is the province of Quebec, which is more than 80 per cent. dry, having 976 dry municipalities and 182 wet ones. The leading temperance body in Canada, Dominion Alliance, has a branch in every province. All over the Dominion meetings are being held and parliament is being stirred to action. The Government is being asked to make prohibition effective at least during the war, with provision for a plebiscite after the close of hostilities. From each of the dry provinces reports come that the law is enforced with the usual benefits resulting.

South America has never been considered very fruitful soil for moral reforms but now Uruguay is joining in the fight against strong drink. Women are working hard to make the country dry. Realizing that it would be difficult, if not impossible, to obtain complete success at once and that the movement requires a starting point, they are asking for a law closing saloons and wine shops on Sundays and holidays. An organization, called the Anti-Liquor Women's League, addressed the Uruguayan Congress, urging the adoption of such a measure. The document is unusually strong and shows how closely the Uruguayan women have followed the prohibition movement all over the world.

May it not be that from the crucible of war will come a larger realization of democracy, a new international spirit of brotherhood, a new consciousness of the sin of compromise with drink and immorality and a new standard for giving of men and money and service in world-wide missions?

## MORALS AND RELIGION IN PANAMA

THE importance of Panama to the commercial world only emphasizes its importance as a strategic religious center. Its small population is more than balanced by the fact that people from all parts of the world there are influenced in their religious and moral life. The West coast of South America and all Central America is being brought more and more into contact with the Isthmus. Practically all the soldiers of the United States Army sooner or later see service in Panama. Civilian employees of the Canal Zone come and go frequently. This makes the religious work difficult, but multiplies its importance. It impels the attention of the Christian world to the awful vice conditions existing on the Isthmus, and challenges the help of all.

The Rev. S. G. Inman, Secretary of the Committee on Co-operation in Latin America, has recently visited the Isthmus and has investigated the conditions existing among the Panamanians, North Americans, West Indians, United States soldiers, and club houses, in the cities of Panama and Colon. The Zone towns of Ancon and Cristobal are only across the street, and so many Americans visit them that their moral problems cannot be separated. The West Indian negroes live and work in both sections. The problem of the Spanish-speaking population of the Republic can be seen from conditions in its capitol city. The Canal Zone itself is protected morally by strict laws, with military enforcement. The terrible dens of vice in Panama and Colon are, however, more largely patronized by Americans than by any others. Thus the whole moral problem is one, though with as many different approaches as there are people.

Mr. Inman quotes the following letter as illustrating the way American young men go down on the Zone:

"You will be more pained than surprised to learn that I am at present in Sta. Tomas Hospital recovering from the effects of another awful debauch. It seems as though I cannot control myself and I have come to the conclusion that I am rapidly developing into one of the many derelicts that frequent the tropics. I am a hopeless failure, an undesirable, and have exhausted all my possibilities. I earnestly beg of you to intercede in my behalf with Gov. Harding and secure transportation for me to New York. It will make little difference to me whether I have to work my way or not. The main point is that I want to get away from here before it's too late—be only too glad to get away on Wednesday, the 25th, steamer. I'm thoroughly sick of it all. I need different surroundings, a different atmosphere, and what is most important, the restraining influence of a loving mother. I know deep down in my heart that three months at home will see in me a changed and better man."

In spite of these conditions there is only one ordained missionary doing work in the language of the people in the whole Republic of



Panama—this is Mr. Portz of the Methodist Episcopal Church. Panama owes its very existence to the United States. And when one sees what has been done in the way of physical sanitation for that republic, he is delighted, but when he finds that practically nothing has been done for the spiritual welfare of the people, then he realizes the great neglect by American Christians.

Panama may become a moral menace to the world. The people need Christian education. A Union Christian College would help to educate the people, not only in that republic, but would also reach the five republics of Central America, Colombia, Venezuela and Ecuador. In all of these eight republics there are only two mission schools that go beyond the 6th grade. Panama City also needs a Y. M. C. A. which could do for it many things that are furnished by various philanthropic and governmental agencies in North American cities, such as—libraries, playgrounds, popular lectures, night classes, etc., but which are entirely lacking in Panama.

We should help elevate Panama, morally and spiritually. The 8,000 soldiers who are now there will soon be augmented to 25,000. These soldiers are the largest patrons of the immoral district of Panama. The United States Army even keeps a soldier guard in the district in order that drunken soldiers and the Panamanian police may not have trouble. The conditions are about the worst in any part of Latin America, but a strong, constructive Christian work would greatly change the moral atmosphere of the community and make better conditions possible.

### LIGHTS AND SHADOWS IN CHINA

**T**HE shadow of coming events in China is sometimes dark and ominous and again, gives promise of victory for Christian ideals.

The political turmoil is due to the absence of a strong central government and the lack of experience in democratic methods. Eleven out of eighteen provinces are reported to have revolted against the Peking government. Some wish for war against Germany; others demand peace. The great need is for strong, wise leaders who can command public confidence. The greatness of China, however, makes unity very difficult. The report on June 15th was that General Chang Hsun is practical dictator of China, President Li Yuan-Hung being little more than a figurehead. There is a rumor that general Chang Hsun will attempt to restore the Manchu dynasty but there is little possibility of success in such a move as the Chinese have had a taste of power and independence.

The present need is for strong Christian leaders like C. T. Wang, formerly the General Secretary of the Y. M. C. A. in China, and then president of the Senate and chairman of the Constitutional Committee. Mr. Arthur Rugh writes of a recent visit to Mr. Wang in Peking:

"Yesterday he was presiding over the joint session of the two houses of Parliament drafting the national Constitution, and today we sat wrestling with the problem of China's students. I asked his judgment on a certain man for the secretaryship. He said, 'He will be a hard man to get but we will pray for him.' I was glad that the drafting of China's Constitution is led by a man whose natural instinct when facing difficulties is to ask God what to do next."

Some of the future leaders of China are being trained in Tsing Hua, the American Indemnity College. The 550 students are a splendid body of men, selected by rigid examination without fear or favor, from all China. About fifty of them are Christians. Most of the other 500 are far from the Kingdom, but easily led.

The conflict as to the place that Confucianism shall have in the state is still unsettled. Rev. Paul Hutchinson, of Shanghai, commenting on the motion in the Chinese Senate to make Confucianism the state religion, which failed of passage, says: "With the exception of a few members of the literary class, Confucianism has slight hold upon China. And the Senate, when it failed to adopt the proposed state Church, showed that the ancient philosophy is not to be degraded into a political instrument for the embarrassment of Christianity, which, in its many indirect influences, has done so much to produce the republic of China."

### A CHANGE IN THE PHILIPPINES

ONE has but to visit the Philippines to realize the progress made since they were released from the rule of the friars. The outlook for Protestant missions has become much more encouraging of late because of the attitude taken towards them by many of the most prominent men in the Islands. At the recent annual meeting of the Evangelical Union of the Philippines, Manuel Quezon, president of the senate, formerly resident commissioner in the United States, said: "We welcome your missionary enterprise most sincerely. We desire for it the largest possible development and expansion, believing it makes for a more virile race and for an advanced type among Filipinos, both intellectually and progressively."

Mr. Quezon's successor as commissioner to the United States, Teodoro Yangco, is known as the outstanding philanthropist among Filipinos, a man deeply interested in the Young Men's Christian Association and other activities for young men. "Mr. Quezon urged me to study the Bible," Mr. Yangco told the Union, "because Bible study is the underlying secret of American philanthropy. He declared that business men of America have been launched into all kinds of philanthropic effort in behalf of their fellow men because America is a land where the Bible is honored and read." This is the land where twenty years ago the Bible was an unknown book to the people and where there was no religious liberty.

# EDITORIAL COMMENT

## QUESTIONS RAISED BY THE WAR

**T**HE first impulse as one views the present world conditions, after nineteen centuries of Christian teaching, is one of exasperation. Why should men use all their God-given skill in concocting schemes to destroy their enemies? Why should the flower of the young manhood of Europe and America be sacrificed by wholesale slaughter while women work and mourn and little children weep and starve? Why should a few leaders in a nation determine on a program that involves the multitudes in financial burdens and untold suffering? It seems that a more wise and unselfish program would mean peace and prosperity. Why appeal to brute force when this appeal can never by itself determine or establish righteousness? Have men learned nothing in four thousand years as to a satisfactory way to settle disputes? One is almost tempted to wish for a modern Elijah to call on God's fire-bolts to destroy evil, as with the sons of Zebedee we ask: "Shall we call down fire from heaven and destroy those who follow not with us?"

But a second thought comes as one looks over the struggling world today. It is that of humiliation and shame. Have Christians so imperfectly shown the power of their Master's love and ideals that men have not recognized the "better way?" Those who bear the name of Christ now live in every land and include one-third of the human race. Have we been so weak and imperfect that we have not commended the love and secret of peace that the Son of God came to reveal and make possible? Has the Church really been a failure? Have Christians been unable to represent Christ? Have the missions and revivals which have been boasted features of the past century been less powerful than socialism and finance in affecting the world? Why have Christians been unable to exert a more constructive influence on national life? Is it because we have not taken seriously enough our allegiance to Christ and His standards? There is reason for humiliation.

Following on this comes almost a feeling of hopelessness. Who or what is sufficient for the reformation of the world? The heathen nations laugh as they see the "Christian" continents filled with contending armies. The European nations have put an end to piracy and tribal wars in the South Sea Islands but are now engaged in tribal wars on a vastly larger scale. Germany has linked arms with the retrogressive Turks. Russia is a seething caldron. Britain and America are still cursed with strong drink that is destroying more men than shrapnel and bullets. Men willfully oppose that which makes for their peace. When and what will be the end? Is a cataclysm to mark the twentieth century? Is this pessimism or is it facing the facts? No well-informed man can doubt the

truth contained in the charges against Christendom that give rise to the feelings of exasperation, of humiliation and of hopelessness. From a human standpoint the outlook is dark and the best of men can only set faces like a flint and contend for the right, hoping for final victory. But Christians have a brighter outlook, a better ground of hope. This world war is a test of faith and of character. *God rules and is working out His purposes.* These world conditions were foreseen and provided for in His program. Men must learn their lessons from hard experience and be brought by suffering into harmony with the divine ideals and program.

So the growing feeling of Christians in view of the world war is a stimulated hope and renewed zeal. This is the storm before the clearing, the darkness before the dawn, the forerunner of the coming Kingdom. Nations must learn the hopelessness of Godless programs; men must recognize God and His laws. There is no hope in militarism or in pacifism, in autocracy or in democracy, in centralized power or in Socialism, in a league of nations or in individualism. Our hope is in God—in a theocracy. "Blessed is the nation whose God is the Lord." It is worth while to live in a time when God's program is being worked out—but it is important to be for and not against Him.

There are signs that God's program is being worked out. Note the breaking down of those human forces and plans in which men have placed the most confidence—money and diplomacy, science and commerce, secular education and philosophies. In place of being servants these have become masters; instead of being used as highways they have been sought as goals. But there are signs of better things in the new spheres of service and reform brought forward by the war; in the demand for the abolition of strong drink and other social evils. Selfishness is being revealed in its hideousness and sacrifice in its nobility.

Another stimulating thought suggested by the war is the reasonableness of God's requirements. The devotion that men have said was impracticable toward Christ and His Church are unquestionably expected from citizens in serving their country. To-day men forsake wife and family, surrender business and fortunes, devote talents and life itself to advance their country's cause. Men are expected to show their colors, to give prompt and unquestioning obedience, to go to the ends of the earth regardless of the hardships, privations and dangers due to disease or lurking foes. Where a thousand men and a million dollars were deemed exorbitant taxes on the resources of the Church in the cause of Christ, a million men and a billion dollars are voted without hesitation at the call of country. One result of this war must be that Christian men will never again be content with small things and half-hearted service in the cause of Christ. If a college can send nine-tenths of its students into training for the army and navy, is one-tenth too many to send into the ministry? If men will leave positions paying twenty-five hundred a

year for the salary of a soldier at one-tenth that amount, will they consider a man foolish or noble to make a similar sacrifice in the service of God and humanity? If Congress can raise two billions for war in one budget, will men be impoverished by giving a tenth of their incomes to Christian work? If parents will unhesitatingly give sons and daughters at the call of patriotism, will they hesitate to do the same at the call of God?

It is a time to pray that in the stress and strain of war we may learn the lessons to be translated into life in times of peace. "He must reign until He hath put all enemies under His feet."

### A TIME OF TESTING

**P**ROSPERITY and adversity are both times in which the qualities of men and women are tested. The war is sifting out the weak from the strong, the selfish from the generous, the foolish from the wise, the traitors from the patriots, the devilish from the Christ-like.

Men are still living in ease while their brothers and sisters in France, Belgium and Poland are homeless and starving. Thousands are spending time and money in thoughtless gaiety while their fellow men in Syria, Armenia and Persia are hounded and harried like sheep at the mercy of savage wolves. Even generous-hearted Christian men and women are becoming absorbed in the question of autocracy *vs.* democracy, of a battle of nations and the physical sufferings resulting from the war, while they forget, or do not see, that the only solution for political problems is submission to the authority of God and that greater and even more awful than physical sufferings are the results of spiritual famine and moral degradation.

This war is a testing time. It tests men's *powers of vision*. Can we see only the suffering near at hand in the cities where we dwell, or have we a horizon as large as the abode of man and glasses that bring into view the famine-stricken hordes of Asia and Africa? Is our vision limited to physical need, or do we look with the discerning eyes of Christ? Can we see the famished and sin-scarred souls as well as the emaciated and battered bodies?

The war is testing men's *powers of hearing*. Some are moved by the drumbeat and bugle call, but not by the cry of the children of France and Belgium. Some hear the call for volunteers for military service on the battlefields of Europe, but have never heard the call for volunteers to serve the multitudes on the frontiers of civilization. Some have ears for the President's message but none for the Lord's commission.

The war is testing men's *power to love*. The love of self strives for mastery with the love of humanity; the love of personal security is set over against the love of country; the love of a popular cause is set

over against the love of Christ. This is a time to discover whether love is an empty boast or if it is a reality leading to the giving of self and of substance to the Cause. In the Christian life the call is not to "enlist or invest," but "enlist *and* invest." Love is proved by giving.

The war is a test of *strength*—physical and spiritual. How many brave young hearts have been rejected because of physical weakness; and how many fine young soldiers have fallen into vice that has destroyed their ability to serve their country and their God and has destroyed body and soul. Happy the men who have found their strength in God and in obedience to His laws.

The war is a test of *ideals*. Not only are political ideals and military ideals being weighed in the balance in Russia and Germany, Greece and Turkey, China and America, but many are reshaping their ideals of church organization and interdenominational service. Is Christ really to be men's perfect pattern and are His principles to be accepted as best for mankind, or is either socialism or militarism to be the basis of human institutions? Where do you get your ideals, from the Creator or from the creature?

The war is testing *remedies*. Some look to internationalism for the cure for world-ills, and others to philosophy or materialism. Christians know that Christ offers the only cure for the disease that is destroying the world; He is the only power that can overcome the forces of evil; He is the only center that can unite all factions; He is the only commander who can lead on to permanent and blessed victory; He alone can inspire and empower men to live spotless and sacrificial lives.

If these things are true, what are His followers going to do in this time of crisis? Can we allow His work to suffer? Thousands of His ambassadors are at the frontiers of His Kingdom—shall they be deserted? Millions of dollars have been invested—shall the investment be lost because funds are not forthcoming to make use of the equipment? Doors are open, and men in China, India, Persia, Africa, and South America are eager to hear and to see what Christ can do for men in times of crisis. Shall His followers fail while patriots are giving their all?

This is a testing time. The British are standing the test and are giving largely to maintain their missions. Shall American Christians fail? We believe that they will not, but will accept the great opportunity of today and meet great responsibility by great sacrifices. What was said of Christ is true of his followers: "He saved others—himself he cannot save."

The strength of the home base of supplies has determined the success or failure of practically every great war in history. In the conquest of this world for Jesus Christ the determining factor from the human side is the strength or weakness of the home base—the churches of Jesus Christ.

# Life and Death in the Trenches\*

BY THE REV. JOHN KELMAN, D.D., EDINBURGH, SCOTLAND

Chaplain in the British Army and Pastor of St. George's United Free Church, Edinburgh

**I**T has been my privilege to spend many of my days during the last months just behind the trenches in France either in the hospitals among the men who have been wounded on the firing line, or in the huts, dugouts, or trenches with the officers and men. Thus I have been able to share, as much as a man can who is not a combatant, the life of those who stand between us and destruction.

This has been the most wonderful experience of my life. Every vestige of artificiality is stripped off from men as they are drawn close to the tremendous realities which are the bed-rock of human life. I thank God for the experience, especially for the revelation of human nature, and how magnificently it can rise to desperate occasions.

The British front is now about one hundred and twenty miles long. When the war broke out we were utterly unprepared. We had neither men nor guns nor ammunition that could stand against the forces sent against us. In many places where guns were set we answered twenty-four hours of bombardment with only three shells, and we held the enemy's forces back from Calais to the sea with a single trench, without a reserve. We were hopelessly, most appallingly unprepared, but we did the best we could. It was that old fighting army, with the old bulldog grip, that held through those ghastly months till they went down and under, that saved the situation.

Today all is different. Along the hundred and twenty mile front, the depth of this army is at least ten miles (and often more) back from the trench. Every field has a British camp on the right and another British camp on the left. As for guns, they are innumerable. It is said that artillery could stand along the hundred and twenty miles, wheel touching wheel along the whole stretch of it, and still leave plenty for the beginnings of a second line.

And yet all my time at the front I have only seen two guns, and they were visible only because I knew the gunners and was allowed to see them. They are concealed, in the most amazing manner by scene painters from theatres, and artists who paint canvases to represent the grass and mud and trees. The guns of the enemy are trained along the whole line of Armentière on certain gaps in the walls, so that workmen going to work, or soldiers passing, come into the direct line of fire. So these gaps are filled with canvases, painted so that there seems to be no breach at all, and men can pass without being seen.

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\* From an address delivered in New York City at the Fifth Avenue Presbyterian Church, May 11, 1917.

The bombardment is continual. My ground was the salient of Ypres, now known universally to the British soldier as "Wipers." Not a single roof or floor but is penetrated by shell down to twelve miles south of Armentières, to Arras and Bethune. One day in Ypres, for some unknown reason, 1,300 shells were fired into the square. One knocked out seven or eight of the horses of the transport; after that the square was cleared and since then no British troops have been allowed to pass through. In the city behind the square, the Y. M. C. A. live, underground.

#### THE AIR-CRAFT SERVICE

In the aircraft service there remains the last vestige of the ancient chivalry of war. Though the risks are perhaps less than in any other arm, yet they are horrible when you think of the height at which the battles are fought.

One day a plane of ours was up, when there swooped down from nowhere a Fokker of larger size, and poured a volley of shot into the petrol tank, setting it on fire. The flames reached up the hand and arm of the pilot and his observer took the fire extinguisher, crawled along one of the canvas wings, and, balancing himself two thousand feet above ground, played upon the flame and checked it. The pilot, in spite of his burned arm and hand, tilted and volplaned till he righted her, came down on the field, and the two men walked home together.

These things are happening every day. The ancient chivalry survives in the air service. If one of our famous air plane men is knocked out, the fleet of the German air planes comes over and drops a wreath upon his grave, and the next day our fleet goes back to the German lines with a letter of thanks.

The boys who go up in the air planes are splendid fellows, young, fresh, steady of nerve and absolutely fearless.

There are five and a half million of our boys now in the fight or preparing for it. We promised the French 120,000 and we have given them forty-seven times the number. All the best and noblest lads that we have managed to rear this generation are there in the great melting pot of the war, and in the great crucible of the future many things are being transformed. Men meet as brothers, bound together not only by a common service of the highest and noblest kind, knit together by a common sacrifice and suffering in which man is heart to heart with man. The manhood of Britain mingling there is learning loyalty. The ex-convict is sharing the same bell-tent with the student of divinity; and it is a very good thing for the student of divinity, whatever it may be for the ex-convict.

#### A NEW HUMANITY

The new circumstances in which we have placed ordinary men have lured an entirely new humanity. We all know what it feels like to



be twenty-two. The boy has done with schooldays, and has suddenly assumed a man's responsibilities. Then all of a sudden this lad, with the burden of the world on his shoulders, finds himself transformed into No. 595,214. Yesterday he was the idol of his mother, his best girl thought he was everybody and his little brothers and sisters worshipped him. Today he is nobody at all, a unit in the machine of war. The government feeds him, clothes him, wakes him up in the morning and puts him to bed at night; tells him what he must eat and what he must not drink, what he must do and where he must be, and if it lets him loose for an hour or two the government watches carefully that he comes back on time. He counts for nothing at all but the sheer weight of his human worth, and he knows it. So the heart of your soldier is transformed by his enlistment into the heart of a little child. His sins are crude and primitive, and his virtues crude and primitive also, sins of passion, virtues of splendid impulse, with a great child for the management of both.

Never was anything more cruel in appearance, more amazing in result—the heart of a little child set down among the dreariness of the trenches. That is something to make your heart bleed. The musketry and the shrapnel, the wet mud in your eyes so that you can hardly see, mud in your mouth till you can't tell the difference between beef and mutton, mud in the soul of you till everything looks drab, and the whole world the color of khaki, mud in the heart of you till you grow stupid with it all, and all the brilliance of life fades away and leaves you benumbed—the dreariness of the trenches!

Then, added to this is the horror. I am not going to describe it, but I give you my word that the horror of a great war is beyond all imaginable things, and the worst thing you have heard of does not come within miles of the experience.

From the point of view of psychology, there is much that is of great interest at the front. When you have enlisted your soldier you have changed the psychology of the important lad into that of a little child, starved him with dreariness, and made an old man of him with loneliness till you dread to look into his eyes. Men long just to touch each other's sleeves, so that we have difficulty to make them march in open order.

Add to that the strange psychology of death. For most of us, death strides into common life spectral and full of the old evil mist of the *macabre*, with hideous suggestions of the mere physical side, with the tremors of the spectral associated with death, and with a great authority and power. Overawed by his terrific might, irresistible by poor mortals, we took death for a magnificent thing and thought him great. At the front we are never out of whistle of him. I have never spoken to a congregation of men who would be all alive in a fortnight, seldom to any group who would be all alive in three days. The graveyard was waiting for them. I have looked over the periscope of my

trench across a "no man's land" where 500 corpses in khaki had lain for five months. When death stares into your eyes then you know death and find out his sham. I have met many atheists back at the base, where the fellows relax and have a safe time. But it is curious how their boasted atheism recedes as you approach the firing line, and on the fire-step I have never yet seen it. There men understand that death is not a final thing, that it is merely an incidental thing, and behind that parapet of death there lies a "no man's land" in which they will find new service. Tommy, even when he is not religious, looking at the fact of death, finds faith in God and eternal life.

A friend of mine was killed. His sister in Edinburgh, a beautiful girl in body and mind, dreamed three days afterwards that she went to her brother, and found him in a big mess room with his companions. She said, "I thought you were dead!" at that he flung back his head and replied, "Dead, no, we are only waiting for new uniforms, we are going to parade before the King." That, rightly understood, is the gospel of Christ in a sentence concerning immortality: "new uniforms to go before the King." Death has overshot itself, and familiarity has ended men's fear of it. Beyond their fatalism is a splendid character growing in the trenches. The courage of the men is beyond all speech. I think everybody that goes up there is afraid, but not of the thing he is expecting to fear. "When I first went up I was afraid I would funk it," some of them have said. It is the fear of fear. I have never found a man who was really afraid when it came to the point. Remember, they are not trained military men, brought up to work with gun and bayonet, but they are bankers, clerks, men of sedentary occupations, barbers, hair-dressers, masons, carpenters, salesmen in drapers' shops, suddenly placed in these new extraordinary conditions.

One night the men were told that they were to go over the parapet at three next morning. That is a terribly chilly hour to look forward to and few men slept that night. One poor boy when the hour came had collapsed. The rounding up officer after the charge was given, found the lad lying in the bottom of the trench, with his back pressed into the clay. There was no escape for the boy if found there; to be reported meant execution. So, being a great-hearted man, he picked the lad up, lifted him over the parapet and set him down in "no man's land." Three days later they heard bombs, and looking through the periscope saw that child, out with his pockets bulging with hand bombs, in a shell hole, bombing the front trench on his own account.

#### AN EXTRAORDINARY SITUATION

I spent the last hours of the last year in an extraordinary situation. The general had given permission to hold a watchnight service with his troops in a little hut in the midst of dug-outs (small houses of iron, covered with concrete and then with sandbags), well within gun-

shot of the enemy. It was a tragic place to cross because it was the place where the Canadians met the first gas and left 7,000 on the field. The enemy have great microphones that hear great distances, so we went very gingerly, but about 120 fellows gathered there. With their rubber coats and steel helmets, and gas masks hanging in front, they were packed like sardines, as I spoke to them of the love stronger than death. Before I finished the German guns were searching the wood and at last they came so near that it was unsafe to go on. After the bursting of one shell had knocked a bit out of the sentry box, we stopped the service. I stood at the door and shook hands and wished each one a Happy New Year. Never an eye quivered and never a hand shook of the whole of them as they went out into that death-searched wood.

I invited one magnificent-looking man, a boy of twenty-three, great broad shoulders, clear blue eye and rosy cheek to come to my dugout and talk with me. He sat on one bed and I on another, shells coming both ways, and through the night we talked. He had three bars across his chest, but nothing would induce him to tell about them. "I got them for running away," or "I got them because another fellow did something and they thought it was me"—and that was all I could get for a time. At last he told me. The curtain of fire means that every gun within range concentrates on a section of trench, say half a mile long, fifty yards deep, and pours in every ounce of shell it can. On many days it sends five hundred thousand in these barrages. When the whole thing goes to pieces they lift the barrage, and put it forward fifty yards beyond where the barrage was last. In one of these attacks there was a German gun sidewise enfilading and doing havoc, and my man made up his mind that it must be silenced. He fixed his bayonet, went forward to the barrage, sprang into it, forced himself across the fifty yards of fire, fell his length twice and picked himself up, got to the other side and saw the gun emplacement, sprang into the gunpit, fought the gunner and killed him, spiked the gun, sprang out of the gun emplacement, ran back through the barrage under fire of the German machine guns, and came back to his own men, having rescued the lives of all that that gun endangered.

These things are being done, not by professional soldiers, but by everybody, and they are bringing out that magnificent courage which one did not believe existed in any land today. These are some of the fine things that war has done, amid its frightful record of evil things, and for these we are reverently grateful to our God.

#### THE VICES OF THE SOLDIERS

These men have their vices. They are very profane. The tension of war, the strain of three years of it, needs a vent and finds a foolish one.

Then, drink tempts them, but drink is banished for miles back from

the front; other temptations assail them as they assail all masses of single men, and we hear foolish things said that are grossly untrue. Venereal disease records are that in the home camps the average is less than in peace time, and at the front where I have seen something of these hospitals there were only 4,000 cases. When one remembers that the soldiers in France are well on to three million in number, these things are worthy of note.

The thing that every mother feels most when her son goes into the war is that her child whose pure eyes have looked into hers unafraid, is going out into horrible experiences which will harden and brutalize him. But the effect of the horrible experiences of war on manhood depends entirely on the motive. If life is taken for a selfish end; if for evil designs these men had lost their consciences and incurred a stain of that sort then the stain would have been lifelong and their lives marred to the very end of time. But they have heard the call of their country, the call of their homes, the call of their God in a righteous cause, and they obey this call. There is a great moral resilience when the motive is pure, and when men are doing these things for high ends they spring back from the evil things of the war and it all falls from them like a blood-stained cloak.

#### RELIGION AT THE FRONT

The curious thing about the religion of the front is that it is mystical and visionary. A "revival" of religion at the front does not mean what it meant when Mr. Moody went through the cities. It is not an increase of the knowledge of details of the Christian faith which will bring accession to the churches and Sunday-schools. These are mostly non-churchgoing men, not interested in the things of religion that interested us. But many a man at the front has learned for the first time what we mean when we preach. In the tense strain on his nerves he begins to see strange visions. I have met twenty or thirty cases such as the strange White Christ that goes through the ranks. One boy told me that when he was ordered over the parapet, Christ appeared to him and told him to keep smiling, and said, "As long as you keep smiling you are safe," and he went into three hours' bayonetting with a smile that must have been a more terrific thing than even his bayonet. He was never touched, and he believes to this day with absolute simplicity of faith that Christ kept His word.

Strange things are happening continuously. Make what you will of them. Many of these fellows have come, not by theology but by experience, into the vivid consciousness of Christ. They have seen the great tender hands of the Good Shepherd searching the wilderness for His sheep lost and far off, and I am sure he is finding them there.


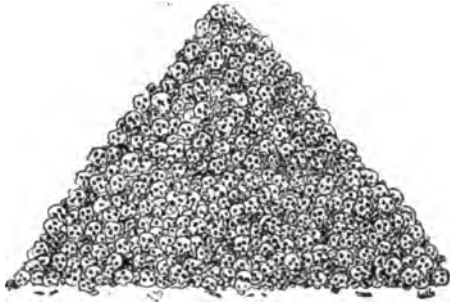
What was Jesus Christ to them before—to most of them? A mighty ecclesiastic quite out of their line. To others, a figure two thou-

sand years, more or less, away and belonging to a special class. Now they are going through, so far as we can, suffering such as Christ did for the sins of men. In their experience of sacrifice today comes the great Christ of the Cross, and these men who once lived in self-indulgence realize suddenly that Christ is their brother.

What they will do with this experience, with this realization afterwards, depends on our wisdom in the Church. God knows whether we shall be able sufficiently to understand, to follow, and to rise to the tremendous occasion.

The patriotism that is going into this war has become more than a political thing. We have discovered that the heart of the Union Jack is a blood-red cross of sacrifice. All high ideals are founded on sacrifice; all gladness that is to be real joy knows the feeling of pain and of relief from pain. In love and in patriotism, if they are worthy and noble, there is the blood-red cross of sacrifice.

The nations have sacrificed much and have given of their dearest, and on that blood-red field the foundations of the new world of freedom are being laid.

<p><b>2,000,000 DIED LAST YEAR IN BATTLE</b></p>  <p><b>WE ARE RIGHTLY CONCERNED OVER THIS</b></p>	<p><b>33,000,000 DIED LAST YEAR IN HEATHEN LANDS WITHOUT CHRIST</b></p>  <p><b>WHAT ABOUT THIS?</b></p>
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From the Foreign Christian Missionary Society.

### LIFE OR DEATH FOR TIME OR FOR ETERNITY

JESUS SAID: I AM THE RESURRECTION AND THE LIFE; HE THAT BELIEVETH IN ME, THOUGH HE WERE DEAD YET SHALL HE LIVE; AND WHOSOEVER LIVE AND BELIEVETH IN ME SHALL NEVER DIE. John 11:25, 26.



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**LEADERS OF THE NATIONAL WAR WORK COUNCIL**



THE NEW Y. M. C. A. "HUT" AT PLATTSBURGH, N. Y.

## A Four Million Dollar Task

### Christian Work for the American Fighting Forces

*The greatest task that has ever been seriously undertaken by the American people is not the raising of an army or supplying them with munitions and equipment, but it is the effort to overcome the moral evils that accompany war. This article gives some idea of the task and how it will be undertaken.—EDITOR.*

**M**EN enlisted in the fighting forces of the American army are away from home. They are exposed to new and subtle temptations, and are without that moral steadying which comes through the atmosphere of home and church and through the accepted moral standards of social groups to which they have belonged. Forces of evil have long regarded men in uniform as fair prey, and deliberately lie in wait to entrap them. As a result, all too often "ruined manhood is the highest cost of war." It is to this problem in the large—the conservation of the moral forces of the hundreds of thousands of young men who are about to leave our homes and schools and churches, our shops, factories and offices to enter the camps and thence to go perchance to war-torn Europe—that the Young Men's Christian Associations are addressing themselves.

A million and more men are shortly to be under arms and in the training camps of the United States. The whole membership of the Association brotherhood in America has approximated only three-quarters of a million, and now almost over night the organization is called upon to minister to the multifarious needs of a far greater number of men and to render this ministry in centers where the Association equipment has for the most part hitherto been non-existent.

The task, while enormously great, is not a new one. The Associations co-operated in the work of the Christian Commission during the Civil War. During the years between 1865 and 1898 methods of Association work for regular army men and for militia men were well tried

out in the United States and in Canada. During the Spanish-American War another large chapter was written in Association experience of this particular kind in the great camps in the South, in Cuba, Porto Rico and even in the Philippines. Thereafter Association work in the army and navy was put on a permanent basis and has been carried on ever since. During the Russian-Japanese War and the South African War further significant endeavors were put forth far afield—through foreign secretaries in Manchuria and through secretaries who went with the Canadian Contingent to South Africa.

With the outbreak of the European War, large plans were made by the Canadian Associations for work among their over-seas forces; the foreign secretaries in India made provision for following the Indian troops to Europe; new life came to the Associations in England through the challenge to a vast new service, while the misunderstandings with Mexico and the sending of large numbers of American troops to the Border brought the Associations of the United States into action for an effective enterprise.

International and even world-wide in its outreach though the Association movement has been, never before has it been called to such heroic and daring service as is now being rendered in Europe. In the 1,600 "huts" in the military camps of England, France, Egypt and elsewhere and in dugouts in the forward trenches along the fighting line, the Association is serving, while it is meliorating conditions in prison camps in every land where prisoners of war are now massed. No wonder the Rt. Honorable Mr. Asquith declares the Association to be "the finest thing in Europe."

#### THE WAR WORK COUNCIL

In order to meet the vast new demands growing out of the entry of the United States into the war and the calling of great numbers of youth to arms, the International Committee, the State Committees and the local Associations have mobilized their forces, are co-operating and have unified their approach to the problem by the appointment of a National War Work Council under the chairmanship of Mr. William Sloane and with Dr. John R. Mott as General Secretary. During Dr. Mott's absence in Russia, as a member of President Wilson's special commission to that new Republic, Mr. Fletcher S. Brockman, formerly national secretary of China and now Associate General Secretary of the International Committee, is acting for him. The National War Council consists of laymen, but it has a co-operating committee on religious work which is composed of leading evangelical clergymen. The Council has organized by arranging for Bureaus of Personnel, Matériel, Finance, Publicity, Physical Work, Educational Work, and Religious Work, and with departments corresponding to the six areas into which continental United States is divided in the administration of the United States War



Department, and also departments for the navy, for transport forces and for expeditionary forces.

The Co-operating Committee on religious work, of which Bishop Luther B. Wilson is chairman,\* is to advise with the National War Work Council on the promotion of all its religious activities in the camps, on the selection, production and circulation of Christian literature, on the relation between the chaplains and the Association secretaries, on the choice of religious work secretaries, on the enlistment of clergymen and other religious speakers to visit training camps for addresses and personal religious interviews, and in general on all matters involving the correlation of its work with that of the churches.

The Religious Work Bureau of the Council is under the directorship of Rev. Robert P. Wilder, son of the founder of this REVIEW, while the Council's Committee on Religious Work Bureau consists of Mr. Ralph W. Harbison of Pittsburgh; Mr. James H. Post of Brooklyn and Mr. James M. Speers of Montclair, N. J. Dr. Robert E. Speer is chairman of the Bureau's Committee on Christian Literature, Dr. Clarence A. Barbour, President of Rochester Theological Seminary, is Chairman of the Committee on Selection of Religious Work Secretaries for the Camps, and Dr. J. Ross Stevenson of Princeton Theological Seminary is chairman of the Committee on Selection of Speakers.

The raising of the \$3,000,000 first thought necessary for the present year was apportioned to the various states according to their probable ability, and this distributive load was largely accepted by the groups of Associations of the various states, certain states raising even more than their assigned sums. Already the three million dollars have been subscribed, while enlarging expenditures due to increased cost of materials and unexpectedly early calls for starting work in England and France for American troops has made necessary the raising of an additional million dollars for 1917.

The secretaries for service in the training camps are being chosen from among the present employed officers of the North American Associations, ministers, professional and business men, upper class students of colleges, theological and other professional schools, who qualify on high physical, educational and social standards, who show leadership for work of this kind and have the sacrificial purpose. Men like the Rev. Dr. Charles W. Gilkey of Chicago, Professor Henry Wright, of Yale, and Professor O. E. Brown, of Vanderbilt University, are appointed as Religious Work Directors for the buildings at the various officers' training camps.

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\* Members are: Dr. Peter Ainslee, Baltimore, Md.; Dr. Clarence A. Barbour, Rochester, N. Y.; Dean C. R. Brown, New Haven, Conn.; Bishop Charles S. Burch, New York City; Dr. S. Parkes Cadman, Brooklyn, N. Y.; Bishop Earl Cranston, Washington, D. C.; Bishop Eugene R. Hendrix, Kansas City; Bishop William Lawrence, Boston, Mass.; Pres. W. D. Mackenzie, Hartford, Conn.; Dr. William H. Roberts, Philadelphia, Pa.; Dr. Robert E. Speer, New York City; Pres. J. Ross Stevenson, Princeton, N. J.; Dr. J. Timothy Stone, Chicago, Ill.; Dr. George W. Truett, Dallas, Tex.; Dr. James I. Vance, Nashville, Tenn.



MASSED MILITARY BANDS PRACTISING IN A ARMY Y. M. C. A. "HUT"

This work for men under arms has been fully authorized in an Executive Order signed by President Wilson, April 27th, in which he says:

"The Young Men's Christian Association has, in the present emergency, as under similar circumstances in the past, tendered its services for the benefit of enlisted men in both arms of the service. This organization is prepared by experience, approved methods and assured resources, to serve especially the troops in camp and field. It seems best for the interest of the Service that it shall continue as a voluntary civilian organization; however, the results obtained are so beneficial and bear such a direct relation to efficiency, inasmuch as the Association provision contributes to the happiness, content, and morale of the personnel, that in order to unify the civilian betterment activities in the Army, and further the work of the organization that has demonstrated its ability to render a service desired by both officers and men, official recognition is hereby given the Young Men's Christian Association as a valuable adjunct and asset to the Service. Officers are enjoined to render the fullest practicable assistance and co-operation in the maintenance and extension of the Association, both at permanent posts and stations and in camp and field."

At least two hundred buildings will be required, each to serve a brigade and to have a staff of five secretaries. These buildings will provide large meeting rooms for religious services and for entertainments and concerts, correspondence facilities, rooms for Bible and other educational classes, also games, pianos and phonographs.

As an evidence of what will be involved simply in supplying correspondence paper, it may be said that in a single Association building in England, soldiers have written 3,000 letters in a single twenty-four hours. It is costing the Canadian Association this year \$60,000 to supply correspondence paper for their "huts" with their forces overseas. Yet, as one Canadian secretary says: "I challenge any one to set a money value on what these millions of letters home have meant and will yet mean to the life of Canada."



DR. EXNER ADDRESSING UNITED STATES TROOPS IN A Y. M. C. A. "HUT"

A hymn book is now in preparation for American men under arms, and will include not only the hymns long tested and widely accepted as Christian classics, but also certain of the newer songs of the type used by Mr. Alexander and Mr. Rodeheaver in great evangelistic campaigns. The books will also contain patriotic and fireside songs, and an effort will be made at every camp to have someone responsible for leading in a good night song before the men leave the Association building for their quarters.

Dr. Mott said shortly before leaving for Russia: "We assume that it is not necessary to emphasize that this whole undertaking should be a pronouncedly Christian and spiritual undertaking, because were it otherwise it would be without interest and appeal to all true Association leaders. Let us humbly, yet earnestly, desire and resolve to render a finer and more unselfish service to Christ and the Churches than ever before through bringing all our energies and means to bear in a prompt, efficient and truly worthy way upon the lives of the one million and more men who are gathering under the colors."

#### SOME RESULTS

The experiences on the Mexican Border and in Europe have proved the need and the efficiency of this work for the soldiers. The following letters speak more effectually than hours of theoretical argument. The following comes from a secretary on the Mexican Border:

You ask what men want when living under conditions such as are encountered here. First, of course, they need the creature comforts. When our No. 4 Stewart Building was burning one of the men who had

made large use of the building was heard to remark: "There goes the only place of comfort in the whole camp." Another said: "It was the nearest thing to home we had." Tears were to be seen in the eyes of many when they realized that the best substitute for home they had was a thing of the past.

The millions of letters written from our buildings indicate how much the men feel the need of the privilege of correspondence tables and supplies. When the day's work is over and time hangs heavily, our moving picture and amateur vaudeville entertainments have filled the need for as many men each night as could possibly crowd into our 40x80 buildings. The yearnings to be seen on the faces of the hundreds of young fellows who crowd to our counters each day to just talk things over with the secretaries show the great need for fellowship and friendship. Perhaps the greatest need of all has been shown to be the strictly religious one as the men have seemed to realize that here was the one thing that would furnish them help to withstand the evil influences felt on every hand. The first man of Pershing's expedition who came into Building No. 3, Camp Stewart, said:

"My name is Quigsbey. I have just returned with the Punitive. Do you have any Bible classes or any other religious services here? I'm very anxious to get into something of that sort again after so many months across the Border. It seems mighty good to be back where we can have these opportunities again."

Any man in Christian work knows how difficult it is to reach the average man religiously in his home environment. Even with the best of speakers and the most complete organizations, but very small percentages usually make definite Christian decisions. Order these same men in large groups to the Border for Army service and we find an entirely changed set of conditions to meet. All the blocks and anchors that hold men at home are gone. The down-pull of vice and temptation is greater than ever and so much more difficult to cope with because of the absence of the usual restraining influences. Under such conditions all kinds of vice show their faces in more gaudy colors and in ways intended to be more attractive to the average man.

You know how keenly we have always felt that a definite organization is necessary for a religious meeting under ordinary conditions. Personal workers are scattered through the audience and every mechanical means we have been able to devise has been put in practice. Here on the Border the possibilities and requirements have been entirely different. We have not had the personal workers to use in the first place, and had they been here they could not have found their way among the men because of the crowds at our meetings. Many times the speaker has had hard work to find foot space on the platform for his own use. But notice the difference. Back home if we secure a few decisions with all our machinery we feel that a great thing has been accomplished. Here after the singing of two or three hymns, or perhaps the playing of

some selections by one of the bands, the speaker delivers his message and gives the invitation. The signature cards are passed to the men in the front rows, who in turn pass them to the men further back. There is a time of much confusion and crowding while the signatures are being made. Pencils are furnished to some, while others are able to reach the pens on the writing tables along the sides of the building. Instead of getting back of something or hiding around the corner as though the act was something to be ashamed of, the remark has been frequently heard: "Turn around Bill and let me use your back," and men are seen



AN OPPORTUNITY FOR THE Y. M. C. A. AT AN ARMY BASE HOSPITAL

all through the audience signing their cards on the backs of their seat mates. After the cards are signed they are handed back by the men themselves to the speaker. A prayer is offered and the meeting dismissed, and then for the next ten or fifteen minutes the speaker is thronged with men anxious to shake his hand and to thank him for the helpful message he has just given them.

We have attempted an elaborate follow-up work in connection with the men who have signed cards at these meetings. Our secretaries have found almost invariably that as they go to a squad tent to find one of the men whose name they have, the fellow immediately comes to the question at hand and is open and ready for a frank discussion of his own personal problems.

Thousands of Testaments have been distributed, and whoever

heard of men lining up as they have here in front of the Association counter and asking for copies of the Word of God!

We have tried to analyze this great difference in attitude and believe the fact that men are living in the mass rather than as individuals has something to do with it. The Association helped large numbers of fine young fellows to lead clean lives while on the Border, even though they have not been definitely reached religiously. This preventative work constitutes perhaps the Association's greatest service, although much less spectacular than certain definite features.

Here is one out of many incidents:

Private D——, of E. Boston, was on the Border in October, 1916, with the 9th Massachusetts Infantry. He frequently called at our Army Y. M. C. A. shack in camp as there was no other place to go. We held a brief religious meeting in the building every night at 6.30. It was on October 26, 1916, in one of these meetings that a great flood of self condemnation came over him for long ignoring the love of a devoted mother. He told me that for four years he had lived within ten minutes of his mother, but during that time had never let her once see his face. After the meeting this night he was invited to my office in the end of the building and there he told me his story, which was one of neglected opportunities, gambling, drinking and loose living. I soon saw that an awful burden was crushing him because he had so terribly wronged his pure mother by the manner of his living. In a brief time I was able to show him that One higher than his mother was the one he had abused and sinned against. He was easily brought to see that it was not his earthly mother, but his Heavenly Father against whom he had really transgressed.

We at last went to our knees by the old rough table in the room and he tried to pray. The effect of his anguish and distress was shown in the tears that fell and he was trembling from head to foot. When we arose I looked squarely into his splendid face and plainly saw that which delighted my heart. He went to his tent but again had a struggle with himself when he thought of the opposition before him with his associates in camp.

The next day was all hustle and excitement as the troops were leaving for home that night, but he came around to the building the second time before he found me at three in the afternoon and with delight said: "It's absolutely all right with me! The boys have our car all tanked up with booze but I told them frankly 'nothing doing' with me. I also told them of my resolutions of last night. Have written Mother telling her that we reach Boston on Sunday and I want her to be ready to go to church with me. It will be the best day of her life!"

He wanted introductions to Association men which I took to his train later, together with reading matter and some games. As his train pulled past Camp, I said: "My investment in Army Y. M. C. A. work sure pays big dividends."



*Photo by Curney*

LOLA KANTI—A HARVEST WOMEN'S DANCE

This "Basket Dance" is a kind of thanksgiving festival at which trays of food are given away. The hair done up in "squash blossoms" shows the central girls to be of marriageable age

## The Hopi Indians and their Religion

BY THE REV. LEE I. THAYER, KEAMS CANON, ARIZONA

Missionary of the American Baptist Home Mission Society

**C**ORONADO was the first of the Conquistadores to visit the Hopi villages. Some 2,500 Indians occupying ten villages now live much as they did when Coronado first saw them in 1540.

They are officially known as the "Moqui," i. e., "Dead," because they do not love to fight, but they call themselves the "Hopi," i. e., the "Good," or "Peaceful." They are the "passive resisters" among the Indians. This year the government put into operation at Hotaville the last of the day schools, providing school opportunities for every Hopi child, but the pupils had to be brought in by force. Even the U. S. Census of 1910 did not include this village. They oppose every effort tending to undermine their religion, as they believe their rain-making ceremonies alone stand between themselves and starvation.

These Indians are sometimes called "Natural Christians" from the fact that they are kind and hospitable and "not soon angry." One who knew them but superficially would think them truly "without guile." Anger is considered a sin and murder is unknown. They would rather tell a lie than to hurt one's feelings by telling the truth.

They are quite industrious and frugal. When not engaged in some

*Photo by Curney***THE INTERIOR HOPI INDIAN HOUSE**

The corn is piled up like wood. These Indians try to keep on hand a two-years' supply to provide against drouth

religious ceremony, the men are busy with flocks or fields or some productive work at home. In spare hours the women are busy with basket-making or pottery, while the men occupy themselves with carding and spinning wool, weaving blankets, making moccasins, or sewing, for the men keep up the family wardrobe. Maize furnishes 80 per cent. of their diet and is served in at least 20 different styles. They live in an arid region at an altitude of 6,000 ft. so that they have little water for irrigating, but by dry farming they make a crop of corn, beans, melons, squashes and peaches. When sugar is scarce, or for ceremonial purposes, the meal may be sweetened by chewing in the mouth, thus converting the starch into sugar. They are entirely self-supporting and receive little from the government beside protection, education, medicine and advice—the latter sometimes at the point of the bayonet.

The Hopi Indians are very religious. In the eight months, July to March, they have not less than six ceremonies of sixteen days duration each, accompanied by expensive feasts. They spend over half their time in the ceremonies. Not less than 200 spirits called "Kachinas" have been identified in addition to a long list of major deities. In connection with almost everything they do, whether work or play, there is something of religious significance.

They have great physical endurance as shown in the foot races. The runners frequently follow a course in which they wish the water





SALAKO—MOTHER OF THE SNAKE CLAN

She was formerly high priestess of the Women's ceremony, but when she was baptized as a Christian at eighty years of age, she said: "I am through with the old way. I have found peace at last and will keep it."

to run, and thus make the race a prayer for water. Saul Halyve is a Christian Marathon runner. His record for 10 miles is 59 minutes; for  $26\frac{1}{4}$  miles, 3 hours, 1 minute and 10 seconds.

Among the interesting customs, those of house building are noteworthy. When a *kiva*, or underground room which serves as temple, council-room, loafing place, and workshop, is to be built, the excavation is made and materials gathered. The chief of that particular *kiva*, with prayer meal, outlines the foundation on the ground, chanting the House Song, or prayer to the sun, "Si-ai, a-hai, a-hai, si-ai, a-hai." At each corner he places a stone, and on the stone a *pahu*, or prayer stick the

size of a pencil with feathers attached, an embodied prayer for secure walls, addressed to the spirits of the four world-quarters. The stone and *pahu* are then sprinkled with sacred meal. The stone wall erected and the roof of heavy beams covered with brush and mud in place, additional *pahus* are placed in the rafters, a prayer that the roof may never fall nor sickness enter.

The Hopi marriage is unique. In order to insure her entrance into the future world at death a girl must have the white wedding robe which is also used as a burial robe. Being buried with this robe, at death, she goes to the end of the trail on a high cliff, spreads the robe under her feet like a cloud and on it descends into the abode of departed spirits. She therefore marries early, and herself proposes to the groom by taking a dish of meal to his home. If his mother or other person receives the meal she is accepted and begins preparation for the wedding feast by grinding large quantities of meal, while the groom weaves the wedding robe. The marriage is completed at the feast by the bride and groom eating from a common dish and having the head washed ceremonially. The husband comes to live at the wife's house, which belongs to her. Perhaps she built it, or at least plastered and whitewashed it. She owns the children and descent is in her line. When displeased she can put his saddle outside the door and he knows he is divorced.

#### THE HOPI RELIGION

Among Hopi beliefs there are traditions of Creation, Dispersion and Deluge. The original home of mankind was in the center of the earth, a place dark and damp. The people had disfigured bodies and suffered great pain. The gods of germs and water gave them a magic seed which they planted. From it grew a cane up through a cleft in the rock overhead. Up this they climbed into a second world where there was more light and vegetation appeared. They planted the seed again and on the growing cane they ascended to a third world where they found vegetable and animal life. Thence they climbed by the same means or on a high pine tree through a hole in the Grand Cañon to this present world.

Arrived in this world, all the families of mankind were together and learned how to hunt, farm, and build houses. They received gifts from the germ god and water snake and were sent out in different directions.

The Water clan claim to have lived in the distant South originally. There was an old man among them who was very bad. He would spit in the faces of those he met and heap other indignities on them. The Water Snake god was so angry that he turned the world upside down and the water covered everything except a narrow neck of land. He told all to cross on this. When the bad tried to do so they slipped into the water, and only the good reached dry land.

The Hopi religion is a mixture of the worship of ancestors and of the powers of nature. The objects of worship include the sun, which they call "our father, sun," to which they dedicate their children, offer verbal prayers, and make offerings of prayer meal. One sun ceremony consists in turning the sun back at the summer and winter solstice.

They pray to the earth, represented by the spider, as the mother of all. By means of the ancient fire drill they make "new fire" as a symbolic prayer for the renewal of nature.

Having descended from an ancestor that gave birth to snakes, they have the snakes for brothers. In the Snake Dance the priests carry live rattlesnakes in their mouths. The snakes are released and bear to



A SACRED SNAKE DANCE OF THE HOPI INDIANS

A sixteen-day rain making ceremony occurs about August 20th. The ceremony in which Rattle Snakes are carried in the mouth and lasts about half an hour

the common mother, the underworld goddess of germination, and to the great water snake, the prayer of the Hopis for corn and rain.

Lesser deities are objects of worship as "Kachinas," or beast gods, which are impersonated in the Kachina dances. By means of a mask representing some animal in many cases, the dancer is transformed into a supernatural being and receives prayer and offerings as such. By means of a death mask, certain persons are changed into Kachinas, who intercede for rain. Thus the Hopis pray to their dead ancestors, both human and beast.

Another deity is Masau, a terrible monster with power of life and death, best represented by our idea of Satan. The deities of the four world quarters are also invoked for aid. In addition, idols, fetishes, prayer-sticks, and sand paintings are employed.



A GOVERNMENT BOARDING SCHOOL AT KEAMS CANON, ARIZONA

This school is for Hopi youths. In addition there are five government day schools that bring secular education within the reach of all Hopi children

They believe that on the third day after death, the soul comes out of the grave on the planting stick which is stuck in the grave, and eats the food which it finds ready for it, then goes to the interior of the earth. Walking along a narrow trail, it meets the Judge. If it has been the soul of a bad man it is sent into the fire. If of a good man, it is sent on to the place of happiness. By a good man they mean one who has faithfully kept the ceremonies. By a bad one they mean one who has been unfaithful to the ceremonies. Conduct and character are not considered.

#### MISSIONS AMONG THE HOPIS

Present mission work among the Hopis dates back 25 years, and is now carried on in six stations by six Baptist and seven Mennonite missionaries, with 82 converts enrolled. Though the Franciscan Fathers introduced horses, burros, sheep, melons, and peaches, on account of enforced labor in building the missions and the gross immorality of the priests the Hopis have a bitter memory of that mission period, which ended in 1680 with the killing of all the priests. They were suspicious of the modern missionaries till they learned that they were not "Castiles."

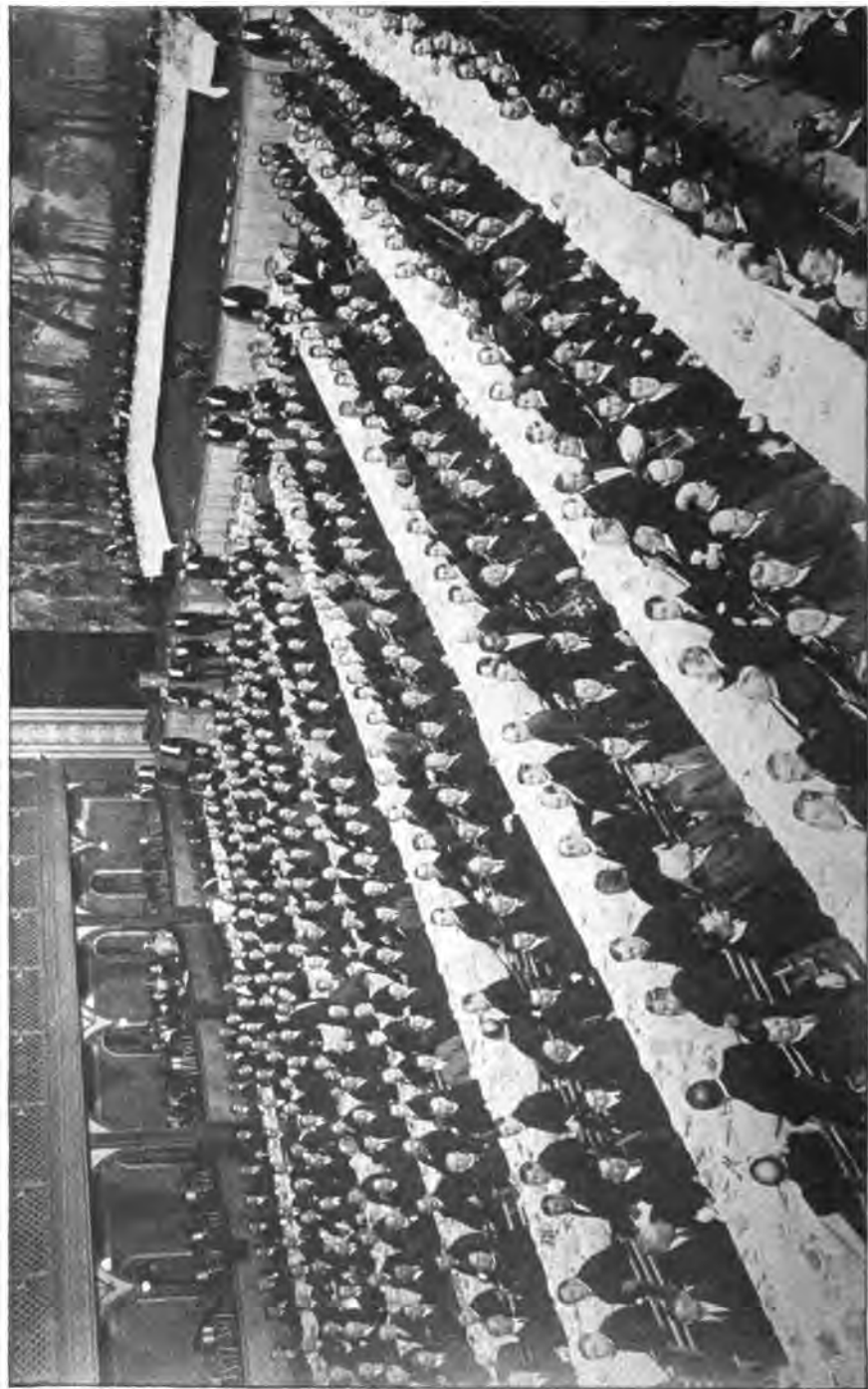
The Hopis had a tradition that there would come from the sun-rising white people with a book religion. When the teachers came their message was to be accepted as the true teaching. On this account the Hopis soon showed much interest in the Gospel, crowded into the services, took part in the meetings, and were apparently about to accept Christianity *en masse*. Their own religion is made up of successive

additions and they were ready to welcome God and Jesus to a place beside their own deities. When the missionaries preached that God is a jealous God and that they must leave their old ceremonies, they decided that these were not what the people foretold in their prophecy and many went back, leaving a mere handful of those who were ready to suffer for the new faith. Through continued and bitter persecution they have been coming singly and by families, leaving the old life and the old homes in the villages and building up Christian villages around the missions. Persecution is in the form of ostracism, personal abuse, disinheritance, bodily injury, destruction of property, petty annoyances, and threats, sufficient to test every one and deter all who are not sincere. By Sunday services, street meetings, house to house visitation and personal work, the Gospel has been brought to every Hopi Indian. Many do not understand the message simply because they refuse to listen.

The language has been reduced to writing, and scripture portions have been translated and published. A goodly collection of hymns have been composed by the Hopis or translated by the missionaries. There is an adequate physical equipment in buildings, and an efficient corps of missionaries and native helpers, so that the only remaining need is that for increased spiritual power. With grim determination the Hopis have said, "No more shall be baptized." Let the praying friends of the Hopis match this with greater determination and release the showers of blessing for this thirsty land!



THE CHRISTIAN EDUCATION OF THE HOPI INDIANS  
Some members of the Hopi Baptist Church at the Second Mesa



ONE THOUSAND MEN AT THE BALTIMORE CAMPAIGN DINNER

—From *The Spirit of Missions*

# A Remarkable Baltimore Campaign

An Account of the Missionary Campaign Conducted Simultaneously in 37 Protestant Episcopal Churches

BY GEORGE C. THOMAS, BALTIMORE, MARYLAND

Chairman of the Local Committee in the Campaign for Missions and Parish Support

**B**ALTIMORE has demonstrated that a missionary campaign can be successfully conducted during a national crisis. Within one month after war was declared 37 churches and chapels numbering over 16,000 communicants engaged in the greatest city-wide Campaign for Missions and Parish Support ever undertaken by this Church. The Campaign was in charge of Rev. Robert W. Patton, D.D., Secretary of the Province of Sewanee, who has conducted similar campaigns in Chicago, Cleveland, Richmond and many southern cities.

The success of this great Church enterprise is accentuated, because, in addition to the criticisms and prophecies of failure usually urged against missionary campaigns, a large number of loyal Church men and women were honestly convinced that the time was inappropriate. We had been deluged by appeals for many worthy benevolent and philanthropic objects—for hospitals, for local charities, for Belgian Relief, for the Red Cross. Then, just as our preparation started, this nation entered the War, and a call was made on the citizens of Baltimore to raise \$1,500,000 for the splendid three-fold purpose of caring for the dependents of our men volunteering in the service of the nation, for extending the work of the Red Cross and for the Alliance of Charitable Organizations in the city.

These and other objections were seriously and frankly considered, but the conclusion was reached that a patriotic as well as a religious duty demanded that the Church be equipped to render greater service to the nation and to the world in this and the darker hours to come.

Too much importance cannot be attached to proper preparation in such a campaign. A preliminary meeting of Clergy and laity was held early in March and the Campaign outlined. A Committee of nine Clergymen and eight laymen was appointed by Rt. Rev. John Gardner Murray, Bishop of Maryland. Three weeks in advance of the Campaign an office was opened in charge of the Rev. Louis G. Wood, Field Secretary of the Board of Missions, and Mr. David H. Brown, Secretary of the Virginia Joint Missionary Committees. These men efficiently handled the tremendous mass of detail, in addition to addressing numerous meetings. The local committees and others also assisted in this work.

On Easter Monday night an enthusiastic meeting of clergymen and Parish Committees was addressed by Dr. John W. Wood of the Board

of Missions, Mr. H. F. Laflamme of the Laymen's Missionary Movement, Rev. Louis G. Wood and Bishop Murray.

The largest organization in the Diocese of Maryland is the Cathedral League composed of over 2,000 representative Church women of all the parishes. At a luncheon attended by over 500 members their interest was enlisted and addresses were made by Bishop Murray and others. Chaplain H. Percy Silver of West Point also spoke on the subject before a largely attended dinner of the Churchmen's Club of Maryland.

#### THE CAMPAIGN

The Campaign actually began on Sunday, April 29th, with special services and addresses in all the Protestant Episcopal Churches in Baltimore and suburbs. Bishop Lloyd, officers of the Board of Missions and others—in all twenty-eight visiting speakers—participated. All emphasized the fact that this Campaign was not intended primarily to raise money, although that result would surely follow, but to stimulate every department of parish life. They were able to testify personally that it had been tried with remarkable results in their own parishes. They also emphasized the need of attending Dr. Patton's Educational Conferences during the week.

The most important meetings of the Campaign—the educational conferences—were held Monday, Tuesday and Wednesday, in the afternoon for women, and the evening for men and women. The Rev. Dr. Patton, in a wonderfully attractive and convincing way, developed the theme of *The World Wide Mission of the Church*. The interest and attendance steadily increased, until, on the last evening an enthusiastic audience filled both the main floor and galleries of Emmanuel Church.

Bishop Murray not only attended every evening conference, but every important meeting, during the campaign. His presence, interest, advice and enthusiastic support was a most important contributing cause to the wonderful results obtained.

The clergy generally entered into the Campaign with loyalty and enthusiasm. As the conferences progressed many laymen who were frankly skeptical caught the vision, realized the bigness of the undertaking and enlisted for service. We learned that laymen will serve their Church whenever their interest is stimulated by intelligent instructions.

On Thursday night at the largest available auditorium in Baltimore, a great inspirational supper was held, limited to 1,000 men for want of space. The galleries and boxes were thrown open to the ladies. Dr. John W. Wood spoke of Maryland's contribution of men and women to the Mission fields of the Church. Bishop Chas. H. Brent, of the Philippines, who arrived in New York that morning from England and the trenches of France, gave a most thrilling and inspiring address on "World Service of the Nation," while Rev. Dr. Patton of the "World Service of the Church." The following day at



four points instructions were given to canvassers who had volunteered for the great City Wide Every Member Canvass.

#### EVERY MEMBER CANVASS

On Sunday afternoon, May 6th, about 1,600 canvassers, two by two, visited the homes of over 16,000 communicants in the interest of regular systematic contributions for missions and parish support through the duplex envelopes. This was a fitting climax to the weeks which had preceded, with preparation, instruction and prayer. Among the canvassers were men in every walk of life. A former governor of Maryland, judges, lawyers, doctors, presidents of banks and trust companies, leading financiers and business men, as well as bookkeepers and clerks, mechanics and laboring men.

The effect upon the canvassers was noticeable and deeply stimulated their interest in the parishes. All who took part in the canvass greatly enjoyed their experience and many have offered their services not only for future canvasses but for future church work.

The results in Baltimore are but a repetition of those in every parish in which the every member canvass for Missions and for parish support has been earnestly tried. Some of these results already reported are:

- A greater interest in the church and its work;
- Increased attendance at church services;
- Valuable information for church records;
- Increased number of church workers;
- New members of parish organizations;
- A closer fellowship between members.
- A fuller co-operation between clergy and people.

Many who thought *the Church* meant their own parish or diocese have learned that their Church is a much bigger and finer thing—that its field of influence must be the whole world.

Another point—parochialism or provincialism, has been hit hard, if not killed. Parishes have united in this Missionary Campaign which have never before united in anything else; and all, rich and poor, large and small, have received great blessings.

Finally, and incidentally, the financial returns to date show a gratifying increase in the number of contributors and amount contributed. Although in many parishes the canvass is not complete and additions are being received daily, the report at present is something like this:

Number of new weekly subscribers to local parish expenses....	3,000
Number of new weekly subscribers to missions.....	3,100
Increase of pledges to local parish expenses.....	\$30,000
Increase of pledges to missions.....	20,000



A MOSLEM PERFORMING HIS ABLUTIONS BEFORE PRAYER

# The Moslem's Preparation for Prayer

BY ARTHUR V. LILEY, TUNIS

Missionary of the North Africa Mission

**T**HROUGHOUT the Moslem world no "believer" under any circumstance is allowed to perform his prayers before having cleansed himself by prescribed ablutions when he can obtain clean water. If traveling in a waterless desert the "believer" is allowed to use sand in his ablutions. If it is impossible to procure sand he passes his hand over a stone before each act.

The ablutions are absolutely necessary as a preparation to prayer. The "believer" tucks up his sleeves above the elbows and from a "breck" or brass jug of water before him he pours water into his hands and washes them three times.

Next, taking a little water into the hollow of his right hand he allows the water to run up his arm as far as the elbow, and having washed the right arm, he does the same with the left. This is done three times.

Water is next taken in the right hand and sniffed up the nostrils and blown out by the finger being placed on the side of the nose.

The nose and mouth having been thoroughly cleansed he wets the tips of his two forefingers, places them in his ears and twists them around. Sometimes before his last act the Moslem will scrape out his ears with a tiny spoon of bone in order that no dirt may remain.

He next takes off his fez cap and lays it down in a clean place. He passes his wet hands over his head down to the nape of his neck. In order that no water may fall on his linen and thus render him impure, he passes his hands around his neck, shaking off any water that may have been gathered on the forefingers.

If the "believer" has shoes and socks they are taken off before beginning the ablutions. The last act is to wash his feet and legs up as far as the knees, the fingers being carefully passed through the spaces between the toes, thus the ablution is completed.

Between each act of washing the Moslem repeats some pious saying. When washing the nostrils he says "O my God, if I am pleasing in Thy sight, perfume me with the odours of Paradise," and so on.

If the worshipper is sure of having avoided all kinds of impurity it is not necessary for him to perform these ablutions five times daily before the prescribed prayers. He trusts, however, in the cleansing of water and does not believe that the blood of Jesus Christ, God's Son, cleanseth us from all sin. It is a ceremonial cleansing rather than a heart cleansing that the Moslem is seeking.

# What of the Night in Armenia

BY THE REV. GEORGE E. WHITE, MARSOVAN, TURKEY

Missionary of the American Board, President of Anatolia College

**T**HE night is dark in Turkey. It may be the darkness which precedes and presages the dawn.

Asia Minor is a great land, larger than France or Germany, and constitutes the heart of the Turkish Empire. It is like a friendly hand reaching out from the continent of Asia toward Europe, an appealing hand, a pathetic hand. Marsovan is located just under the knuckle of the thumb and not far from the Black Sea, a place admirably situated for the purposes of a college in the Ottoman Empire. Constantinople is at the tip of the index finger. It enjoys a matchless situation among the capitals of the earth, located as it is at the junction of two continents and two seas. It is here, almost more than at any other one point geographically, that the Teutons and Slavs meet in a dead set. The German comes from the northwest at Berlin, stretching toward Bagdad and the southeast. The Russian comes from the northeast, following the great rivers that drain his country, to the Black Sea, and seeking an unhampered approach to the salt water commerce of the world through the Dardanelles. They meet at Constantinople with its marvelous waterway. One or the other apparently must be defeated here, and whichever wins Constantinople will have one of the most important of the prizes now at stake.

There is a gleam of light in the fact that the Moslems are now weighing their own institutions and creeds. Orthodox standards have already been challenged by the Shias or Alevis in a manner that is not always fully realized. The Turks number perhaps eight million souls. Probably they are not so numerous as a race as are either the Greeks or the Serbians, but the Turks have had an advantage in maintaining the leadership among other Moslems such as the Kurds, the Circassians, and the Arabs. Within their own ranks the Shia or Alevi sectaries have never yielded willing assent to the control of the orthodox or Sunnite party. Shias have said to me, "Less than the thickness of an onion skin separates you Christians from us." Those people are ignorant, timid, and superstitious, but such a remark is material for a Get-together Club right there. It is the habitual claim of Shias, when they speak with confidential frankness, that they feel nearer to Christians than they do to the orthodox Mohammedans for whom their common name is "Devil Worshippers."

There is a story among them that when their great founder, Ali, the son-in-law of the Prophet, the fourth Caliph, suffered death at the hands of his enemies, his head, by some chance, fell into the keeping



SOME OF THE WORK THE TURKS HAVE STOPPED  
Women's Ward of the Anatolia Hospital, American Mission

of a Christian priest. It was demanded by the persecutors for abuse. With the consent of his wife the priest cut off her head and offered that in place of the head of Ali. When this was not received he repeated the process with the heads of his third son, his second, and finally the first born. It was only when all these offers were refused that the persecutors succeeded in getting and maltreating the head of the Moses of all the Alevi Mohammedans. Wherever this legend is whispered from father to son or among a group of Alevis, it signifies their feeling that in the hour of their hero's death, in their hour of agony as a people, they were befriended by Christians as against their nominal Moslem co-religionists, and it has a powerful effect.

The orthodox Moslems themselves are also challenging their system and its results. One of my friends, a strong Turk of the merchant class, more than once has said to me:

"Do you still believe in that outworn idea of a God? If there were a good and just God seated upon the throne of the universe and ruling over all events do you suppose that we should see what we see now as a result of this great war—bloodshed, pillage, unbridled lust? We knew that we Turks were a backward lot, but we supposed that the civilization of Europe stood for something that was real, and now we understand that it, too, is worthless. If I had my way I would first sweep away every church and then sweep away every mosque, and after that it might be that common humanity would have a decent chance."

It seems to be a psychological necessity of human nature to break away from established institutions first by denying the value of all such before another offer can be considered in place of the broken ideal.

Another acquaintance, a strong Turkish governor, is well known among his friends as feeling that life is not worth living, and makes a virtual confession that in the hour of need his faith does not satisfy him. Moslems are beginning to realize that their religion fails them, to challenge its teaching, and to compare it with the claims and the results of Christianity.

I have often heard Mohammedan prayer offered in the name of Christ. In the great mosques where a thousand men stand and worship, prostrate themselves to the earth as one, rise and fall again, as the clear voice of their leader rings out the prayer in the name of Jesus; or when a regiment is drawn up in front of the barracks and is about to march away to take its place in the ranks my friend the Mufti, or another of the Mohammedan clergy, steps forward and again offers a beautiful and earnest prayer, again using the name which is above every name.

This must not be misunderstood. Mohammedan prayers could not be offered *exclusively* in the name of the Christian Saviour, but at the close of the earnest petitions offered is the plea that they may be heard for the sake of Abraham, the Friend of God; Moses, the Oracle of God; Jesus, the Spirit of God; and Mohammed, the Prophet of God. This is an earnest of the time when it will be realized that other names are superfluous.

A clear ray of light shines across the darkness in the Christian witness during the recent events. There arises now before my eyes a vision of one scene. A little group of College boys were led out by the sheriff's force, who had them in charge and who did what was done, and who were profoundly affected by it. These lads requested permission to sing "Nearer My God to Thee." Their request was granted. They stood and sang. Then came the end.

Again I see the form and hear the voice of one with whom I stood as fellow laborer for twenty-five years. He knew the Turks as one of themselves. He received the best course of instruction offered in their capital. He was a man of ability, education, and consecration. He was the author of books, a compelling preacher. He delivered many lectures, and wrote many articles. He was a member of political organizations, engaged in long conversations, and all with the faithful endeavor of the Christian man to bring the principles of his faith to bear among public men and in regard to public measures, in a country where changes have been in progress with astonishing rapidity. Being dead he yet speaketh, and all his work was done as a vicarious representative on behalf of Christians in our offer of that which we hold highest and best. Indeed the Armenians in their national suffering, occupy a vicarious position in regard to all Christians. They are within the reach of Mohammedans whose fanaticism has been roused by the proclamation of a Holy War, and who treat Armenians within their reach as they would treat any Christians in the same position.



SOME OF THE MEN—ARMENIANS AND AMERICANS—SCATTERED BY  
TURKISH TERRORISM

The Faculty of Anatolia College, Marsovan

The clear shining of the Sun of Righteousness was better realized by some of us last year than ever before in a fresh view of the eternal redemptive work of God in Christ. Under the conditions of war and virtually in a state of siege, there were many things to be borne that were difficult. Sugar was sold only at prohibitive prices; there was oil for only one lamp for evening study in the College; coffee once a week was a luxury; though these things were as nothing compared with the loss of life, the clash of war, the race destruction, the separation from friends and members of the same family. At first it was inconceivably difficult to preach, conduct chapel exercises, or give the Christian message in any way. How could one do so in the midst of such scenes? Later, however, the grace of God seemed to come home. It was a rewarding year in college life though there were but five regular members of the faculty able to continue until the tenth of May as against twenty-five two years before, and sixty-five students as against four hundred and twenty-five at the earlier date. As the months went on, it became easier to give the gospel message, and the response was more general and more ready than at almost any other time in my missionary experience. The students were earnest, discipline was easy, attendance at church services was wholly voluntary and habitually all came. Our large chorus choir had been scattered. Instead, our music was led by a good quartet in which the soprano was an Armenian, the alto an

American, the tenor a Russian and the bass a Greek. We did not sing "I Want to Be An Angel," but we sang "The Son of God Goes Forth to War," and we strove to be worthy to follow in His train. We did not sing "Day Is Dying in the West" much; instead we had a hymn written by one of our own number beginning, "Day Is Dawning in the East." The communion service was participated in by Russians, Orthodox Greeks, Roman Catholics, Armenian Gregorians, by persons of any Christian name, as well as by those of evangelical conviction, whether members of the church or not. At each celebration of the Lord's Supper there were more applicants for admission to church membership than we could accept, and sometimes on such an occasion a number of those who partook were just about to depart for soldier service.

Under such conditions the great redeeming work of Christ came home to us with a vividness that surpassed our former realization of its significance. This is the central fact of Christianity. It is the distinctive feature that separates our faith from other religious systems. Mohammedanism has no redeemer. But the need for such work from above must inevitably be felt by any one who faces the situation, who considers his own condition and the results of his unaided efforts. The supreme offer of Christianity meets the supreme need of men in the work and provision of God who was in Christ reconciling the world unto Himself.

We who belong in Turkey anticipate with eagerness the time for our return. The only unkind remark made regarding myself since I reached the homeland was by a newspaper reporter, who referred to me as the "Former" President of Anatolia College. There is a group of our associates back in Marsovan to hold the ground, stand by our friends, and maintain the Christian witness.

Watchman, what of the night? The answer was given with prophetic foresight by our predecessors and associates, thirty years ago, when they founded Anatolia College, now wrecked by war, and adopted the seal and motto. The seal shows the morning sun just rising over one of our Anatolia mountains, and the motto is the words, "Morning Cometh."

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#### PRAYER

More things are wrought by prayer  
Than this world dreams of.  
For what are men better than sheep or goats  
That nourish a blind life within the brain,  
If, knowing God, they lift not holy hands in prayer,  
Both for themselves and those they call their friends?  
For so the whole round earth is, every way  
Bound by gold chains around the feet of God.

TENNYSON.



## “Billy” Sunday on Missions

**T**HE devil is just as great a menace in Africa and Asia as in America. People are not born heathen or Christian. They become heathen under conditions that could be remedied if the people of Christian lands would do their duty by their less fortunate neighbors. The world is so small now, and we have become so dependent upon the people of these other lands for labor and special materials that enter into our manufactures, that we cannot repudiate our moral responsibility for their welfare. A man would be a fool to suppose that God intended to save Americans or Englishmen only.

The devil is not dead until he is dead all around the world. Much of the devilment we see in America comes from other lands, and every year we ship enough rum to Africa to send the whole continent to Hell. Think of it—rum from Boston and brass gods from Philadelphia. If we can send them brass idols we surely ought to be able to send some live men.

I believe in the whole missionary business from top to bottom. If I didn't, what the Turks have done to the Armenians and Syrians would fix me. Was there ever such a record in all history? Such atrocities are a blot upon civilization. So long as such things are possible *anywhere*, missionaries are needed. One mad dog is a menace to a community. So long as one saloon exists our boys are not safe. Freedom for the Turk or anybody else to butcher his neighbor creates a situation calling for attention. Shall we apply the Turk's medicine to himself? No, that is not the Christian way. But it is Christian to make him behave. Encourage our missionaries among the Armenians and Syrians and throw such a cordon of good around those Turks that they will have to be good or die in the attempt.

“President Wilson says that the whole country—every man, woman and child—must be mobilized for the war. So every Christian of every Christian Church must be mobilized for the Christian conquest of the world. Don't wait to be drafted. Do your duty. Give your money. Pray for the men and women on the firing line in Armenia, China, Africa, India, and the Islands of the Sea.

“Take hold and help to clean up the whole world. If you leave a bad spot anywhere its filth will run over on the good places. To make any one part of the world really safe, we must make all parts safe. In order to be sure that one man is safe, Christ must save all. This is what the missionaries have always said. The great war has proved that they are right.”

# A War Experience in East Africa

A Story Told by Kala, an L. M. S. Mission Teacher

**G**RANDFATHERS and Grandmothers, above everything else, I want to tell you of the power of God.

"On August 15, 1914, we were all in our houses and the doors were shut, for it was night, when we suddenly heard an angry voice outside which said, 'Open the door,' and I replied, 'Why should I open the door? I do not want to go out in the night.' The voice said again 'Open.' So I quickly took up my Bible, which was near my bed, and hid it in my clothes; then I opened the door and some German soldiers came in and took hold of me and my wife.

"I asked, 'Why do you come to my house and take hold of me in this way?' and they replied, 'There is a great war, and we are taking you because you are servants of the English.

"In the morning the Great White German Officer came and asked why we were in their country, and I replied that we came to teach the story of Jesus Christ, and he asked:

" 'Who sent you?' and I replied, 'God sent us.' He said, 'Very good, you are our prisoners now, and when I return from the battle I shall kill you all.'

"I replied that we feared nothing, God was of great strength. He went away and we remained in prison ten days with very little food.

"We all prayed to God and sang hymns with all our strength, and felt no fear in our hearts. We heard that the officer who had threatened us had been killed in battle. Then another officer came to us and asked, 'Are you the men from over the border?' We said, 'We are men of God,' and he said, 'Our chief has been killed but I remain to do his work and I will surely kill you when I return,' and he went away and some of the children and young girls began to weep.

"Two of the elder women, 'Katai'

and 'Kisola,' comforted them, saying, 'Don't cry, we are in God's hands,' but they replied, 'Twice they have said they will kill us, and they will do so,' but Katai said again, 'Crying will not save you; only prayer can do that,' so the younger ones took heart, and we all prayed to God.

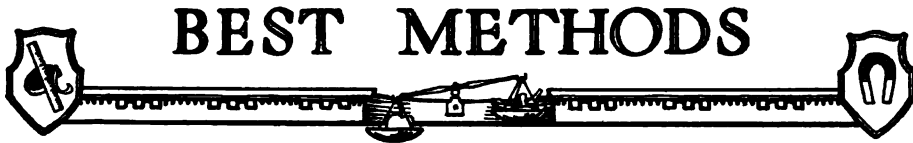
"Soon we were removed to another fort, and they compelled us to work very hard, so hard that sometimes blood oozed from the palms of our hands, but whatever they put us to we did it with all our might, and always prayed to God and sang praises.

"For five months we were working on the roads; for one month we were carrying heavy loads to Katanga, and for many months we were tilling, reaping, and grinding grain, felling trees, digging trenches, and doing all sorts of hard work, and always had faith in our hearts that God would save us.

"After two years we heard that there was a battle at Kasanga, and that the English were there. So we all agreed to try and escape, and when we got near to Kasanga we met some English and rejoiced, and the Germans never looked for us, for they all left Kasanga that night, and the English took the fort. We visited the English officer and told him all about ourselves, and he said, 'Go home to Kafakula and tell your friends that you are free,' and we very soon went, and great was the joy of our friends to see us safe again.

"Everybody at Kasanga marvelled at our safety, and if you go and ask them which God they pray to now, they will all answer, 'The God of the Teachers, for He is mighty to have saved them from the hands of the Germans,' and I tell you all here that only prayer saved us. We had friends praying for us, and we prayed ourselves, and God in His great Love heard and answered.

# BEST METHODS



CONDUCTED BY BELLE M. BRAIN, 38 UNION AVENUE, SCHENECTADY, NEW YORK.

## WORKING FOR MISSIONS IN WAR TIME

**T**HERE are two lines of missionary effort that should be emphasized in wartime. One of these is the upkeep of the regular work on the mission field, which is apt to be neglected in the strenuous days of preparation and conflict. The other is practical work for soldiers, sailors and airmen assembled in training camps or on guard duty especially in localities near to us. To neglect either is to fail in our duty to God.

The greatest need of the hour, no matter what work we engage in, is prayer. Not prayer such as the nations have been offering for the success of their own arms and the defeat of their enemies, but intensely earnest prayer in which humiliation and confession of sin play the greater part. Great Britain is at last learning to pray in this way, and we all need the lesson.

Notwithstanding the great activity in missionary work and the thousands all over the land who "have not bowed the knee to Baal," the Church has been getting farther and farther from God, and many have believed that sooner or later drastic punishment must follow. Can this be the meaning of the war?

In our April number we printed an article with a startling title, "Can America Keep Christ?" Alas, that from many an American home Christ has already departed. When Moffat won Livingstone for Africa he clinched his appeal by telling him that in the vast plain to the north of Kuruman he had sometimes seen, in the light of the morning sun, the smoke of a thousand villages where no missionary had ever yet gone to preach Christ. Whoever will take his stand on the top of a high building in any large American city may see for himself the smoke of a thousand homes where Christ is not known, where God is not worshipped, where the Bible is a lost book, and where

the Sabbath, is not a holy day but a holiday.

If America would keep Christ, she must repent of her sins and make her peace with God. It is true that since the break with Germany we have been praying as seldom before. Trinity Church in New York City holds a daily prayer service at noon with special reference to the war and invites passersby to come in at any time for prayer and intercession. At the call of Ohio's governor the people of that great state were brought to their knees on a given date to intercede for the nation. An Associated Press despatch tells of workmen on the country estates of wealthy New Yorkers kneeling in the rye fields and vegetable gardens to pray for the success of their crops.

This is good as far as it goes. It shows that we have not lost our sense of dependence on God. But this praying is largely *begging for temporal blessings*. In the old days when calamities threatened, the Church appointed days of fasting and prayer, and confession of sin preceded petition. This is still the way in which God would have us approach Him.

### Prayer, the Present Need of the World\*

BY REV. S. B. ROHOLD, F.R.G.S., TORONTO

What a revolting catastrophe has befallen the world! The earth drenched with blood, and nations seeking the destruction of each other. Mankind busily engaged in cheering the victors and looking complacently at the vanquished. Hundreds of thousands eagerly straining every nerve to invent and supply the deadly sinews of destruction!

This deadly conflict has been with us

\* Condensed from *The Jewish Era*. The author, Rev. S. B. Rohold, is Associate Editor of THE MISSIONARY REVIEW in charge of Foreign Exchanges.

nearly three years and the operations of war have interfered with, and in many places broken, all missionary propaganda. Practically all the best organized European Jewish missions are at a standstill.

The fierce light of the war is searching the vitals of our Christian profession. What are the signs? Is there genuine expression of sorrow, grief, regret or shame? It seems as if we have lost tenderness of heart and that compassion has gone. When we hear that a thousand men have perished at sea, are our hearts affected as they once were? We read of such occurrences almost daily in the press and not a tear is shed.

If ever there was a time, it is now, for the Church of God to bow in prayer, fasting and humiliation before God. Do we fully realize the dreadful effects of His displeasure? Oh! if we could only hear the call of God as given us by His grace through His prophet, Isaiah: "Come my people, enter thou into thy chambers, and shut the doors about thee; hide thyself as it were for a little moment, until the indignation is overpast."

This is the call to every believer; there is no other way out of this calamity that has befallen the world, and we must do it ourselves. We cannot do it by proxy, and we must seek grace to be able to yield ourselves wholly to His divine Will, and make Him the sole Master of our lives. . . .

For almost three years we have waited longingly for the Church of God to make a move and call for unconditional surrender to repentance, prayer, fasting and humiliation. At last we see some awakening and our heart is stirred with emotion. We trust that the movement now started in England will flood the whole of this great American continent with a reflex spiritual awakening amongst God's children that will ultimately extend throughout the whole world. We refer to a call which reached us a few days ago and which we append. The remarkable thing about it is that it represents practically all Missionary and Evangelistic Societies and is signed by dignitaries of all the Churches in Great Britain.

### England's Call to Prayer

In this, the most serious crisis that the British Empire and the nations of Europe have ever passed through, we feel deeply the need of unitedly seeking the Face of our Holy God and Father, and humbling ourselves before Him.

He has, after many years of patience and forbearance, permitted His judgments to come upon the nations, and we have not turned to Him. Surely it is time for His children seriously to lay to heart the state of things which compels the continuance of His discipline, and to set apart time for humiliation, repentance, fasting and prayer, believing that in answer to their cry He will, in His wrath, remember mercy.

For centuries God has manifested His grace and love to us. As a nation we have been in a special way recipients of His favor and we have largely turned our backs upon the supreme revelation of His love, the Lord Jesus Christ. At unspeakable cost our heavenly Father sacrificed His only Son to redeem this lost world and make His will known to men and nations. Yet, as a people, we have despised and neglected His gift, and in thought and deed have determined that we will not have this Man to reign over us. Of this, the greatest sin of all, we need most humbly to repent, as well as of all the sins of personal, family, church and national life, of which we are already aware, and which will be made yet more manifest to us as we wait upon God.

That God has not left Himself without witness in the midst of the prevalent unbelief and apostasy is evident. Everywhere groups of praying people have been entering into the Secret Place during these dark and terrible days, with broken and contrite hearts, seeking after Him, and many definite answers to prayer have been recorded to His praise. We feel that it would mean much to the Church of Christ, and to His cause among the nations, if many such groups in all parts of the Foreign Field, in Europe and in British colonies could be linked together for a *Day of Repentance*

and Prayer, and we earnestly invite you to co-operate with us so that this may be brought about in the most effective way.

God willing, we propose to *set apart Good Friday, April 6th, 1917,\** for this purpose.

We ask a definite interest in your prayers for this effort that it may be kept in the line of God's will, and that His deepest purposes in it may be fulfilled. May the Holy Spirit constrain those whom He would draw apart with Himself for this Day of Prayer, and may He teach us true repentance, and so inspire our prayers that greater victory may be won in the spiritual realm, and that an outpouring of the Spirit may quicken His Church into new life and power, for her work and witness for God unto the ends of the earth.

The Church has a stupendous burden placed upon her by the war. She carries the missionary obligation of the whole world, home and foreign. There will be a tendency to cut down contributions for regular religious activities, but retrenchment must not be allowed.

Hold fast to first things in these trying times. Remember that the program of the Kingdom is not changed by war, and that our country is not worth dying for if she loses her soul.—*The Continent*.

#### Our New Home Mission Field

The great hosts of men that the United States is calling to the colors constitute a new field for missionary effort in which the need is urgent and the promise great. The fact that these men must soon stand face to face with death makes them peculiarly susceptible to spiritual effort.

Everything possible should be done to lead them to Christ and foster the higher

\* It was on Good Friday, April 6, 1917, that the United States finally decided to enter the war. Can it be that there was some connection between this and England's prayers?—B.M.B.

life among them. Not one of them should be allowed to go to the front without a Bible, so far as possible with a strong spiritual message written in the fly-leaf. In Schenectady, New York, the Federation of Women's Missionary Societies gave a Testament to every man who went to the Mexican border last year, and now the Young Men's Christian Associations and other organizations all over the country are undertaking a similar service.

There is great need, too, for practical Christian work among the soldiers, sailors and airmen in camps and on guard duty. Few persons realize that the men have almost no place to go except saloons and other resorts of disreputable character. A sad instance of the dangers that beset them was recently brought to our notice. Four men were sent to guard a bridge over the Connecticut River near Northfield, Mass., and two of them were killed by a railroad train while under the influence of liquor. It seems that they had been out in the cold and wet constantly and besides their tents had had practically no place to go save saloons.

At our request the Rev. Paul D. Moody, who has given up his church at St. Johnsbury, Vermont, to work among the soldiers of New England, has sent the following suggestions of how we can help along this line.

#### Practical Work for the Soldiers

BY THE REV. PAUL D. MOODY, CHAPLAIN  
FIRST VERMONT INFANTRY.

The first thought of some men on entering the army is that there is nothing in the world so Godless as a camp and so remote from the best things as military life. Before many days they revise this opinion. It is all too true that there is swearing and language that offends, but along with it is a spirit of service and self-sacrifice that goes a long way towards offsetting first impressions. Unfortunately there are temptations which come upon men with greater force when cut off from the refining influences of home, and the government is coming to recog-

nize more and more that these are dangerous, not merely because they affect the morals of the men but also because they reduce their efficiency.

If in any way the Church can help to stem the force of the appeals to the lower nature, it will be doing a service not alone for God but for country.

*What can the Church do?*

It can invite men to come to its services, though beyond a certain point this is a waste of time.

It can throw open its buildings and furnish quiet places for the men to read, not tracts or religious papers exclusively, but newspapers from home and current magazines.

It can make it possible for men in uniform to speak now and again to decent women who could go and sing for them and perhaps sell light refreshments to them. A recent visitor to our shores tells us that in the Young Men's Christian Association camps in Europe most of the work is done by splendid Christian women who serve their God and their country in this way as acceptably as other women do as nurses. No one who has not been through it knows quite what it means to a man under such circumstances to have the opportunity of meeting and speaking with a woman of refinement.

The Young Men's Christian Association is blazing a path. It might have been possible for the Church so to organize as to do the work directly, but on a large scale the Young Men's Christian Association must do it now. Yet everywhere there are needs, particularly where men are on guard duty, that the Young Men's Christian Association cannot meet.

Recently I made a tour visiting some of the men of my regiment who are scattered in lonely places. Wherever I went, so far as possible, I suggested to the churches that they look after the comfort and happiness of the little groups guarding their bridges and railroad approaches in much the same way as the Young Men's Christian Associations are doing in the larger camps. In almost every instance it was confessed that this had not been thought of, and in every

instance it met with prompt response. Christian Endeavor Societies, Epworth Leagues and Bible Classes could vie with one another in rendering such service if they wished. It would be good for the soldiers and better still for them.

**NOW** is the accepted time to work for the soldiers and sailors in a practical way.

Almost any day they may be ordered elsewhere and your opportunities of personal service to them be at an end.

### MESSAGES FROM CANADA

The way in which Great Britain and her colonies, especially Canada and Australia, have kept up their regular missionary work notwithstanding the enormous drafts made on time and money by Red Cross and other relief work, will form one of the heroic chapters in the history of missions. The French Protestants, too, though small in numbers and resources, have kept up their work to the full extent of their ability and even beyond it.

Now that we have entered the war, what shall we do? Shall we go forward? Or shall we neglect the work and allow it to suffer? Honored commissions of French and English experts have recently advised America how best to conduct the military campaign. May not the noble Canadian missionary experts who have solved the problem for themselves, teach us how best to keep up our warfare for the King of Kings? In response to a request sent to the Mission Boards of Canada for brief messages of advice or encouragement, we have received the following replies. They should be widely used in missionary meetings and trust that the brave and devoted spirit that breathes through them all may give us courage to "follow in their train."

#### Our Best Half-Year

The Canadian Baptist Board has used no unusual means for meeting the pe-

culiar conditions created by the war. Nor have we found any serious difficulty in financing our work, though care has been taken to avoid undertakings involving new and heavy expenditures.

At first the sensation created by the declaration of war was so great that for a time the people seemed to forget everything else and we were threatened with a decline of income. But the war soon produced a sobering effect. The religious life of the nation was deepened and, as the moral issues for which we were fighting loomed larger and larger, there stole into the hearts of the people a new appreciation of those great moral and spiritual values for which missions stand.

The response to the appeals of the Belgian, Armenian, Servian, Red Cross, Patriotic and other Funds has been phenomenal and all these, by awakening the spirit of generosity, have given a multitude of people the "giving habit."

Many, too, see that the only guarantee against a repetition of the present war lies in a vigorous, world-wide and instant missionary propaganda.

Last year our Board met all its estimates and reduced its deficits. The first half of the present financial year which closes September 30, has been the best in our history—REV. J. C. BROWN, Secretary Canadian Baptist Foreign Mission Board.

#### **"World-Wide War and World-Wide Missions"**

There is much in common between the present great world-wide war and world-wide missions. They both call for prayer, study and sacrifice. They both call for a well-organized home base and for trained men and equipment.

If we are to keep up missionary work in war time we must look well to our organization at home, and keep in close touch with our representatives on our mission fields.

We must remember that the first volunteers to go to the front are the loyal young men—leaders in our Sunday-schools and Young People's work. In Canada and Great Britain women are

taking men's places in business and in agriculture. In the Church we must depend upon our women to do even more than they have been doing. We find that they are not only able but willing; although they are attending patriotic meetings, helping with Red Cross work and doing many things toward winning this war for world freedom, yet they are doing still more for missions. We must also enlist the younger boys, many of whom are much more efficient than we had estimated.

Our younger men and women need an increased amount of missionary information. To fight ignorance and indifference at home, there is nothing better than the good news of success on the mission fields.—REV. F. C. STEPHENSON, M.D., Young Peoples' Secretary, Missionary Society of the Canadian Methodist Church.

#### **"Funds Are All in Advance"**

The Methodist missionary women of Canada equal in valor their gloriously brave, gallant sons at the front. So, after nearly three years of war during which they have suffered anxiety, agony and loss irreparable, they have only words of cheer to send to their comrades south of the border.

Personal suffering and sorrow have not weakened their hold on the eternal verities; they have come to realize that they are one in their work for God with their dear men who are living, fighting and dying in France that liberty and truth may be established; so they calmly "carry on" work day by day in the sure and certain hope of the final victory of the Cross in all the world.

Officers write, as the year is now closing, "We are singing the doxology softly as funds are all in advance."—MRS. W. E. ROSS, President of the Woman's Foreign Missionary Society, Canadian Methodist Church.

#### **New Viewpoints**

Since the war began missionary appeal has automatically changed. Unconsciously a new viewpoint has emerged. Such questions as these have arisen:

1. What would happen should China and Japan, having adopted Western sciences, adopt the ideals of the Germans?

2. If humanity is a unit, must we not Christianize others that we may be Christianized ourselves?

3. Is not selfishness the "root of bitterness" that has corrupted the world? Is not Germany's ambition for world-power a legitimate development of that principle?

4. Wealth is stewardship and it has been selfishly used. May not the present destruction of wealth be interpreted as a Divine judgment?

The tendency of the Church in all ages has been to rely upon organization and allow the inner life to evaporate. Reformation, "back to Christ," means a return to primitive Christianity, the indwelling Spirit. And nothing but Pentecostal Christianity will overcome.—REV. R. P. MACKAY, D.D., Secretary of the Board of Missions, Canadian Presbyterian Church.

#### "A New Spirit of Service"

Even amid the sorrow and loss that have come with the war our reports show a hopeful and progressive spirit, and give many instances of an unflagging devotion to the work. Indeed it would seem that the new spirit of service called into being by the struggle of the Empire for liberty and righteousness has awakened many to a more vivid realization of the world's need of a Saviour.

With courage and hope we look to the future, a courage and hope based on the power of prayer and on the leading of our Heavenly Father who will in His own good time bring peace to the world. When this blessed day comes, may we be found worthy of the noble lives that have been laid down for us in the conflict. May we labor to make a better world because they have died, and may we never rest satisfied until we have done our full share in helping to give the blessed hope of everlasting life to the distant peoples who now know nothing of Christ.—BESSIE MACMURCHY, Secretary of the Woman's Missionary Society, Canadian Presbyterian Church.

#### A Canadian Church at Work

In addition to these messages from Canada, we have received through the courtesy of a friend, the annual report of a prominent Presbyterian Church in Toronto.

In a printed pamphlet of about 60 pages a complete resumé of the work for the year 1916 is given in detail. Though the war has made a heavy draft on the church, and there are frequent references to it, it is evident that it has not been allowed to interfere with the regular work of any department.

The various missionary organizations have kept up their regular meetings; mission study was conducted; the annual Thank Offering was taken in November; and liberal contributions were made as usual both to home and foreign missions. Notwithstanding the large gifts in money and service reported for Red Cross and other relief work, the customary missionary boxes were sent out and the poor of Toronto were not forgotten.

It seems incredible that in the midst of so much sorrow and anxiety, time and money could be found for so many lines of Christian effort. But when sacrifice and self-denial are the watchwords, there seems no limit to the powers of achievement.

"When we closed last year," says the pastor, "we called it the 'year of challenge.' For so it was. And we held it to the praise of our God that we met the test that 1915 brought us. That was the year in which we first felt the strain of the war. 'Somewhere in France' our dead were sleeping. When we faced the new year—wondering what 1916 would bring us—we could think of nothing better than the words of a favorite hymn, 'In Jesus' keeping we are safe—and they.' In this faith we have passed the 'year of the greater challenge.' Again and yet again we have been tested, but as the year left us, it was in the fullness of the experience of the apostle, 'He giveth more grace.' God never failed us. He made Himself our rock."

These messages come with especial force in view of our entry into the war.



### REMEMBER THE MISSIONARIES

One thing we need to remember just now is that (to use Carey's simile), the missionaries are down in the dark mines of heathenism digging out souls while we at home are holding the ropes. We have pledged them our support and these pledges must be kept at all hazards. Whatever else we undertake we must be true to the men and women at the front—our substitutes in the outposts of the Lord's army.

The position of the missionaries throughout the war has been a trying one. None of them, so far as we know, has met a tragic end while at the post of duty. But a number have suffered death from over-strain, especially in Persia and Turkey, where conditions have been so terrible and relief work so heavy.

In other lands, too, their lot has been far from enviable. Many have seen their work suffer, and far away from home and loved ones, the uncertainty of the future, which hangs like a pall over the whole world, is doubly hard to bear. One has but to read the chapter, "When the Great War Came," in Mary Slessor's biography, to get a glimpse of what the war has meant to those on the field. To Mary Slessor herself, ill and overworked, it proved a death blow. Though she went on bravely with the routine duties of the station she did not rally long after the news came of the invasion of Belgium and the reverses of the Allies. The hardest thing to bear, in her far away African home, was the lack of news from the front. "Oh, for a telegram," she would cry, "or even a boy bawling in the street!"

For the sake of the missionaries we must guard our treasures well. In these days of many appeals there will be danger of funds given for their support being diverted to other more popular channels.

And we must redouble our prayers and seek to enlist the sympathies of the indifferent. Perhaps this may not be so hard as we think. We have been much touched to learn that an elder in a Presbyterian Church who has never believed

in missions (think of it!) recently stood up in Wednesday evening meeting and offered a fervent prayer for "the missionaries who must be so lonely at this time."

### Where Suffering Is Chronic

We do not minimize the suffering caused by the Great War and feel that it would be impossible to do too much in the way of Red Cross and other relief work. Nevertheless we believe that such facts as the following, presented in the right way, would not only help to keep us loyal to our missionary obligations, but awaken a sympathetic interest in the work on the part of those who are now indifferent to it.

1. We are appalled at the awful suffering and loss of life in Europe, yet it is a mere drop in the bucket compared with the sacrifice of life and the endless agony endured year after year as a *normal condition* in many parts of the mission field. Last year 2,000,000 died on the battlefield; during the same period 33,000,000 died without Christ on the mission field. We are rightly concerned over the two million; what about the thirty-three?

2. We cannot bear the thought of little children starving in Europe and send shiploads of provisions to relieve their distress. Yet, according to Robert E. Speer, 30,000,000 half-fed Chinese children cry themselves to sleep every night and this condition has been going on for ages. But only a few seem to care.

3. We feel the keenest sympathy for the war-sufferers of Europe who are homeless and lack sufficient food. Yet, according to Bishop Thoburn, more than 100,000,000 people in India, China and Africa (more than the population of the United States) sleep without shelter every night and more than 200,000,000 lie down to rest with hunger unsatisfied. How little we care about this!

4. Our indignation is intense at the treatment women have received during the war at the hands of their captors. Yet it is more than matched by what has gone on unchecked for centuries in many mission lands. Let W. P. Livingstone

in "Mary Slessor of Calabar," Dan Crawford in "Thinking Black," or Donald Fraser in "Winning a Primitive People," tell you something of the indignities women have endured for ages in Africa with scant sympathy or help from their white brothers and sisters.

Do you know about the immense amount of relief work done by Cyrus Hamlin for the British forces during the Crimean War?

He tells about it in his biography, "My Life and Times." It is a fascinating story that cannot fail to be of interest just now.

### Former Wars and Foreign Missions

One way of keeping up interest in missions in war time is by means of timely papers and addresses. We believe the topic, "Our Former Wars and Foreign Missions" would prove of interest just now and suggest the following outline for its development.

1. The War of 1812 (1812-14): This war apparently had no effect on missions. Though attacks upon American shipping were of frequent occurrence and war seemed inevitable, the infant American Board sent forth its first missionaries in February, 1812, on what proved to be the last vessels that sailed for Asia before the break came. They reached their destination in safety and the Board was able to finance the projects. (See "The Story of the American Board," by Strong.)

In 1813, notwithstanding the war, great interest was aroused in missions among the Baptists owing to the Judsons' change in faith. In May, 1814, while the war was still in progress, the American Baptist Foreign Missionary Society was organized, the Judsons were adopted as its missionaries and funds were quickly raised for their support. (See "Life of Adoniram Judson," by Edward Judson.)

2. The Mexican War (1846-7): The war with Mexico, a land tight closed to the Gospel, proved an advantage to

missions along two lines: (1) The large number of Bibles carried into the country in the knapsacks of the soldiers and the work of an agent of the American Bible Society who traveled with the army much of the time, paved the way for Protestant missions later on. (2) At the close of the war all the territory now occupied by the states of California, Nevada, New Mexico, Arizona and Utah passed into the hands of the United States, and became accessible to Gospel effort. (See "The Centennial History of the American Bible Society," by Henry Otis Dwight.)

3. The Civil War (1861-5): This war threatened disaster to missions. But, there was no cessation of effort, though great progress was hardly possible. So sorely as both North and South needed men and money, new missionaries were sent out by both sides and there was money enough for the work. The records of the Northern Presbyterian Church show that 58 new men and women were sent out during the years 1861-5, and we understand that the contributions increased during the period. (See "The War and the Missionary Call," pp. 409-411 in the June, 1917, issue of THE REVIEW.)

4. The Spanish-American War (1898): This event proved a great thing for missions. Undertaken to assist a single island in the Atlantic in its struggle for freedom, in the providence of God it opened a whole archipelago in the Pacific to the Gospel of the Lord Jesus Christ. The Philippines had been rigidly closed to Protestant effort and in Cuba and Porto Rico the work had met with bitter opposition. When the United States took possession of these islands the Mission Boards at once entered in, and the gains have been rapid. In 1900 there were no Protestant Christians in the Philippines; by 1910 there were 76,000. (See "The Centennial History of the American Bible Society" and the following articles in THE MISSIONARY REVIEW OF THE WORLD: "The Friars in the Philippines," July, 1898; and "Expelled From the Philippines," December, 1898, both by F. DeP. Castells.

# Woman's Home Mission Bulletin

EDITED BY MISS E. B. VERMILYE, NEW YORK

## THE COUNCIL OF WOMEN FOR HOME MISSIONS

**T**HE Council of Women for Home Missions was organized in 1907 in response to the growing sense among Protestant denominations of the need of closer union for more effective service. Its formation was contiguous with that of the Home Missions Council, and shortly following the first meeting of the Federal Council of Churches. It crystalized the realization of the Women's Home Mission Boards of the need of closer co-operation in spirit, planning, and action for the coming of the kingdom of Christ in our own land. Its purpose—as expressed in its Constitution—is “to establish a medium through which National Women's Boards and Societies may co-operate in wider plans and more effective work for the Homeland.” While the Council occupies only an advisory and co-ordinating position among the Boards which constitute it, it can do for all in interdenominational lines what no one can do for itself.

The Council is made up of eleven National Women's Boards for Home Missions—called constituent members; six boards—national in scope but doing more restricted Home Mission work, termed corresponding members; the Young Women's Christian Association, and the National Woman's Christian Temperance Union, as consulting members. Ten Summer Schools for Missions are affiliated with the Council which maintains with them co-operative and advisory relations, while in no way interfering in their management. The individual membership of the Council is made up of nine representatives from each Constituent Board; two from each Corresponding Board; and the Chairman of each affiliated Summer School. Representatives from the Consulting Boards are invited to sit with the Council at its meetings and serve on its committees.

The Constituent Boards and Societies of the Council are:

Woman's American Baptist Home Missions Society.

Christian Woman's Board of Missions.

Woman's Home Missionary Federation (Congregational).

Woman's Home and Foreign Missionary Society, Evangelical Lutheran Church, General Synod.

Woman's Missionary Society, Lutheran General Council.

Woman's Home Missionary Society, Methodist Episcopal Church.

Woman's Missionary Council, Home Department, Methodist Episcopal Church South.

Woman's Auxiliary, Presbyterian Church, U. S. A.

Woman's Board of Home Missions, Presbyterian Church, U. S. A.

Women's Board of Domestic Missions, Reformed Church, U. S. A.

Women's General Missionary Society, United Presbyterian Church of North America.

Corresponding Boards.

Woman's Board of Home Missions, Christian Church.

Woman's Home Missionary Council of Friends in America.

Woman's Missionary Society, Evangelical Association.

Woman's Missionary Society of the General Synod, Reformed Church in the United States.

Woman's Home and Foreign Missionary Society, United Evangelical Church.

Woman's Missionary Association, United Brethren in Christ.

*Affiliated Summer Schools:*

Boulder, Colorado—June 13-20.

East Northfield—July 18-24.

Los Angeles, California—(?)

Minnesota—June 13-19.

Mount Hermon, California—July 16-21.

Oklahoma City, Oklahoma—June 3-9.

Omaha, Nebraska—Winter session. No Summer school.

Winona Lake, Indiana—June 22-29.

De Land, Florida—Winter session.

Denton, Texas—June 10-15.

The Council also conducts and entirely finances a Home Mission Institute at Chautauqua, N. Y., early in August. As no Summer School can be conducted at Chautauqua independently of the management, or with separate revenue; and as this presents a great opportunity for presenting Home Missions, the Council gladly takes advantage of the invitation to hold its Institute.

The Council largely conducts its ac-

tivities through the following *standing committees*:

Home Mission Study Courses and Literature. Mrs. J. S. Allen, Chairman.

Home Mission Summer Schools. Mrs. Mary Fisk Park, Chairman.

Home Mission Interests in Schools, Colleges and Young People's Conferences. Mrs. D. E. Waid, Chairman.

Home Mission Interests Among Children. Miss Edith Scammon, Chairman.

Home Mission Comity and Co-operation. Mrs. O. R. Judd, Chairman.

Home Mission Interests Among Immigrants. Mrs. J. A. Lewis, Chairman.

Home Mission Day of Prayer. Mrs. Luke G. Johnson, Chairman.

The Committee on Study Courses and Literature has charge of preparing the text books for Seniors and Juniors, issued by the Council; and of all other literature published or revised. The purpose of this Committee—and of the Council—is embodied in a statement from the last Annual report of the Chairman: "These more apparent objects being the spread of information on some objective phase of Home Missions from year to year, through the publication of text books and promoting their use so as to increasingly add to the number of those interested in and sustaining the cause of Home Missions. The farthest horizon of this perspective is found in the fact that the Council has come into being and is here to apprehend the significant tendencies and trends of thought affecting the development of Missions and to seek to interpret these intelligibly and constructively to those responsible for leadership of Protestant Church women in relation to Christianizing their own land.

*The text books for the current year are:* Senior book "Missionary Milestones," by Mrs. Margaret Seebach and "Bearers of the Torch" Junior Book, by Miss Katharine Crowell. Both these books have helpful supplements.

The Committee on Summer Schools adds to its general supervision and helpfulness to the existing affiliated schools, recommendations for new centres for such new schools as may seem expedient.

The Committee on Home Mission Interests among Schools, Colleges and Young Peoples' Conferences finds a wide field in effort to present and promote

interest in and knowledge of Home Missions among young women students. As the chairman notes: "It is evident to those who have come into close touch with the recent trend of thought prevalent in the universities and colleges of this country which are not under Christian administration, that there is a strong tendency—especially in courses on psychology and philosophy to disparage the influence and power of the Christian faith as a life force. Christian students today demand a practical expression of the soul's higher impulses that shall be altruistic in character. If they study the Bible the subject is quite likely to be the social teachings of Jesus with a view to practical application to service." In view of this undoubted tendency the work of this committee is far-reaching and valuable.

The Committee on Home Mission Interests among Children is striving to reach the children through suitable literature and by approved modern methods, and to present missions in an attractive garb in order to stimulate their interest and increase their knowledge.

The Committee on Comity and Co-operation seeks to strengthen interdenominational fellowship and co-operation, and in agreement with the Home Missions Council to assist Women's Home Mission Boards and societies to avoid overlapping on Home Mission fields.

For the Committee on Home Mission Interests among immigrants there has been wide scope in the teaching of English; in furthering Christian education and Bible study; and, in co-operation with the Home Mission Council, in work at Ports of Entry. The practical cessation of immigration since the war has checked these opportunities and activities, but the end of the war will bring enlarged service for the strangers within our gates.

The Committee on Day of Prayer arranges the program for the Home Mission Day of Prayer in February, and tries to stimulate its observance.

Since the formation of the Council Mrs. George W. Coleman has been its beloved and efficient President. Owing

to personal reasons Mrs. Coleman declined re-election at the last Annual meeting. The Council accepted her withdrawal with great and sincere regret, but the acceptance of Mrs. F. S. Bennett of the election to the responsible office gave re-assurance for the future. The officers for the current year are:

President—Mrs. F. S. Bennett.  
 Vice-President-at-Large—Miss E. B. Vermilye.  
 Corresponding Secretary—Mrs. F. W. Wilcox.  
 Recording Secretary—Mrs. P. M. Rossman.  
 Treasurer—Mrs. P. F. Jerome.

Other vice-presidents representing the constituent Boards:

Mrs. G. W. Coleman, Mrs. Charles L. Fry, Mrs. May Leonard Woodruff, Mrs. R. W. MacDonnell, Mrs. W. C. Winsborough, Mrs. Wm. S. Cook.

The Council feels that the present world conditions call for more effort on the part of every Christian organization and Christian woman. Because America must now take her place actively among the world powers, and because only as she is herself Christian can she give a Christian message or exert a Christian influence on other lands or peoples, so must effort for her Christianization be redoubled. At the recent meeting in Washington called by the Federal Council of Churches to formulate a message from the churches in this hour of universal catastrophe and crisis, members of the Federal Council's Commissions and delegates from Women's organizations—such as the Council of Women for Home Missions; the Young Women's Christian Association; the Federation of Women's Boards of Foreign Missions, and representatives of other bodies not included in the membership of the Federal Council were invited to participate in the sessions. Short reports of planned, or intended work under present conditions were presented by the invited bodies. The conviction of the Council as to its part and duty was embodied in the following message from the chairman of its delegates. While the delegates expressed the earnest desire to co-operate in any service for war preparations or participa-

tion, the efforts for the Christianization of our land must not be checked or set aside. This land, and its attitude toward Christ will be of more importance than ever before at the conclusion of this world agony; therefore, while adding all possible service, the chief work of the Council must still be for the coming of the Kingdom in our land, and the hastening of the hour when He shall reign, and His spirit and councils prevail from shore to shore.

#### THE COUNCIL OF WOMEN FOR HOME MISSIONS AND PRESENT DAY NEEDS

The Council of Women for Home Missions, though not itself an instrument of executive work in definite communities, yet represents a vast influence touching tens of thousands of children of neglect giving them power to overcome the blighting circumstances of their lives and environment through Christian education and nurture, helping them to live physically, mentally and spiritually so as to be useful citizens of the nation and members of the Household of Faith. It also interprets Christ and the ideals of Christian patriotism to hundreds of thousands of aliens in the land, while it brings the impulses of new life to backward communities and nourishes the sources of new life and growth for the Christian church.

To this service of Christian education, of healing, of interpreting Christ and Christian standards and ideals to foreign tongued peoples, the constituent groups of the Council have dedicated themselves and created effective agencies and machinery for administration.

If this ministry fails irreparable loss must inevitably follow, so the Council believes that the greatest contribution to the needs of the day is to maintain at a high level the work already committed to the Boards.

To this end the Council recommends:

First—In view of the fact that large numbers of young men are at present in army camps, or have been ordered to detached service, such as bridge guarding, protection of factories, and so forth, the

Council urges upon the women of the missionary societies that they feel keen responsibility for the welfare of those young men who are in their immediate vicinity, and that they use every endeavor to stimulate their own church and the churches in their community to active co-operation in providing such social life and such religious training as will protect the soldiers from evil influences.

Second—That to meet this need they strive that the church parlors may at all times be open to these young men for reading, writing, or for entertainment and that these be in the care of such mature and trained people, as shall be able to help those who come to the rooms.

Third—That, as our foreign tongued people are now unusually sympathetic and susceptible to American ideals and Christian effort, the work of the Boards among them shall be given eager and full support, that this wonderful opportunity of bringing them the appeal of Christianity and patriotism may not be lost. The women of our societies and the young women of the colleges are urged to express to foreign tongued women the sympathy and understanding of Christian people in this time of anxiety and perplexity and to assist them practically through the teaching of English, home economics and sanitation.

Fourth—That, as the demand for certain classes of labor has brought hundreds of thousands of Negroes into new localities unaccustomed to minister to the peculiar needs of these people, and as their migration (stimulated by others) imposes many hardships and dangers upon them, the Council urges the Boards to take whatever steps are possible to meet this emergency and suggests also the need of strengthening all their Negro work at this time, when they are faced by so much that is difficult and bewildering in their civic relations.

Fifth—That, as the work of Home Missions is one of the greatest patriotic assets of the country and in view of the irreparable loss that would ensue if the Boards turn aside from the work to which they are committed, the Council urges missionary societies, while taking

a full part in promoting Red Cross activities in their localities not to divert gifts and work of their missionary societies to other purposes.

Sixth—That Home Mission women use their influence in maintaining the standards of hours and conditions of labor for women and children that are in line with the best social economics, that the gains already made in legislation along these lines may not be lost.

Seventh—That the Council would re-emphasize the necessity already brought before the public for the careful use and conservation of food and the suppression of personal extravagance.

#### CURRENT TOPICS IN HOME MISSIONS

##### *Metal Miners in Coeur d'Alenes*

The district called Upper Coeur d'Alenes has an enormous output of lead and zinc. The population is large and shifting. The work of the churches has been somewhat uncertain, and thus far no adequate solution for any of the numerous social problems has been found.

Wallace is an attractive town of four thousand inhabitants. It is the centre of a rich mining district of four canyons, each canyon of considerable importance. Including all in the district there are about ten thousand people and perhaps not one-tenth of them attend any kind of religious service. All classes of society can be found here—those who have enjoyed education, culture and travel; the middle class, comprising the largest part of those who attend church, and the lower class of whom only a small element comparatively are poor, ignorant and shiftless.

Seven miles from here in the Mullen Canyon lies the little town of Mullen between the hills. The difference between Mullen and Wallace is very great. Wallace is a city—Mullen a mining town. The boys there do not respond to the same appeals. There are more foreigners in Mullen—Finns, Swedes, and Norwegians, and whether people be Finnish or Swedish, Norwegian or Greek, German, English or Italian, all understand and respond to kindness and good will.

# SEED THOUGHTS FOR MISSIONARY ADDRESSES

Prepared by THE REV. J. RITCHIE SMITH, D.D., Princeton, N. J.

## Thoughts on Giving

### SACRIFICES OF THE NEW TESTAMENT

1. Self. Rom. 12:1. II. Cor. 8:5.

2. Praise. Heb. 13:15. Compare the striking words of Hosea, "So will we render as bullocks the offering of our lips," (14:2).

3. Doing good and giving. Heb. 13:16. Phil. 4:18.

These are the "spiritual sacrifices, acceptable to God through Jesus Christ," that believers are to offer as a holy priesthood. I. Pet. 2:5.

\* \* \*

Great stress is laid on the use of money throughout the Scripture. Many of our Lord's parables are concerned with it; much of His teaching turns upon it.

All true giving begins with the GIFT OF SELF. Every other gift is easy when we have first given ourselves. There was a man who spoke of *my goods, my many years*; but God called him a fool.

Many a man who sings, "Here, Lord, I give myself away," and drops a penny in the plate does give himself away in a sense very different from that of the hymn.

He who does not put his Lord's money to use is unfaithful as well as he who squanders it. The servants in the parable are not commanded to keep the pound that is entrusted to them, but to trade with it.

It is not enough that a man be a good husband and father, he must be a good citizen, too, devoting some part of his time and service to the state. The Christian is a member of an organization which stretches round the world, and has his share of responsibility for its work. He must pray, and serve and give.

The Church, like man, is composed of

soul and body. The soul, the inner life, is nourished by faith and prayer; the body, the outer life and activity, is sustained by the gifts and labors of its members.

We shall be judged not only by what we have given and done, but by what we have failed to give and do. Dives did not abuse Lazarus, he simply neglected him. To those upon the left hand of the Judge it is said, "Ye did it not."

It was the unfaithful servant who said, "I knew thee that thou art a hard man." The less we do the more we complain.

\* \* \*

"HONOR THE LORD WITH THY SUBSTANCE" (Prov. 3:9). This text is usually made the basis of an appeal for money, but it may be used in a broader way. Honor God in all your dealing with money, in earning, spending, saving, giving.

We may so use the riches of this world as to lay up treasure in heaven, and make to ourselves friends who shall receive us into the eternal tabernacles.

\* \* \*

The old inscription is forever true:

What I spent I had;  
What I kept I lost;  
What I gave I have.

\* \* \*

There were many whom Jesus healed and blessed. Only one of them brought him a thank offering, Mary of Bethany.

Others brought spices to anoint his dead body, Mary alone of his disciples anointed the living Christ in token of the gratitude that filled her heart. The woman that was a sinner poured the ointment upon his feet in penitence and faith, Mary in thankfulness and love.

## GIFTS AND STEWARDSHIP

*"As each hath received a gift, ministering it among yourselves, as good stewards of the manifold grace of God."* (I. Pet. 4:10.)

1. The gift—not some peculiar or extraordinary endowment. The strength of mind and body with which we carry on our daily work is a gift. "What hast thou that thou didst not receive?" (I. Cor. 4:7.) Gifts are many and varied, for the grace of God is manifold. (Rom. 12:6.)

2. The ministry. "Through love be servants one to another." (Gal. 5:13.) "All of you gird yourselves with humility, to serve one another." (I. Pet. 5:5.)

3. The stewardship. We are servants of men, stewards of God. "It is required in stewards, that a man be found faithful." (I. Cor. 4:2.) All that we have is the gift of God. We hold it in trust for Him. We shall give account of it to Him.

## GOD'S NEED AND OURS

God has no need of our gifts. "Neither is he served by men's hands, as though he needed anything" (Acts 17:25. See also Ps. 50:9-12). We serve Him by serving His children.

One of the most persistent and pestilent of heresies is the belief that God claims only a part of our time and money, and that the rest is ours to do with as we please. It creeps into our religious literature, invades the pulpit, is taught in our Sunday-schools, poisons the lives of multitudes.

\* \* \*

Whenever a division is made between God and self, self gets the lion's share. Gold for business, silver for pleasure, copper for the kingdom of God.

We cannot give one day to God and keep six ourselves. The week is a chain of seven links. How can we leave six of them upon the ground, and lift the seventh to the skies? We do not give God the Sabbath day unless we give Him every day. The week belongs to God or mammon, not to both.

We cannot give one-tenth of our in-

come to God in the true spirit of worship, unless we acknowledge that all we have belongs to Him. We may give as a substitute for self-surrender—that is condemned: or we may give as an expression of self-surrender—that is accepted. Christ did not die to purchase to himself one-seventh of our time or one-tenth of our income; he died to redeem the whole man, body, soul, and spirit, with all that belongs to Him. "Ye are not your own; for ye were bought with a price." (I. Cor. 6:19, 20.)

\* \* \*

In the world we grow rich by saving, in the Kingdom we grow rich by giving.

## OUR REASONS FOR NOT GIVING

Why is it that we who have little to give are often so slow to give it? Several reasons may be suggested:

1. Pride. We are ashamed to put our penny beside another man's dollar.

2. A real but mistaken humility.

3. We do not appreciate the value of little things. They make up life, shape character, form the bulk of our lifework.

The poor widow gave more than they all, because they gave only money, while she gave faith and prayer and love, and these are more precious than gold. Her example has drawn wealth without measure into the treasury of the kingdom. "God weigheth more with how much love a man worketh than how much he doeth. He doeth much that loveth much" (Thomas A' Kempis).

\* \* \*

"What hast thou in the house?" was the question of Elisha when a poor woman asked him for help. She said nothing, and if she had stopped there the prophet would have wrought no miracle. From nothing nothing comes. But she went on: Nothing but a pot of oil. It was little, but it was enough. A pot of oil with God's blessing will supply every need. The miracle taught again the old law, that increase in every sphere comes by the use of what we have. God transforms, multiplies; He does not create. What we have is the condition, the starting point, of blessing.



# NEWS FROM MANY LANDS



## ISLANDS OF THE SEA

### A Church for Filipino Students

A NEW building, which is a combination church and library, has been erected on the mission property adjoining the College of Agriculture at Los Banos, Laguna, in the Philippine Islands.

Elaborate exercises were held on the Sunday when it was dedicated. In the morning 125 students met in a Bible class, and the evening of the day was appropriately observed by an evangelistic service. Twenty-nine young men came forward, indicating their desire to become Christians, and they have been formed into an inquirers' class. There are 500 students in the College of Agriculture and the School of Forestry at Los Banos, and the opportunity for religious work among them is large. The mission church has seized the opportunity of drawing the students into its life by building a library and reading room in connection with the church, which is free to all the young men.

### Education for Poor Filipinos

UNDER the provisions of a bill recently introduced in the Philippine legislature, all Filipinos who have four or more children will be entitled to government assistance in their education.

Parents who desire to avail themselves of this will present to the municipal board an application giving the following facts: name and residence; occupation; number of children; a statement that the applicant is too poor to furnish the children with an education, with names of persons who will act as references. Under this bill the bureau of education will co-operate to the extent of furnishing poor children with the necessary school outfit, including textbooks, notebooks, pencils, penholders, etc.

It is further provided in the bill that Filipino students receiving government aid will serve the government for one-half as long a time as they have studied

at government expense, receiving during this time a salary of one-half the regular remuneration of the positions they take.

### For Advance in Mindanao

EXCEPT for the Episcopal station at Zamboanga, the Island of Mindanao has been assigned, by mutual agreement among the missions working in the Philippines, to the American Board. The varied population of the island, which is the largest in the Philippine group, includes the majority of the Mohammedan Moros; a large number of the so-called 1231—Review of World—Eighteen wild tribes, reaching the coast on the south and stretching away into the unexplored interior of the island; and many of the more educated and partly Christianized Filipinos. A commendable beginning has been made with a single station at Davao and another projected at the north; but, at the annual meeting of the Board, held in October, it was voted that a special fund should be raised of not less than \$25,000, to start a decided advance in the Philippine work. Over \$5,000 was offered on the spot.

Such an amount will provide for two new missionary families for the wild tribes, the head of one of which should be a physician. It would also make a trained nurse possible. The Board is making an especial appeal for such a fund.

### The Marshall and Gilbert Islands

AFTER two and a half years the American Board has heard from Mr. and Mrs. Maas in the Marshall Islands, where he had been practically interned by the Japanese Government since they took over the islands from Germany. He has been allowed to work under restrictions. They have received letters from the Board but were not allowed to write. Mrs. Maas barely escaped death through a severe burning.

The American Board has transferred

its work in the Gilbert Islands to the London Missionary Society which is in a better position to meet the needs. This releases Rev. and Mrs. Frank J. Woodward for work in the Philippines, where they will find a much larger field. Rev. and Mrs. Julius S. Augur have arrived in Mindanao and are at work.

## AFRICA

### A Revival Among the Kroos

**REV. WALTER WILLIAMS** (Nanah Kroo *via* Sinoe, Liberia, West Africa) has for several years been praying for the salvation of a certain tribe. Recently he visited one of their towns and this is what he learned:

"One night while the missionary, miles away, was on his knees, a young woman in this bush town dreamed that God spoke to her and told her she must call to her people to put away *ju-jus* and every dirty thing and *hold God*. She awoke and with the unquestioning simplicity of a child began to give her message. At first disregarded, the Word began to catch her hearers and God's Spirit took mighty hold. *Ju-jus* were cast aside, country medicine dug up from all the devil rocks around, and a rude cross reared before the chief's house."

The spiritual fire has already spread to an adjacent town. In the first settlement a church is going up and a Kroo preacher has been put over it, who for years has preached Christ and lived the gospel of a clean life in his native town without any pay. Four times the heathen have broken down his house, stolen his property, ruined his farm, and beaten him. Now he comes to shepherd this little flock out in the forest.

### The Sudan Commission

"**I**T has no doubt been a disappointment to the many people who know of the critical situation in the French Sudan created by the threatened Moslem invasion," says a writer in the *Southern Churchman*, "that no definite plans have been announced for the carrying out of the instructions of the General Convention. It will be recalled that the Con-

vention appointed a Commission to visit Liberia and that this Commission was authorized, in consultation with the Presiding Bishop and the Executive Committee of the Board of Missions, to add to its number for the purpose of making a survey of the French Central African Plateau with reference to the establishment of a mission of this Church therein. Under present conditions, it is impossible to decide upon the date of departure. The world war and the internal conditions in Africa combine to render ineffectual an investigation such as the Commission should undertake. The most that can be done now is to complete all necessary arrangements so as to be ready to start without delay whenever the way shall be opened."

### Growth Among African Christians

**T**HE Southern Baptist mission in Africa reports progress along several lines. In many sections of the African field the chiefs and elders, aroused by the fact that so many young people are deserting old religious customs for the service of Christ, persecuted relentlessly these young converts. These persecutions, however, have not retarded the work, but have rather fallen out for the furtherance of the Gospel. The congregations all over the field increased greatly during the year.

The most encouraging progress was made in the development of self-support. Two of the Ogbomoso churches assumed entire self-support and a number of the churches, in the Ogbomoso and Oyo fields especially, made a decided advance in their contributions to the work. One of the churches in the Ogbomoso field erected, without any outside aid, the largest church building in the entire mission and also built a house for the pastor. Other church buildings are in progress. The First Baptist Church in Lagos, an entirely self-supporting organization, although greatly embarrassed by war conditions, has a credit balance in the bank for the first time in its history.

The new class which entered the theological training school last fall practically doubled the students in that institution.

### Work at Port Said

**W**HEN 700 Russian sailors landed at Port Said, each of them was presented with a copy of the Russian New Testament by the agent of the American Bible Society, who has received a special letter of thanks from the Russian Consul.

### Christian Life in the Congo

**L**UEBO, in Central Africa, is the principal station of the Southern Presbyterians, who have the largest Protestant mission in the Congo country. To say that there is a congregation of two thousand on Sunday, that there is a school here of seven or eight hundred, and that there are two services a day attended by nearly a thousand; this is just beginning to tell the story. The influence of the Mission is felt far and wide. Evangelists are constantly in training, but they cannot supply the demand that is coming in from all around for more workers.

At the saw-mill the men work until twelve, handling logs and lumber and then they have prayer-meetings and school until they start to work again at 1 o'clock. One of the workmen leads the meeting and teaches school. On Wednesday and Sunday nights there are prayer-meetings all over the village. These meetings are all the more remarkable because the natives started them without any suggestion from the missionaries.

### A Load of Bibles in the Bush

**A**RCHDEACON DENNIS of Ebu, Owerri, describes the arrival of a consignment of Bibles: "News is brought to the mission station that cases have arrived at the nearest point to the river. Imagine a line of 124 African carriers, each with the regulation load of sixty pounds on his head, walking in single file along the narrow track through the bush. Twenty-five Bibles in a tin-lined case made a load, so that the porters carry 3,100 copies. One hundred and twenty cases take some stowing away when storage room is limited and precautions have

to be taken against the depredations of white ants. If the demand for the Bibles keeps up at the present level, the 3,100 copies will be sold within a year."

### Nigerian Gifts to Belgium

**T**HE effects of the war are world-wide, and sometimes they are very curious. Who would have thought some years ago that people in Belgium would at this time be receiving relief from freed slave children in Nigeria? Yet so it has happened. The children in the Home of Freed Slaves carried on by the Sudan United Mission at Rumasha, Nigeria, on being told of the suffering in Belgium, asked that £1 should be donated from their contributions at Sunday services to the Belgium Relief Fund. These children are given the opportunity of earning money in various ways, and the Sunday collections are a freewill offering on their part from the money so earned by them. Such an incident possesses a peculiar interest in view of the attitude formerly displayed by some Belgian subjects towards African natives in the Congo.

### The "Sasswood Test"

**T**HE depths of heathenism with which missionaries in Africa have to contend are illustrated in the following story from Angola, West Africa.

At Condo, our farthest outstation to the south, about thirty miles away, the workers have had much to try their faith. The people are of the Songo tribe, considered almost inaccessible to the Gospel, glorying in their wickedness. One of our Christians moved to this spot. He was weak and frail physically, but a real work of grace had begun in his heart. He found the surrounding country being depopulated from what is known as the "sasswood test." Some one is accused of witchcraft, and in order to establish his guilt or innocence he is required to drink a poisonous concoction. If he vomits it up he usually lives, and is considered innocent; otherwise he is speedily subjected to torture until he is dead.

The drink is prepared from poison-roots with the addition of a powder made from parts of the body of victims who have already died. As soon as the breath leaves the body it is mutilated, the flesh dried and pounded to a powder in a mortar.

### MOSLEM LANDS

#### The Log of the *Caesar*

**I**NTEREST in the U. S. S. *Caesar* sent with a Christmas cargo to the starving people of Syria is revived by the receipt at the Navy Department, of the log of that historic cruise. It contains a thrilling story of adventure and anxiety in a delay at Alexandria, Egypt, which partly destroyed the romance of the enterprise, but has not diminished the prospect of ultimate success. Beginning its voyage with a slight collision in New York Harbor, the *Caesar* encountered a near hurricane in the middle Atlantic. So severe was the northwester that, upon arriving at the Azores, it was necessary to restow the cargo and to give the men some rest and liberty. The remainder of the journey was uneventful until Alexandria was reached on January 19, where it was found to be impossible, on account of the German submarine menace, to proceed to Beirut and discharge the cargo. An examination of the cargo by Lloyd's agent revealed that little damage had been done, all being covered by insurance. While the American Committee is considering the sale of the stores in the *Caesar's* hold, which can be effected at any time at a greatly increased valuation, it is possible that these stores may be held ready for delivery the moment the way is open. Need for food will become so great that promptness of action will be an important consideration when the time comes. In case of sale the proceeds will, of course, be cabled for use locally in the affected regions.

#### Only the Sparrows Left

**I**T is extremely difficult to get news from Syria. The censorship of the mails is rigid, the missionaries and even the consuls cannot say what they might, and

communication with the outside world is almost cut off.

But from time to time news *filters* through that reveals the worst possible conditions. It is authoritatively stated that from 100,000 to 250,000 have died from disease, starvation and exile in the province of the Lebanon alone. In Syria proper as many more may be added to the death roll. An eye witness tells of passing through village after village where the only sound he heard was that of his own footfalls, and where the only live things remaining were the sparrows building their nests in the depopulated houses.

A special correspondent in Switzerland of an Arabic paper in New York writes:

"The land is without medicines and doctors. If one is ailing ever so little, the only relief is that which death affords. And if there were medicinal relief there is no food to nourish the emaciated bodies. I do not exaggerate when I say that almost every one alive in Syria today is at least partially demented because of the awfulness seen on every side."

#### Jewish Massacres in Palestine

**T**HE Turks have turned their eyes from the Armenians to the Jews, the race reported to have been the greatest friend of the Moslem government since the deposing of the Sultan. It is said the Turks, enraged by the plans fathered by Jews throughout the world to make of Palestine a republic of Zion, have begun killing large numbers of Jews in Jaffa. A cablegram to the provisional executive committee for general Zionist affairs in New York city states that 8,000 men, women and children of many nationalities were forced from their homes in Jaffa on April 1. The roads leading from the city were thronged with starving people, some dying by the roadside. Mutilated bodies of rich Jews were found on the sand dunes, the message said. Two Jews were hanged "as an indication of the fate in store for any Jews who might be so foolhardy" as to oppose looters. Bedouin Turks and women sacked the Jewish homes as the dwellers departed and all

valuables were stolen. Mohammedans and Christians were permitted to remain in Jaffa if they had individual permits, but all Jews, even those who were Austrian, Hungarian, Bulgarian and German, were ordered out. No free transportation was afforded, but every fleeing person who paid from \$20 to \$30 in gold was provided with carriage space for nine miles to another town.—*The Continent*.

#### Americans Appreciated in Turkey

THE impression which the personalities of some of the American missionaries in the Turkish Empire have made upon the officials is evident from the reports which are now coming to the American Board of individual kindnesses shown.

The German consul at Sivas has been most kind to Miss Graffam, who now remains alone at that point, and the Turkish governor recently sent her a present of flour, sugar, coffee, tea and oil—a boon indeed. When Dr. Cyril Haas, of our International Hospital at Adana, was ill of typhus, the imam (Mohammedan priest) and several Turkish notables went to the doctor's house and offered prayers for the recovery of "the Doctor effendi, who cannot be spared from the country." He is reported out of danger. Miss Davies being also ill, an official caused ice to be brought by night from Tarsus for fighting the fever, and this apparently saved her life. Liberty of withdrawal was given by way of Constantinople, Bulgaria, Austria and Switzerland, and quite a large party, mostly women and children from Talas, Smyrna and Constantinople, have taken advantage of the offer. Mr. Peet, the Board's treasurer at Constantinople, prepared the missionaries throughout Turkey for the break two weeks in advance, the Turkish censor co-operating.

#### Russian Students in Turkey

ANATOLIA COLLEGE, in Marsovan, Turkey, like all missionary educational institutions in the Near East, has a very cosmopolitan body of students. But its special opportunity seems now to be a guide for the new Russia. The

Crimea and Southern Russia have sent representatives, as well as the Caucasus provinces. As soon as they leave school, the students find business openings inviting them. The populations of these magnificent mountain districts and broad prairies are remarkably heterogeneous, but remarkably similar to the national elements in Asia Minor. There are Greeks in both, so also Turks or Tartars, Georgians, Armenians, Circassians; some are Moslems, some Christians. All of the national elements of the college constituency in Asia Minor have their relatives under the Russian flag, and this makes it easier for students from the north to come over and feel at home.

Before the outbreak of the War there were about forty Russian citizens in the college, and, with the keen sense of young men for future values, there were over fifty members of the Russian club and students of the Russian language. The college is seeking an increased endowment, in order to make ready for the great opportunity which will come with the close of the War.

#### Robert College—Past and Future

THE cabled news of the closing of Robert College has been the occasion of a tribute to the institution by Dr. James R. Barton in the *Congregationalist*:

As in the case of Marsovan College whose buildings were requisitioned last May, the Turkish government will use the buildings for temporary military purposes only. It repudiates any intention of permanent confiscation.

For fifty-four years, Robert College has been giving to the young men of Turkey and the Balkans an education of the broadest type. The college from the beginning attracted the attention not only of the Western world but of Asiatics who visited that great capital of the Near East. It has stood conspicuously as a monument to American philanthropy and has unquestionably inspired gifts to other educational institutions in Turkey and in the Farther East.

Robert College may be regarded as the mother of other colleges in Turkey

that have had as many students as Robert College and have, in their own circle and sphere, exerted an influence no less wholesome and potent. Among these are the International College at Smyrna, Euphrates College at Harpoot, Central Turkey College at Aintab and Anatolia College at Marsovan.

The work of Robert College has not terminated, but faces a new era when, less hampered than heretofore by local conditions and in still closer relations with the great number of nationalities that have centered during the centuries in Constantinople, it will accomplish still greater things. This College and the Woman's College have closed for the summer.

#### Relief Work in West Persia

SOON after his arrival in Urumia, Dr. Edward M. Dodd wrote: "Dr. McDowell took me out from Dilman on a circuit of three or four villages at one of which he preached to an open air congregation of the mountain fold. It was Sunday. That colony is fairly typical of the conditions on the Salmas plain. As you know, the refugees are scattered around in the various villages and housed in all sorts of ways. At this particular place they were using a pretty good sized mud-walled building. Adults, children, bedding, fuel, fodder and cattle were impartially huddled into the available space. In these rooms scores of people eat, sleep, harbor their few remnants of possessions and generally manage to exist. To be sure the people are in rags and their lot is forlorn enough, but most of them look healthier than I would expect. They would simply starve, however, if it were not for the relief from other countries. Their condition is a tribute to what has been done. It is touching to see the way these poor people so far from home—and they have a real love for their wild mountain regions that make this exile much more than a matter of physical want—hang around Dr. McDowell and call down all manner of Oriental blessings on his head. There is no doubt of their *grati*tiveness."

#### A Sad Baptismal Service

REV. E. T. ALLEN, of Urumia, in a three weeks' itinerating tour in western Persia, found many opportunities to minister to people who had endured countless hardships for Christ's sake.

The harassed Christians eagerly welcomed the missionary and the evangelistic services he held drew all. At the communion service, in one village, the largest room was used, and it was crowded to overflowing.

But the most touching service was the baptism of twelve children.

One was dressed in what was left of a lace curtain—doubtless found among the loot. "Another," says Mr. Allen, "was dressed in a gunny sack, and a third in the flounce of a castoff Cossack cloak, with one brass button showing the imperial eagle of Russia. Others had garbs of unmentionable character, and some—judging from the extent of their raiment—were doubtless presented for immersion." Nearly all the mothers were refugees who had been robbed of everything, including their clothes, and many who had brought their children did not have even enough to cover their own bare skin, though the weather was cold and raw. One poor woman had become so deadened and heartbroken that when the missionary asked what name he should give the child, she answered indifferently: "Anything you like, sahib. His father is dead. It makes no difference."—*The Continent*.

#### The Red Triangle in Mesopotamia

THE Young Men's Christian Association is now conducting its work for the troops at forty-seven different centers in Mesopotamia. Lectures on the country, its past and its future, are keenly appreciated, and the winter program covers a series of such lectures, by members of the Political Service and others. "Outposts of Mesopotamia"; "The Economic Future of the Land"; "The Bagdad Railway"; "The Land: Its History and Geography"; "My Wanderings Amongst the Arabs"; "How to Recognise the Different Classes of

Arabs"—such are some of the subjects which have been arranged, and already a great deal of lecturing has been done upon Islam and upon Biblical aspects of the country.

In a score of places where the lecturer gave a simple illustrated talk on the "Life of Christ," often with a very poor lantern to show the pictures, there was a crowd of from 500 to 1,000 men listening breathlessly to the old story that is ever new. The same experience is repeated Sunday after Sunday.

#### A Rajput's Verdict

**A** YOUNG MEN'S CHRISTIAN ASSOCIATION secretary at work among the troops in Mesopotamia, writes: "I am working chiefly in the base general hospital. In our morning rounds we take papers, magazines, books, war gifts, and distribute them among the patients. The men will be anxiously waiting for us, to request us to send a money order or a parcel, or write an application, or change the book they were reading for a new book. They trust us implicitly, and they think that the Association secretary has the correct information about everything in the world, even about the war. The respect we get is overwhelming—salaams all along the way. One day a Rajput, who had been sent to the hospital from the firing line, called me, and in the true Indian fashion started with my salary, family, etc., and then he told me that the Young Men's Christian Association people are the only ones the soldiers love in this great war, and if he is well again he is going to come back to Mesopotamia to do voluntary service with the Association."

#### INDIA, BURMA, CEYLON

##### Canada and Indian Immigration

"**O**N behalf of the Presbyterian Church in India we venture to acquaint our sister Church in Canada with the difficulty that has arisen in our missionary work as a result of the recent prohibition of Indian immigration in the Dominion."

So runs a letter signed by Rev. J. C. R. Ewing, D.D., as Moderator of the General Assembly of India, which, after describing the strong feeling aroused in India by the Canadian attitude, goes on to say:

"Non-Christian India, as represented by her educated classes, sees in this total prohibition an insult to her self-respect and a denial of the rights of a common humanity. It has served as fuel to the strong racial feeling which threatens to mar the happy relationship necessary for the well-being of the two races so mysteriously brought together by Providence, and no less necessary for the sympathetic reception of the Gospel by India—its principal presentation being largely by foreign missionaries, and its principal professors being western nations. The situation is thus a serious one for missionary work."

#### The Presbyterian Church of India

**T**HE Presbyterian Church in India is the body resulting from the union in 1904 of five churches, United Free Church, the Established Church of Scotland, the Presbyterian Church in the U. S. A., the Presbyterian Church of Canada and the Presbyterian Church of Ireland. These five churches, constituting thirteen presbyteries, and divided now into four synods, met in an annual General Assembly for the first four years after the union. Since 1907 the meetings have been biennial.

At the present time the Presbyterian Church in India represents a total Christian community of 92,678. This is an increase of 12,739 over the previous year, or of nearly 14 per cent. The total number of ministers in the thirteen presbyteries is 262.

The statistical reports presented at the last General Assembly indicate a steady growth during the last decade, during which the number of candidates for the ministry has doubled, the number of elders also doubled, the communicants increased nearly 50 per cent., the baptized community more than 400 per cent. and the contributions of the congregations more than 100 per cent.—*The Continent*.

### India's National Missions

THE report of the National Missionary Society of India gives an interesting account of the first ten years' work. The inauguration of the National Missionary Society was welcomed by all those who had been waiting anxiously for a deeper sense of responsibility toward the non-Christians by the Christian Church in India. The Society was constituted a common platform for uniting Indian Christians of all denominations and provinces in the cause of the evangelization of India. The pages of the report contain many interesting incidents in the work that has been carried on in the five fields in which their workers are principally engaged, and there is very much to be grateful for.

The results of the period may be briefly summarized. Missionary work is carried on in five unoccupied parts of India; thirty workers are serving in various capacities in the mission; there are 1,200 church members; educational work is carried on in seven schools; two successful dispensaries are conducted by trained doctors; one English and several vernacular journals are published under its auspices. In each field there is evidence of a deep earnestness among the workers, an earnestness which has resulted in gratifying response from the people.

### Opium for Indian Babies

A WOMAN missionary doctor in Jaipur, India, contributes to *Medical Missions* in India an interesting article on a custom which does untold harm to the children of India. She says:

"The habit which prevails in Jaipur State of drugging infants with opium is widely prevalent, I fear, throughout India. I shall only speak, however, of what comes under my immediate notice. Probably forty per cent. of children between the ages, approximately, of three months and two years, are given regularly, morning and evening, a small dose of opium. The drug is given in the form of dried extract, procurable in the bazar at a trifling cost. Children are

never brought to us for treatment because of the results of the habit (for the parents are honestly unaware of the connection between cause and effect) but on account of some special ailment, indirectly due to the drug. In most cases it is quite obvious what is wrong with the child.

"It is gratifying to find in how many cases the mothers are willing to carry out treatment when the condition is explained to them, and to see how quickly the little patients respond, unless the case is hopelessly advanced."

### An Indian Adopts a School

REV. ALDEN H. CLARK, of Ahmednagar, tells an interesting story of a devoted Indian Christian:

Rambhau is a sturdy, middle-aged Christian, of the village of Khandala, eight miles from Ahmednagar. He and his wife had a great sorrow—their childlessness. For years the Christian community in Khandala had been in a moribund state, but some time ago Rambhau decided that he would give the village mission school and church the place in his life which a child would have taken. And so he set about "adopting" the church. A mission night school was started and oil was needed for the lamp. Rambhau supplied it, saying nothing to anybody. The attendance at school was poor and irregular until Rambhau decided to see to it that the parents sent their children. Since then there has been no trouble. The teacher was a bit lazy and neglectful of his duties, but with the kindly, vigilant eye of this unlettered villager constantly upon him, there is now no chance of his shirking his work. Scarcely a week goes by that he does not walk the eight miles to the missionary's bungalow and back again, bringing some suggestion for the school and church—his "adopted child."

### A Co-operative Bank in India

A NEW cooperative bank, called "The Christian Central Co-operative Bank, Ltd.," with offices in Madras, has recently been started. The object



of this bank is to lend money to Christian cooperative credit societies, and thus to help in the uplift of the Christian community.

*The Young Men of India* comments very warmly on the plan, and says:

"Every Christian worker in the Presidency should join in this enterprise by becoming a share-holding member of the bank, and thus get personally interested in it, so that through this medium the benefits of the undertaking may be made available to every Christian village and community throughout the Presidency. The conditions of membership are so easy that it is within the reach of all to affiliate by taking at least the minimum of one 'B' share."

"A" shares are valued at 250 rupees (about \$83), while "B" shares are only one-fifth of this amount. Very liberal terms of payment are allowed.

#### Do Missionaries Die Young?

THE *Christian Patriot* of Madras quotes a discussion of this subject by Rev. D. D. Downie, of the American Baptist Mission, Nellore. Confining himself to his own station, he gave a negative answer. Nellore has the reputation of being one of the hottest stations in South India. The temperature is known to have been 118 degrees in the shade. That is exceptional, but a temperature well over 100 degrees is quite common during six months of the year. Three missionaries, including Dr. Downie, have been in charge. The Rev. S. S. Day died at 63, the Rev. Lyman Jewett at 84, and his widow has just passed away at the age of 91. Dr. Downie is 76 and still hale and hearty. These three lives, the third not yet completed, cover a period of 223 years; and if wives are added the total is 465 years, or an average of 77½ years. Dr. Downie himself has been 42 years at Nellore and may reach a more mature age than his predecessor. He says, "Young missionaries who come to India with sound constitutions and who exercise moderate care should look forward to living to a good old age."

Thus is dispelled another traditional fear about the ill health in mission lands.

#### SIAM and LAOS

##### Prince Visits Mission Schools

NEXT to the king the most important personage in Siam is the field marshal of the Royal Siamese army, Prince Bhanurangsi, and when he makes a visit to any city it is an occasion of note. So when he sent word in the winter that he would visit Nan, the inhabitants spent days decorating the streets with arches, palm leaves and flags. The prince arrived in royal pomp, and was received by the officials of Nan, the princes and their wives, the leading citizens and the missionaries. While in the city he made trips to various temples and places of public interest, and finally visited the missionary schools. He had expressed a wish to see the boys of the Kenneth Mackenzie Memorial school at work, so classes were in session when the royal visitor arrived. He was greatly pleased with what he saw, and on leaving made a gift to the school of \$100 in gold. He also made an offering to the medical work of the mission hospital, as well as to the girls' school.—*The Continent*.

#### The People of Malaysia

ONE of the interesting mission fields of the Methodist Episcopal Church is the Netherland-Indies district, embracing Java, Sumatra, West Borneo, Bali and Banka. The Dutch, of course, form the official class in this district, the natives are Malays of various tribes and there is a large Chinese population. The Chinese are perhaps a million in all, of whom about five hundred thousand are in Java. They are an interesting, intelligent people, many of them rich, and all touched by the spirit of progress.

One of the lowest tribes of the natives is the Battaks. They were cannibals only seventy-five years ago, but half of them have been converted to Christianity by the Rhenish and Rotterdam missions, and cannibalism has wholly ceased. Probably before many years have passed all of them will be Christianized except those that are Moham-

medan. They are a fine people physically, black, but tall and well-formed, while many of the women are beautiful.

The great body of the natives of these islands are Mohammedan, and are less approachable by Christian missionaries than are the heathen. Most of them are illiterate.

### "I Have Been to Hell"

A STRANGE story comes from Siam of a woman, out in the jungle who, after lying for three days in an open coffin, while her friends gathered around to mourn her, suddenly regained consciousness and told her story.

"I have been to hell," she said. "I was in a dream. I saw two angels guarding paths in the jungle. I tried to get past one of them, but could not. An irresistible force drew me toward the other side and the other angel let me through. I walked a long way and came to a place of torment. I saw Buddhist priests burning to a crisp. I will never go near a Buddhist priest again."

Soon afterward she said to some missionaries, "I have been to hell. I have seen who are there. Now I wish to become a Christian, as I believe that Christianity is the way to heaven." After learning the meaning of the Christian faith, she received it and has since been instrumental in winning many souls to Christ.—*Assembly Herald*.

### A Useful Mission Press

ONE of the greatest factors in the successful work of the North Siam Presbyterian Mission is the mission press, of which D. G. Collins, of Chieng Mai, writes: "Four times in the past twenty-five years it has been necessary to enlarge our buildings.

"In 1892 our total force consisted of the manager and three native boys, all without previous experience. For several years past we have employed thirty men and women. Our equipment at the time of opening was anything but complete. Today in every sense of the word it is an up-to-date plant.

of the New Testament

has been translated and printed in the Lao character, together with eleven books of the Old Testament.

"Lao scriptures and tracts from our mission press have found their way into every part of Northern Siam. During the past twelve years many thousands of copies have gone into Kengtung State, Burma, British territory. In the last two years thousands of portions have gone beyond British territory into Yunnan, the southwest province of China."—*Assembly Herald*.

### CHINA

#### Strangers in Shanghai

REV. E. G. FITCH, of Shanghai, finds a great opportunity for service among the Koreans who pass through China on their way. The United States admits Koreans without a passport—the only people from that side of the ocean so honored. Just now there are about 200 Koreans living in and passing through Shanghai, and at least half of them are members of Korean churches. They have been holding services in the Chinese Young Men's Christian Association, with one of the number as leader, and there is an average attendance of forty. Mr. Fitch has been called upon several times to preach for this group, speaking through an interpreter, and occasionally he administers the Lord's Supper. He has performed one marriage ceremony, and makes himself useful for all pastoral service possible.

Shanghai has among its permanent population more than 100,000 Cantonese who speak a dialect that cannot be understood in Central China. They are like strangers in their own country, living in a city noted for its worldliness and temptations. Among them are a number of Christians.

On the initiative of Dr. Mary H. Fulton, an independent and interdenominational church known as the Cantonese Union Church of Shanghai, was organized in November, 1915. Nine denominations are represented in the membership. The Church is in a flourishing condition and does a much needed work.

### What China Fears From America

**T**HE Peking *Daily News* solemnly warns the capitalists of the United States of the danger they run in "entering an economic alliance with Japan at the expense of China."

It says:

"We find an insuperable objection to the American money and Japanese brains' form of co-operation. It will not pay American interests to link themselves up with interests that reck nothing of Chinese feeling or rights. American enterprise in this country stands remarkably free from the taint of inconsiderate commercialism, perhaps freer than that of any other nationality. The highest American interests can only be conserved by the maintenance of the American tradition. 'Evil communications corrupt good manners' internationally as well as in private and personal life, and it is to be hoped that American capitalists will realize this. The history of the past few months shows that it is not necessary for American interests to be entrusted to Japanese manipulation. Several loans, a big railway building contract, and other by no means negligible pieces of business stand to the credit of American enterprise unassisted by Japanese cerebral convolutions. There is no necessary conflict of interest between gray matter and clean hands."—*Literary Digest*.

### Training for Soul Winners

**T**HE China Inland Mission has been conducting a Bible Institute in Hungtung, Shansi Province, North China, at which over forty men who have shown fitness for Christian work are being prepared for further usefulness. The principles governing open-air work, street chapel preaching, shop-visitation, station class and Sunday-school teaching, are explained. Instruction is given in the art of personal soul-winning and its importance is emphasized. The objects in view, the conditions for success, and points of contact, having been pointed out, the teacher proceeds to deal with the common objections and difficulties met with in the area

from which the students are drawn, such as: "I cannot read"; "We also worship Heaven and Earth"; "I'm afraid of persecution"; "If one does good, that is all that is required"; "I have no time"; "I am too poor"; "We have our own sages, why should we believe in Christ?" and many others. These excuses are posted up beforehand so that the men may prepare for their seriatim discussion in class. Each student has a note-book with one objection heading a page, under which he writes down those Scripture references, arguments, proverbs, and illustrations, which during the discussion impress him as being effective. The teacher criticises, sums up, and supplements the results at the close of the study period. It is refreshing to see the interest that is aroused and to note how varied and helpful most of the suggested methods of dealing with the difficulties are.

### Simplified Reading for China

**"T**HE complete revolution of the written language and printed page of China is a stupendous task now facing the missionary," writes Mrs. Elizabeth F. Brewster, Superintendent of the Rebecca McCabe Orphanage, Hinghwa Methodist Mission. "The old system is so difficult that not more than five out of a hundred Chinese can read a book or newspaper with ease and pleasure. The Chinese Board of Education is realizing this and is coming out on the side of a phonetic system such as is now used in Hinghwa. This year our mission schools have used the Romanized and Prepared Bible Lessons, which appeal to the children. Our next step is to be science readers. A literary Chinese man said that it would take twenty years to learn sufficient characters to read the sixty-six books of the Bible. After one year's study of the phonetic system a Chinese could read the Bible with ease."

### Working Together in Hangchow

**T**ANGCHOW is one of the most progressive cities of the "new China," and there are at work there the

Northern and Southern Presbyterians, the Northern Baptists, the Church Missionary Society, the China Inland Mission and the Young Men's Christian Association. Most interesting developments in the line of union work are taking place. For example, Hangchow Christian College, conducted for forty years by the Northern Presbyterians, is now a union institution under the two Presbyterian missions. It is controlled by a board of directors consisting of three missionaries from each mission, and three Chinese chosen by the Synod.

The most important union work, however, is the Hangchow Union Evangelistic Committee, which is composed of one male missionary from each mission, one Chinese man and one woman (either Chinese or foreign) from each church organization or mission, and one representative from the Y. M. C. A. All members serve for three years.

This committee has been responsible for various valuable pieces of work, and is now planning for a special evangelistic campaign. A British missionary, son of the late Bishop Moule, and a Chinese Baptist minister, both especially gifted along these lines, will speak in each church by way of preparation for the campaign. The aim is to revive Christians and enlist as many as possible in personal work, and thus reach outsiders through both the regular and special meetings.

#### A Bible Class of Officials

**REV. W. REMFRY HUNT**, a missionary of the Christian denomination in Chuchow, China, recently had a conversation with Mr. C. T. Wang, the vice-president of the Senate in Peking, whose work as a Yale graduate, and as a secretary of the Young Men's Christian Association, has already been described in the REVIEW. Mr. Wang represents the new element of progressive religious and political reform in China. He teaches a select Bible study class every Lord's Day morning in the capitol. The members of the class are members of parliament and

high officials in the various government boards. In view of the present agitation among the military generals, who are advocating the official and government recognition of Confucianism as the state religion, Mr. Wang's attitude is fine. He believes that Christianity will win, if this suicidal war does not check it too seriously.

#### Heathenism As It Works Out

**E**VERY day in the country tingles with interesting new experiences, things entirely unknown before, unexpected church problems of discipline and interpretation, new fields of study, new cases to tax one's faith—experiences to keep one from drying up." So writes Rev. C. E. Scott, of Tsing-Tau, China.

He continues:

"For example, on one day I was in a temple where the coffin makers and fur-skin sellers were worshipping the same deity. Determiner of the winter winds, and each class praying for a different result; the former that the winds would blow from the southeast (which would mean unnatural warmth with subsequent wide-spread sickness booming their business); the latter, that the winds would blow steadily from the northwest, 'cold enough to freeze the hair off a brass monkey.' What a peep into certain phases of heathen religion this gives! In another temple the priests were directing the manufacture of intoxicating liquor from sweet potatoes. What that suggests can be imagined from trying to think what it would be like if a Protestant minister in America should direct the manufacture of intoxicating wine, and that in his own church auditorium.

#### Pioneering in Yunnan

**T**HE Presbyterian Board has recently authorized its mission in North Siam to open a new station at Chieng Rung, Yunnan Province, China, a field for which some of the missionaries have been praying for about twenty years.

Probably a million Tai, with a knowledge of the same character used in North Siam, live in southern and western Yunnan, several hundred thousand of them

in easy reach from Chieng Rung where in some villages 70 to 90 per cent. of the men read that character. These people are wholly without the Gospel, and for them as well as for the Tai in Siam the North Siam Mission feels a peculiar responsibility.

Evangelist Nan Kruang, of the Nan City Church, offered to go to Chieng Rung, saying: "With a heart full of gladness I would beg to be the substitute for the Nan Church to go with Drs. Dodd and Mason to teach the religion of Jesus Christ in Chieng Rung. If the ministers and doctors and the Christians think it fitting I would be ready to undertake this work, even if my wife and family cannot go along. I would be willing to substitute for the Church for a year. If it does not seem fitting, let it be according to the mercy of the Lord." —*Assembly Herald*.

#### Idol Processions Begin Again

A REVIVAL of idolatry is noted by Rev. O. C. Crawford of Soochow, China. He writes:

"This is seen in the revival of the great idol processions which had practically stopped at the time of the first revolution, and in the pilgrimages of hundreds going to the sacred mountains and famous temples, of which there are several in our country field. The very atmosphere in which we have worked has been different. The people were just as polite and even as friendly as before, but one could not help but feel that he was working against a force which he had not felt for some years. Everything indicates that now is a time of crisis in China.

"This is not a subject for discouragement but a signal for renewed effort. Unless some radical change occurs in the political situation I believe we have before us the greatest opportunity we have ever had. A republic is far from being a panacea for all ills, much less will it furnish a plan of redemption, but it will remove fear and give a freedom of belief and practice which a monarchy could not. And this will be quickly noted in the country places where superstition and fear are most easily and fully felt."

#### Shorthand for the Chinese

THE Presbyterian Board of Foreign Missions has received the following interesting news item:

"A system of Chinese shorthand has been invented by Mr. K. V. Dzung, a native of Shanghai. The whole system contains but 39 signs of which 15 are vowels and 24 consonants, and yet the inventor claims that every Chinese character is indicated, while a speed equal to that of most English systems, that is 150 words a minute, can be attained. He says that the course can be mastered as readily as any and can be used in conjunction with the newly invented Chinese typewriter. The value of such a system of writing in Chinese cannot be overestimated because of the great number of characters in the Chinese alphabet, and not only that but they cannot be written rapidly owing to their complicated construction. Mr. Dzung acquired his English shorthand through an American correspondence course, and is planning to open a Chinese correspondence school of shorthand with headquarters in Shanghai."

#### JAPAN—CHOSEN

##### A Great Japanese Evangelist

THE story of Rev. Paul Kanamori, once a member of the Kumamoto Band, then for many years an unbeliever, and now a devoted Christian again, has been told in the REVIEW, and reference has been made to his powerful book on Christianity. Recently he has had remarkable success in his evangelistic work, and an account of his methods may be of interest.

His first service in a place is only for Christians. At that time he talks to them for about two hours, enlisting their support for the future meetings. Circular letters outlining the work he wishes them to do have already been sent ahead to all the Christians some time before he reaches the place. The remaining nights he preaches to non-Christians, taking from two to two and a half hours for his message. He tries to give the main teachings of Christianity, emphasizing

the teaching about God, sin and salvation through the atonement of Christ. He then makes his appeal that they accept Christ as Saviour and Lord. Few, if any, preachers in Japan preach so simply and expect immediate results. He works only where there are churches to follow up his work and train those who have made the decision.

#### The Danger of a Compromise

**A**CCORDING to Rev. Albertus Pieters, of Oita, Japan, one of the greatest problems in Japan today is a comparatively new one. He says:

"With the increasing number of men in public life who become Christians on the one hand, and a strong reaction in favor of maintaining the ancient institutions on the other, there has arisen a desire on the part of the authorities and of many Christians to find some workable compromise. The constitution of the country guarantees religious liberty, but the government wishes the ancient rites to be kept up, and of recent years has insisted that school teachers take their pupils to the temples to do reverence. To gloss over the inconsistency of this position, the government declares that the shrines are not religious institutions, but are intended to keep alive the memory of the illustrious dead and that to worship at them is not a religious act.

"Already in more than one influential Christian quarter one hears voices in favor of compromise on this issue.

"A missionary naturally hesitates to be confident when Japanese Christians differ among themselves as to the character and significance of certain ceremonies, for I know now from experience that a certain line of uncompromising argument will appeal to a Japanese of intelligence who desires to do what is right."

#### The Final Step Taken

**G**EORGE GLEASON, Young Men's Christian Association secretary at Osaka, Japan, writes in *Foreign Mail*: "A letter has come from Seoul saying that another friend had joined the Church. This young man had a remarkable experience. While a student in our

English school four years ago he used to come to me on Sunday evening and we read the Gospel of Mark together. His elder brother with whom he lived opposed his Christian interest and forbade him to read the Bible in his house. One winter morning, therefore, this earnest lad got up at five-thirty and studied his Bible for an hour out in the cold by the light of an electric lamp under a bridge. Later, becoming impatient with his brother's persecution, he ran away to Kobe, found work in a store, and was later sent to the branch office in Seoul. In November I sent him a picture postcard of my Inner Circle Bible class which prompted him to take the final step and join the Church."

#### Moderator of Korean Assembly

**T**HE Presbyterian Church of Korea is the name under which is united the work of the Australian Presbyterians, U. S. Presbyterians, U. S. A. Presbyterians and Canadian Presbyterians. The present moderator of the General Assembly of the combined church is Rev. C. P. Yang. Mr. Yang twenty years ago was the only evangelist in his province, where there were only 200 or 300 Christians. In the same district there are now 30,000 Christians. The church of which Mr. Yang is moderator has a total membership of 150,000. There are over 3,000 organized and unorganized churches, 120 ordained pastors, 650 elders and 300 evangelists. During the year just closed these native churches raised for their own expenses \$100,000. During the year 9,000 were baptized.

Mr. Yang is described by those who know him best as a "Scotch" Presbyterian. He is now pastor of the largest church in the northern province of Korea. The attendance at Mr. Yang's church is about 1,500, and when he does not face 1,000 members at the prayer meeting Wednesday night he is greatly disappointed.—*The Continent*.

#### Korean Bible Conferences

**T**HE missionaries in Korea are agreed that the cornerstone of their work lies in the system of Bible Training

Classes, which is in vogue throughout the country. The plan was originated almost at the commencement of mission work in Korea, and the land is today honey-combed with these unique gatherings. They are annual Bible Conferences lasting for a week or ten days, modelled somewhat along the lines of the Keswick and Northfield Conferences, but devoted more exclusively to the study of God's Word than either the English or American gatherings. Instead of there being one such Conference for the Christians of Korea, there are no less than a thousand throughout the country. First there is the local conference held in a single church for the Christians of that community. Then there are scores of district classes, where the members of many groups will gather together for a week of Bible study. Finally, there are more than a score of general classes, where sometimes 1,000 or 1,200 Christians gather from long distances to listen to God's Word expounded by the missionaries and leading Korean teachers. The Koreans frequently walk a hundred miles or more to attend these gatherings. They pay all their own expenses, and then for ten days revel in the study of God's Word.

## NORTH AMERICA

### To Protect Training Camps

**I**N the United States the problem of camp evils is to be attacked in a way and on a scale never undertaken in the world before. Greatest emphasis is to be placed on prevention, on effective action before the fact, instead of after it. To achieve this, to evolve a new kind of soldiers' training camp, is the task of the newly appointed Federal Commission on Training Camp Activities.

Immediately around the camps will be zones, according to the plans of the Commission, to bar out infections and alcoholic excess, but the aim will be, in following out the later principles of psychology, to withdraw, so far as possible, the attention of the soldier from the rigid restrictions of the zones by the organized presentation of better means of recreation

and enjoyment. It is to be a great affirmative system, instead of a merely sterile negative one.

Raymond B. Fosdick, the chairman, discussing the work of the Commission, has this to say:

"The Commission has two distinct functions: First, we are charged with the responsibility of keeping the Secretary of War informed as to conditions in training camps and the zones surrounding them. Secretary Baker is determined that the training camps shall be as free from vice and drunkenness as it is humanly possible to make them. In the second place, our task is to co-ordinate the different agencies that are seeking an opportunity for service among the soldiers. We are operating as a clearing house to eliminate the waste and competition of overlapping organizations, at the same time stimulating rational recreational facilities."

### A Million for Red Cross

**T**HE multiplication of war councils and war funds in the United States is one sign that Americans are taking the war seriously and are planning for a serious and prolonged struggle. The Red Cross War council has raised \$100,000,000 to help the wounded, sick and suffering. This is a small amount in comparison with the actual needs. Tuberculosis in France, and lack of supplies in Russia make the situation more serious. Mr. Cleveland H. Dodge promised to be one of twenty-five to give \$1,000,000 each. While millions are fighting for the cause of liberty and righteousness and others are doing constructive, moral and spiritual work among men and women, it is fitting that those unable to help in other ways should give largely to relieve suffering and to save life.

What would have been the result if Christian men and women had been as thoroughly aroused in the cause of Christ as they are in the cause of their country? Millions of men and money withheld from service are now being poured out like water. The resources of America have scarcely been touched.

### 100 Years of Home Missions

**I**N 1817 John M. Peck, the first Baptist home missionary, was sent to the West. At Cleveland in May the denomination accordingly celebrated the completion of one hundred years of Baptist home missions on a national scale. Field Secretary L. C. Barnes reviews some of the outstanding features of the work of the centennial year.

The work for negroes made marked advance in the right direction, a number of schools having completed building funds, or paying off indebtedness. In the work among foreign-speaking peoples there was a marked development in the missions for Rumanians, the beginnings of a church among Serbians in Detroit, and the opening of the Russian Bible Institute in New York. Special efforts have been made to reach foreigners in various industrial centers.

On specific fields in Latin-America the conspicuous items of the year were, in Porto Rico, the consolidating of all evangelical periodicals under the editorship of Juan Cepero; in Cuba, the overcrowding of the school at Cristo; in Central America, the purchase of a good lot within two squares of the capitol in San Salvador and the sending of two new men and their wives into El Salvador; in Mexico, the greatest revival in the history of the Republic, with some 700 conversions, and the practical completion of a splendid hospital at Puebla.

### A War Council of Christians

**T**HE special war meeting of the Federal Council of Churches, held in Washington in May, "was virtually a typical cross section of American Protestantism on its highest intellectual and moral levels." The American Bible Society outlined its plans for the distribution of the Scriptures to soldiers and sailors. The plans of the Young Men's Christian Association were stated much as they have been already outlined in *THE REVIEW*. The Young Women's Christian Association promises to start work for women close to all mobilization camps hoping to purify conditions.

Dr. Worth M. Tippy, who has just taken charge of the Washington office of the Federal Council, made a detailed report on measures which the council is taking to secure proper chaplains for the increased military and naval forces.

The convention also considered measures to hold standards high while war is on. It sent to Congress a delegation headed by Governor Milliken of Maine to insist on suppression of liquor making and liquor selling as a measure of national defense. And in several utterances the council voiced the protest of the churches against legislation which would let down labor standards now.

### Educating the Eskimo

**O**NE of the latest magazines to appear is *The Eskimo*, a new monthly magazine published in the interests of the Eskimo and of northwestern Alaska, from which we quote the following:

"The Eskimo by reason of his inherent qualities and because of his geographical position is fit and able to survive, and by our system of education for him we are making him not only more fit to survive, but he will be a vital factor in the development of northern Alaska.

"The key-note of our school system for the Eskimo is its direct relation to the village life. Thus the school republic becomes the village council, the school garden soon becomes the village garden, the cooking-class becomes the bread-baking class for the village, the clean-up of the school ground becomes the village clean-up, the bench-work for the boys' class becomes the boat- and sled-building center for the village. And, most striking of all, the schoolboy who is sent to the reindeer herd as an apprentice, in four years becomes the trained herder, the supporter of his family, and a future leader of his people."

### LATIN AMERICA

#### Evangelistic Campaign in Porto Rico

**A** RECENT evangelistic campaign carried on by the united efforts of several of the denominations at work in Porto Rico resulted in over six hundred



public professions of faith in Christ as a personal Saviour. In one small town it was prophesied there would be fifteen conversions, but the number reached one hundred and four. In another town all stores were closed during the men's meeting that all might attend. In all places many preparatory prayer meetings were held, and results were seen in the awakened interest in spiritual things.

That much is being done in the development of Christian character in Porto Rico is evident from the work carried on week by week at each station. One missionary writes in the *Home Mission Monthly*: "At our regular monthly temperance meeting an interested audience of sixty young men and women were present. Nine different persons presented pictures of the destructive power of the rum traffic and the necessity that this island be freed from this great evil. They did so in an intelligent way that proved they had given thought to the subject, and spoke with a forcefulness that promises well for the success of any attack made against wrong customs or habits."

#### Plans for Union in Brazil

THE irresistible trend toward union and co-operation in mission fields was strikingly exemplified a few weeks ago in Brazil, when representatives of the five evangelical denominations at work there met and drafted plans for a Union Christian University and a Union Seminary. The conference was called by Dr. W. A. Waddell, President of McKenzie College, and was participated in by twenty-six missionaries—Methodists, Baptists, Presbyterians, Episcopalians, and Disciples. They were a unit in agreeing upon plans for the co-ordination of educational missions in Brazil, heading up in two great union institutions. The plans have been laid before the several denominational Boards interested and their approval requested. It is significant that the movement originated on the field and was worked out entirely by the missionaries. This is the kind of statesmanship that is greatly needed in all the mission fields at home and abroad.

#### EUROPE

##### After the War—What?

REV. JAMES BLACK, of Edinburgh, who has served as chaplain for two Scottish battalions, thinks that the real period of thoughtfulness will come after the war is over, when men have time to look back, weigh things up, and see everything in its true proportion. That will be the day of the Church's opportunity.

In *The Missionary Record* he raises some very serious questions as to the effect which army customs will have on the after life of the men. He says:

"What effect on conduct after the war will the rum ration (a fairly potent spirit) have on the thousands of young lads, many of whom have never tasted intoxicating liquor before? I am certain that, even militarily, it has had a ruinous effect on the men when given in the usual doses before a big action. The vitality of a wounded man, with little in him except rum, is seriously lowered, and the effects of exposure are greatly increased. But afterwards? What about the new habit and acquired liking? Then again—

"Sunday doesn't exist in the Army. A chaplain holds his services any time and anywhere he can get them, and, speaking personally, I have had more services on week-days than on Sundays. What effect will three years of such life have on Christians and the Church?"

##### What Spain Needs Most

PROFESSOR UNAMUNO, of the University of Salamanca, has written a letter on the religious needs of Spain, quoted in the *Record of Christian Work*, in which he says:

"Spain needs Christianizing. The lowest forms of paganism persist, sanctioned ordinarily by the Church. I went through towns and cities preaching against lying, which is the thing that kills us. The people heard me respectfully. Two years ago they considered me mad. They begin now to take me more seriously and I hope with the help of God to make them hear certain things calmly. Barbarous intolerance corrodes

daughter's history more attractive to the reader.

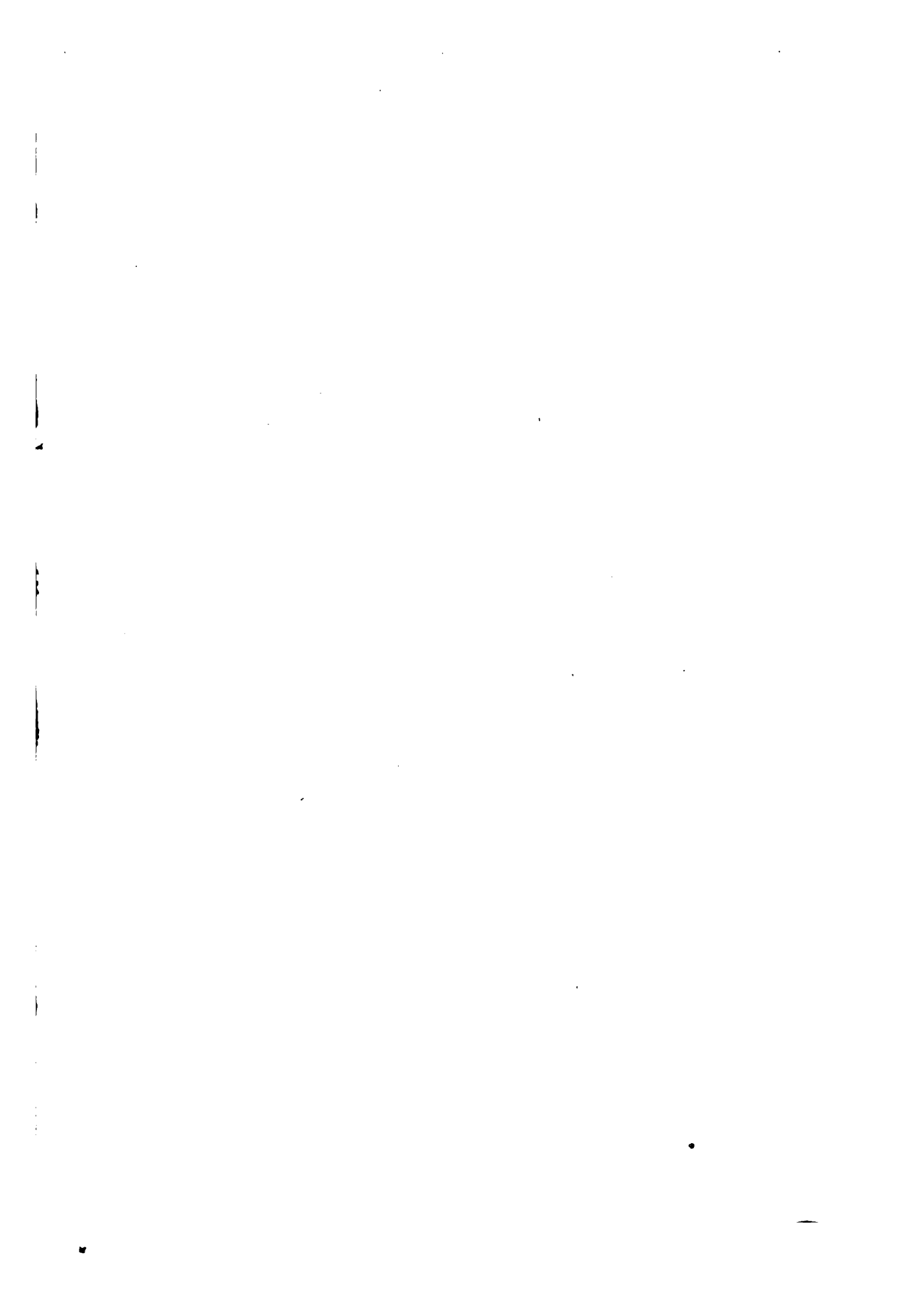
**In the Heart of India.** The Work of the Canadian Presbyterian Mission. By J. T. Taylor, B. A. Illustrated, maps, 5½x7½ in., x, 225 pp. 50 cents. Board of Foreign Missions, Presbyterian Church in Canada, Toronto, 1916.

**T**HE "Heart of India" is the Native State of Central India, its western section, where the Canadian Presbyterians for almost forty years have won their way against many obstacles and have made the jungle blossom as the rose—in certain garden beds which they have cultivated. How they did it—the story of the Campbells in Rutlam among the rolling plains punctuated with flat hills, and of Dr. Buchanan who won the heart of the aboriginal Bheels by the lure of kindness and medicine, and the later annals which tell of the triumphs of education, culminating in the first grade college at Indore which even admitted girls—are told in detail, though with little color because of the brevity of the book and for the reason that apparently it is primarily intended as a study-class textbook.

The methods used include all those common to Indian missions, with leper work in addition. The account of the Canadian Presbyterian policy of not paying native pastors with Board money and Mr. Taylor's summary of reasons for church unity in India are among the comments very helpful to students of missions. The Indian replies to the question asked, "Why am I a Christian?" and the testimonies from eminent men as to the value of missions in India are both interesting and profitable. One wonders after reading what the book has to say of Mass Movements, some of them not far removed from their own field, why this Mission has not attempted to do the same thing by methods akin to those employed by the Methodists. While a total Christian community of 3,126, of whom 1,048 are communicants, is not a small reward for four decades of service, it compares very unfavorably with the — of the Methodists for the same of stations.

**Tahan, Out of Savagery Into Civilization.** An autobiography, by Joseph K. Griffis. 8vo, 263 pp. with illustrations. \$1.25 net. George H. Doran Co., New York.

**A**N amazing story that reads like romance, and yet is true. Arthur C. Parker, State Archaeologist of New York, writes the introduction and vouches for the trustworthiness of the narrative. Mr. Parker followed Tahan's trail through the West and had from the lips of the Indians with whom Tahan lived and from captives with whom Tahan bunked in tepee and barracks, confirmation of the story. Tahan is the Indian name of the Rev. Joseph K. Griffis, a Presbyterian clergyman, former pastor of the South Church of Buffalo. His father was a hunter, trapper and scout, famous many years ago on the frontier under the soubriquet of California Joe, companion of such men as Kit Carson and Buffalo Bill. Tahan's mother was an Indian woman of the Osage tribe, and was killed by a Kiowa war party. The boy was brought up among the Kiowa Indians, and the story of his boyhood is vastly interesting. He took part in Indian sports, was initiated into Indian mysteries, and in time himself became an Indian warrior. He served as scout and interpreter for United States troops, deserted, was captured, sentenced to death, and escaped. Years after this episode, a Christian and a minister, Mr. Griffis was able to obtain an official pardon for his military offense. In his development out of savagery, Mr. Griffis first found friends in the Salvation Army in Canada. Arrested with other Salvationists, he was sent to prison, where he learned to read and write. He became an officer in the Salvation Army in Toronto. His phenomenally alert mind and habits of industry in self-education presently qualified him for the ministry. After serving as assistant pastor and engaging in rescue mission work, he was admitted to the Presbyterian ministry in which he has had commendable success. His style is vivid and colorful. His observations on racial differences and life in general are shrewd and thought-provoking.





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**A RELIC OF OLD CHINA AND OF CHINESE EXCLUSIVENESS**

The great wall, which extends over 2,500 miles along the Northern boundary of China. It averages forty feet high and twenty feet broad. There is a watch tower every three hundred yards

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## CHINA'S UNREST AND MISSIONS

**T**HE Chinese proverb says that "a good horse cannot wear two saddles"—an axiom disregarded at this critical period in the nation's history. The Republic came into existence in 1911 because of the determination of leaders, mainly from the South, who were opposed to the foreign domination of the Manchus and were in favor of a government by the people. The provisional President, Dr. Sun Yat-sen, was a Southerner. Yüan Shih-k'ai, the first regular occupant of the presidential chair, had been an upholder of the Manchu régime, and his downfall came from his reversion to the monarchical scheme. President Li, who succeeded him, had been in the front rank of the Revolution at the very outset as general of the Wuchang contingent. Naturally he is not at all inclined to a return to the monarchy. But a Northern minority, influential, not from numbers, but because of their military aspirations, was led on by Governor Chang Hsün into the declaration of restoration on July 2 which made the deposed boy Emperor of 1911 China's sole ruler. Such a reversion is intolerable for the South, and hence the "good horse" of Government is actually being ridden by two would-be heads of State.

Incidentally the United States is largely responsible for the present status, since without the active advocacy of the diplomatic break with Germany which President Li was induced to make by Americans, the divisive question of declaring war might not have arisen. President Li, when deposed by the Manchu party, fled to the Japanese Legation so that Japan is not a negligible quantity in the political maze. The China situation is indeed in their phrase, "sevens confused, eights in revolution,"—worse than our "at sixes and sevens."

What is the significance of these rumors and kaleidoscopic changes? The Chinese are fundamentally lovers of peace and are very little in-

terested in politics. Mencius declared as Confucianism's belief that the people stood first in importance, the spirits of the grain second and the sovereign last of all. Yet the right to revolt against the Emperor was to be exercised only when he was manifestly unrighteous and disregardful of the people's good. After nearly six years of the Republic, the masses care very little whether they are ruled by a president or an emperor. The present conflict is between a small but influential group of ardent Republicans of the South and a clique of Manchu adherents. It makes little difference to the people which party is victorious, so long as taxes are not too heavy and they are permitted to pursue the even tenor of their life. If the action of the anti-German party were likely in the future to bring the Kaiser's mailed fist heavily down upon them, they would express their displeasure. As it is, there seems no serious danger of any popular uprising, such as followed foreign aggressions in North China in 1900. Even in that Boxer year, except in the North, few cared anything about the conflict until the conclusion of peace brought the heavy indemnities of succeeding years. China's leaders must see the serious possibilities of Japanese interference if civil war should arise in their country, but that also troubles the people very little.

A victory for Chang Hsün and the Imperialists would mean a modified Constitution more nearly like Japan's than any other. A republic, to be successful, must rest upon general intelligence and a degree of altruism that has not been manifest in the five years of the Republic. It would be easier to find men qualified to administer such a government well than to secure a public spirited Senate and House, to use our terms. If the Manchus should return to power it is probable that Confucianism would be once more the State religion. It was only by the most strenuous effort that Christians and others prevented the effort to put Confucianism into the Constitution of the Republic a few months ago. A limited monarchy would no doubt permit entire freedom of religion, but a victory for the Republicans would be more favorable to Christianity. Whatever the outcome, missionaries have not been affected by the changed conditions, nor do they seem likely to be. Mission schools are a great ally to the emerging civilization of the new era.

### AWAKENINGS IN MOSLEM LANDS

**T**HE changes that have come on account of the war indicate already the dawn of new opportunities in West Arabia, on the borders of Palestine, and in Egypt. Newspaper evangelism in Cairo has been very fruitful, as was described by Dr. S. M. Zwemer in our April number. This kind of work seems to be limited only by ability to pay for the articles published. What is published in Cairo is carried by the wings of the postal service to the utmost confines of the Arabic-reading world, and the postal system of Egypt is one of the best.

The new kingdom of Mecca, which is a direct result of the war, has



its own postal service and a new era is opened in the life of Arabia. Mecca has become the capital of a new kingdom. The Turkish power has disappeared and the Grand Sherif was declared king of Arabia on November 4, 1916, when new flags were flying over government buildings. Two hours after sunrise the Grand Sherif entered the Kaaba with the members of his family and the notables. The chief Cadi of Mecca gave a proclamation to Sheikh Abdul Malik el-Khatib to read to the crowds assembled. All took the oath of allegiance, including the sherifs, officials, notables and others. Orders have been given to the post and telegraph departments to lay telephone wires between Mecca and Jidda. The fee for communication between the towns has been reduced to two and a half piastres for every three minutes (12 cents), which is also the telegraph fee for every ten words. There are rumors of a wireless telegraph, and a Chamber of Commerce has been created at the port of Jidda. Best of all, the new government has decided to create schools in Mecca and other towns for free education.

Another sign of the times, noted by Dr. S. M. Zwemer in a recent letter, is the new interest in the education and uplift of womanhood. In spite of the war the Arabic reform paper, *as-Sufur*, devoted to the removal of the veil, polygamy and divorce in Islam, makes its regular appearance. Efforts of this sort, although destructive rather than constructive, will help to elevate the home life of Egypt. The Young Women's Christian Association is proposing to publish a magazine for the girls and women of Egypt. Leaders of thought in Egypt are to contribute articles, some of which will be in Arabic, some in English, some in French and one, at least, will be in two languages. It is proposed to include articles on history, biography, current events, women's sphere in the home and work in the world, the education and training of the child, with information on social, moral and religious matters, while considerable space will be given to dress, art, needlework, music, cookery, etc.

Dr. Zwemer considers this one of the most strategic and living proposals of advance effort amid all the diverse and manifold plans of missionary work. Dr. Nimr, editor of the leading Arabic daily in Cairo, writes: "Such a magazine as is proposed, if it succeeds in finding its way to the schools and homes of the daughters of the Near East, will be a help to them to guard against the effects of the environment as it is, and continue their onward progress in life."

### NEW OPPORTUNITIES IN RUSSIA

**R**USSIAN envoys have received a cordial welcome in America and the American envoys have been given an equally hearty reception in Russia. The two largest democracies, the oldest and the youngest are thus drawing together. More than this, the ideals and purposes of the two great nations of the two hemispheres are being tuned into harmony—ideals for justice, liberty, love and peace. The

spy system is abolished, Jews are emancipated, religious liberty is actually experienced by the people so long in bondage to a political, autocratic and unenlightened Church. "Sectarrians" are no longer under the ban. Exiles for conscience sake have been recalled. Pastor William Fetler, now in America, hopes before long to return to Petrograd. It is not now a crime for an evangelical minister to persuade a member of the "Orthodox Church" to join another church. Pastor Fetler's brother, who was exiled to Siberia, has returned home and in Petrograd has conducted evangelistic open air meetings in the Nevsky Prospect, at which men were converted. All this was done without opposition of priests or police. Converts may now be baptized without special permission. A correspondent in Petrograd writes: "Glory be to God, Russia is now a free country. The chains of bondage are broken. The door for God's work is wide open. Three Sundays have been given us for meetings free of charge in the City Hall. There is much need of prayer." A new era has indeed dawned for Russia.

What will the evangelical Christian church do to enter the newly opened door among 182,000,000 people? The American Methodist Church already has a mission in Petrograd. The Disciples are considering entering the field. Pastor Fetler, who represents the Baptists, has launched (June 27) the "Russian Missionary and Educational Society" as an interdenominational mission with branches in Petrograd, Moscow, Riga and elsewhere. The plan includes an educational center for the training of Russian Evangelists, a Bible and Tract Society and several gospel halls. The foundations of the Society have already been laid in America, and Rev. Courtland Myers, D.D., pastor of Tremont Temple, Boston, has accepted the presidency. The work has many friends in America and has been richly blessed in Russia. The Petrograd mission has a valuable property—the "Dom Evangelica;" the Moscow work has been successful and the Riga work has been using a Russian Orthodox Church, which was renamed the "Dom Golgotha."\*

The enemies of Russia are still working for the downfall of the young democracy by means of secret agents, misleading literature and the distribution of vodka among soldiers and prisoners. It behooves friends of Russia and of Jesus Christ to offer salvation to the great Slavic people by Christian missionaries, evangelical literature and the free distribution of the Water of Life. There is even more reason than formerly to believe that the Gospel work for Russian prisoners in Germany will have a far-reaching effect. Thousands will return home with minds filled with Gospel truth, to live it, to preach it, and to found churches dedicated to the living Christ. The Russian people are intensely religious. Russia is a fertile field for evangelical work. A regenerated Russia would mean a great regenerating force for Europe and for Asia.

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\* Pastor Fetler is seeking to raise \$9,000 to save this valuable property from a mortgage foreclosure, and the work from disintegration.—EDITOR.



## WORK FOR THE SOLDIER IN EUROPE

THE "Church Army" has been at work for the British troops in France along the lines made familiar by the Young Men's Christian Association. In appealing for one hundred marquees to be set up at points in France recently captured by British forces, the following statement is made in the *Life of Faith*:

"The Church Army, from the very beginning of the war, has laid great stress on the spiritual aspect of its war work. It has not been content with providing ample facilities for recreation and writing; it has steadily pushed on with its noble spiritual campaign, and has thought its work incomplete unless men were won for Christ. The object, therefore, of the hundred marquees is to capture the conquered territory for Christ. Having won the land for freedom, the Church Army desires to claim the men who won it for God.

"We can hardly realize what it means to come back from the trenches, nor can we fully realize how receptive are the men to the wonderful words of life. They have looked death in the face; they have felt, in a strange manner, the powers of the world to come; they have come in contact with the unseen and the eternal. And, amid the strange reactions of the hour, they are prepared to listen to the message of peace as never before in their experience."

Bishop Brent, who has been in France and England, expresses the belief that the war, in the main, has made for constructive belief, but there is no clear evidence of regeneration. In France he found evidence of a quickened interest in religion and in some places the churches crowded with worshipers. In England and in the British army he reports: "Large numbers of men—men of culture, character, position, and wealth—who prior to the war were drifting along without any serious aim, have found their souls in the war." He does not say that they have found Christ. From Italy we receive the report that the Waldenses are witnessing a good confession among their fellow soldiers. Some are inducing their companions to read the New Testament. An officer, not long ago admitted to church fellowship, has managed that all oaths and foul language have been banished from the mess table, and has seized every opportunity for making known the peace which he has found in Christ. It is the individual testimony and daily life of Christian soldiers that has greater effect than the religious services.

## A UNION MOVEMENT AMONG LUTHERANS

IT is four hundred years since Martin Luther nailed his ninety-five theses on the door of Castle Church in Wittenburg. Today there are one hundred and eighty million people who believe in the main contentions of the Reformation. Of these some twenty millions are Lutherans, but they include numerous divisions. Even in North America

there are about two million Lutherans allied in the General Synod, the United Synod, the Norwegian Lutherans, the Swedish Lutherans and other bodies. Verily it is a much divided church.

Some steps were taken at the convention of the General Synod, which met in Chicago in June, looking toward an organic union with the General Council and the United Synod of the South. It would be a great gain in efficiency and in co-operation if many of the Lutheran bodies in North America would so unite and organize for aggressive missionary and educational work at home and abroad. What could more fittingly mark the four hundredth Anniversary of the Reformation?

Great interest marked the meeting of the General Synod at which this action was considered. Delegates were present from the General Council and from the United Synod, and the chairmen sat with the president of the General Synod during the discussion. The vote in favor of union was unanimous. The entire body rose as if moved by one Spirit with a desire to put an end to division. It still remains for the other two bodies to take action. If this is favorable, as seems probable, then the district synods of all three bodies will act. There is good reason to hope that there will soon be a great United Lutheran Church in North America, made up of a million communicant members.

### ADVANCE IN JEWISH MISSIONS

**S**TEPS taken at the recent conference of the American Hebrew Christian Alliance (described on another page) show a marked advance in the whole spirit and plan of campaign for the evangelization of the Jews. At this third annual conference there were representatives from practically all the evangelical Jewish Missions. The delegates were for the most part Hebrew Christians, but many Gentiles were also present. In the past, the lack of harmony among Jewish Christian workers has been a great hindrance, but at Pittsburgh the spirit of unity was wonderfully manifest.

Progress was made in the establishment of the "Hebrew Christian Witness," a fellowship of believing Jews, for the purpose of promoting Christianity among their fellow Hebrews. A special missionary was selected and the Hebrew Christian workers themselves subscribed at the conference \$2,000 toward his support. It is expected that an additional \$1,000 will enable them to support a second worker. These gifts mean real sacrifice and a devotion to the cause of Christ. This evangelist will travel among Hebrew Christian missions for the purpose of promoting harmony and real co-operation. A Gentile Christian committee has also been selected to co-operate with the conference and the Hebrew Christian Witness to appoint an auditor of accounts and to act as a Board of Reference. A Hebrew Christian quarterly is published to represent this united work of those who have so long been divided. There is Christian statesmanship in the program proposed.

# EDITORIAL COMMENT



## THE WAR AND THE CHILDREN

**L**IFE itself is the greatest of all schools and the world we live in teaches children more than all their other teachers. What is it teaching the children of today in and out of Christendom? An Associated Press Correspondent writes of the effects of the war on the children of Northern France:

"The French children found in the villages of Northern France evacuated by the Germans under the pressure of the British and French offensives present a picture of the savagery of modern warfare as characteristic as the Somme forest, shattered and broken by months of shellfire. Many of these children are orphans, without home or relatives. Many have been grievously wounded. Most of them suffer from a peculiar species of shell shock which afflicts them generally with a sort of tremor not unlike St. Vitus's dance. They have had life and death, horrors human and inhuman, revealed to them in guises so terrible that they will never be quite normal again. All are underfed and frail from confinement in cellars. Cut off suddenly from relatives and friends perhaps two years ago, they have continued to live within a few hundred yards of the front lines, listening always to the thud of shells and the crash of explosives, until their idea of heaven is 'a place that is very quiet.'"

In the great areas of the war children have been the victims and the witnesses. Their ideals of life's values, their sense of human relations, their conceptions of character and of influence will have taken shape from what they saw and experienced of war. And outside of these areas the war is fashioning the thoughts of the children who are to control the world in the coming generation. They are saying farewell to fathers or to mothers who will not come back. They are hearing constant talk of conflict, of treachery, of spies, of deeds and agencies of destruction. Far away in distant lands, as yet remote from the struggle, they are hearing confused and perplexed talk about it and of which they understand not much, but this at least—that if men love one another it is not with the love that is stronger than death. The children of the world are undergoing an education in a school where they learn that the world is not yet ready for the Kingdom of Peace.

But the lessons of the ideal are glorious lessons, too. These children ought not to grow up mean and selfish. They see their fathers and their brothers going out, not for money or for pleasure but for duty and truth. They feel the thrill of the great loyalties to honor and righteousness and God. They see that all things are to be held as nothing that stand in the way of a man's service of his nation and the nation's service of humanity. Ease and softness, they are shown, are things to be laughed at, and hardship not so much to be endured as welcomed with joyful derision. It ought to be far easier to get missionaries from the next generation.

## MOBILIZING THE CHURCHES

**S**EVERAL of the denominational bodies have taken steps to organize their forces for moral and spiritual service in connection with the war. The battles for purity and Christian character will be more intense and constant in the training camps and trenches than are the fierce struggles on the battle fronts of Europe and Asia. And defeat in the former conflicts will bring worse consequences.

The churches must be mobilized for prayer, for personal work among the soldiers and sailors and for the distribution of Bibles and other Christian literature. Other organizations are planning to care for the social and physical needs of our fighting forces. The churches must care for their spiritual needs.

At the recent general assembly in Dallas, the Presbyterian Church (North) appointed a representative commission of one hundred ministers and laymen to unite all of the five million Presbyterians in this work for the spiritual welfare of our fighting forces in America and Europe. Rev. John F. Carson, D.D., of Brooklyn, is the chairman. The commission proposes to call the Church to a clearer consciousness of God, a deeper devotion to Christ, a more whole-hearted loyalty to the national welfare and a more consecrated and sacrificial enlistment in the service of men. The Methodist Episcopal and other denominations are also looking toward a spiritual harvest in the present crisis.

Many individual churches and other organizations are fully awake to their opportunities and responsibilities. Not only are they centers for nurses, Red Cross, registration, relief work, Boy Scouts, and Home Defense, but they are holding special prayer meetings for men at the front, are posting the names of their enlisted men, are supplying them with Testaments, sending letters, church calendars and other remembrances to keep absent ones in touch with the home church. Some churches are keeping open house for soldiers and sailors, are also active in the campaign for national prohibition and are soliciting funds to help in the various forms of Christian work for soldiers. One of the best forms of personal service within reach of camps and points where guards are stationed is the welcoming of soldiers and men of the navy to Christian homes, where they come under the refining influences of wholesome recreation when off duty.

The ability of Americans to learn the lessons God would teach us in this war, their manifestations of truly Christian character, and their readiness to take advantage of the opportunities for truly Christlike service, will determine the future position and power of the Church and the nation. This is a time to quicken consciences, not to deaden them; a time to extend Christian work at home and abroad, not to shorten our lines; a time for greater sacrifices for the work of Christ and not for curtailing benevolences because of increased expenses and the multiplied demands due to the war.

## SAFEGUARDING SOLDIERS' MORALS

THE sentiment and conditions connected with life in the army and the navy have changed remarkably in the last twenty-five years.

An army chaplain describes the swearing, drinking, card-playing-chaplain who was formerly too often placed in charge of the religious services and spiritual work among soldiers. Today, the political, social, military and religious forces are working together to safeguard from moral destruction those defending the country by land and sea. There was a strong fight against giving up the sailor's grog, the soldier's canteen and the intoxicants of the officer's mess, but few honest patriots can be found today who will not acknowledge that the new regime is better.

The War Department is vigorously seeking to eliminate the low dives, saloons and houses of ill fame in the zones surrounding the training camps of the army. Notorious resorts at El Paso and San Antonio have been closed and a letter was sent to mayors, chiefs of police and chairmen of state committees of defense, enclosing the new Congressional law against such evils and saying that where these laws are not obeyed training camps will be removed from the section.

This order of the War Department covers the mobilization camps, officers' training camps, army camps, and since June 9th to naval camps like those at Philadelphia and Brooklyn. The army bill provides in substance as follows:

The President has power to make regulation governing the prohibition of alcoholic liquors in and near military camps, except that liquors are absolutely prohibited within all camps, forts and officers' or enlisted men's clubs. It is unlawful to sell intoxicating liquors, including beer, ale or wine, to any officer or member of the military forces while in uniform except for medicinal purposes. The Secretary of War is empowered and directed to do everything necessary to suppress and prevent the keeping or setting up of houses of ill fame within such distance from military camps, etc., as he may deem advisable, and severe penalties are provided for those who violate these restrictions.

A Commission on Training Camp Activities, appointed to advise on these matters, includes Raymond B. Fosdick, chairman, John R. Mott, and Major Palmer E. Pierce.

Mr. Fosdick outlines the Commission's aims as follows:

"Our first function is aimed, of course, to do away with the evils that have been too often associated with army life, not only in America, but in Europe. Our boys are to be drafted into service. We cannot afford to draft them into a demoralizing environment. The responsibility of the Government is doubly obvious in view of the measure of conscription. A man might volunteer for service and run his chance with vicious surroundings. When conscription comes into play, however, the Government itself must assume the responsibility for eliminating these evils.

"On the positive side of our program is the necessity of competing with 'demoralizing influences,' such as the saloon and the vice-resort. This function of

our work divides itself naturally into several lines. Within the camp, activities of the Y. M. C. A., an organization now officially recognized by an executive order of the President as Commander-in-Chief of the Armies, form an important part in the recreational program.

"In some communities, for example, outside the camps, there will be 'canteens' for the soldiers run by women's organizations, where food and tobacco can be obtained at cost prices, and where an opportunity will be afforded for meeting and talking with women. In Toronto the 'Take the Soldier Home for Dinner Movement' was organized, and through this agency a number of men found homes which they could visit whenever they were on leave in the city. Work of this kind can be multiplied almost indefinitely. There must be plenty of recreation to absorb the surplus energies of the soldiers in their hours of relaxation."

### NATIVE RACES AFTER THE WAR

ONE of the most important questions resulting from the war will be the relation of natives in conquered territory to their conquerors. Will German territory in Africa and the Pacific be held by the Allies or returned to Germany? What will be the fate of Turkey and Persia? These questions involve the destiny of thirty millions of men and women. Are they to be considered or will they be bartered like so many sheep?

Rev. John H. Harris, of the Anti-Slavery and Aborigines Protection Society, makes the very practical suggestion that the belligerents include in their treaty of peace the agreement that, within one year after the declaration of peace, an international Congress be called to consider the condition of native subject races and to amend the laws.

The subjects to be considered by such a congress would include:

1. The liquor and opium traffic.
2. Slavery contract and enforced labor.
3. Intertribal strife and traffic in firearms.
4. Native ownership and development of land.
5. Commercial treaties and development of natural resources.
6. Educational and governmental problems.
7. Social, industrial and physical betterment of natives.

In many places it will be better to bar white traders from restricted areas, and to adopt a definite program for educational, industrial and social improvement. Slave trading still exists in some parts of the world, and contract labor is virtually slavery. Strong drink, firearms, sexual irregularities and disease are decimating native races and prevent physical, moral and spiritual progress. The path to reform is the study of causes and cures for depopulation and degeneration by comparing the experience of various colonizing nations.

The problem of subject or child races is worthy of an international congress. The varied experience of Germany, Great Britain, America, Holland and France offers a great opportunity for an interchange of ideas and a united program for the betterment of primitive peoples. The Christian missionary interests should be strongly represented in such a congress.



THE GREAT WATER GATE OF PEKING

To the right is the Chien-mien gate, the entrance to the avenue leading to the "Forbidden City"

## Some Relics of Old China

### The Chinese City Walls and Some Stories They Tell

BY REV. CHARLES E. SCOTT, TSINGTAU, SHANTUNG, CHINA.

Missionary of the Presbyterian Board of Foreign Missions

*The 1,700 walled cities of China are closely linked with the past; they are also a challenge to the Church of Christ. Mr. Scott lives in one of them and knows whereof he speaks*

**T**HE walls that enclose the cities of China—a vast number of which have not yet been entered by the heralds of Christ—remind us of its hoary civilization. The more one considers them, the more he is filled with wonder at the panorama of history they unroll.

It is well to remember that when Moses led the Israelites through the Wilderness, Chinese laws and literature and Chinese religious knowledge excelled that of Egypt; that, a hundred years before King David sang his psalms, the Emperor Wang Wung composed classics of austere morality which are to-day committed to memory by every advanced scholar in China; that, while Homer was composing and singing the Iliad, China's blind minstrels were celebrating her *ancient* heroes whose tombs had already been with them through nearly thirteen centuries. China's literature was already fully developed before

England was invaded by the Normans; the Chinese invented firearms as early as the reign of the first Edward, and the art of printing was in use in China 500 years before Caxton was born. The Chinese made paper A.D. 150, and gunpowder about the commencement of the Christian era. A thousand years ago the forbears of John Chinaman sold elegant silks to the Romans and dressed themselves in exquisite fabrics when the inhabitants of the British Isles wore coats of blue paint and fished from willow woven canoes.

The civilization of which these things speak was worked out by the Chinese inside the walls of their cities. Beaten by the storms of ages, these walls are still standing, and they are to-day symbols and reminders of this ancient glory. Few other objects in this age-long land of seclusion are more calculated to suggest China's substantiality, her pride and antiquity, her achievements, her self-sufficiency, her exclusiveness.

Babylon's walls were on of the Seven Wonders of the ancient world, and to-day the traveler may get some idea of their magnitude and extent by a walk around Nanking on top of the twenty-three miles of brick and earth and stone that enclose that ancient southern capital. One may get some conception of vast spaces and of multitudes of men hived therein from the walls of Peking, massive and forbidding. From here one may gaze upon the teeming life of the northern capital and watch the human tides as they surge through the great, dark portals piercing these ramparts of gray stone.

Dr. Ernst Faber, the German sinologue, has said: "Rebellions in China have occurred on a large scale over fifty times in about 2,000 years, and local rebellions over some province are almost yearly events—numberless. It is impossible to calculate how many hundreds of millions of human lives have been sacrificed during these rebellions." In every instance city walls have played a preponderating part. Even so late as 1900 a handful of determined foreigners, commanding a stretch of the Peking Wall, withstood, in one of the most memorable sieges of history, a horde of wolfish besiegers. Again, during the Revolution of 1911 and the Rebellion of 1913, the walls of Shanghai and of Nanking and of Wuchang suggested, in horrible red, how a few daring men behind them could work havoc in the ranks of a large and well-equipped army of attackers.

Sitting like a queen—proud, exclusive, self-centered, defiant—in the midst of a great plain, stands many a city, calculated to pique the curiosity, particularly because of the encompassing walls that hide the life within. They intimate mysteries that the human spirit fain would unravel. To the uninitiated they are something tantalizing, altogether baffling.



But as the name of the notorious isthmian city of Greece came to be made into a verb, signifying bestiality enthroned, the acme of every sort of wickedness—"to Corinthianize"—so it has even been that the cities of the heathen world, including those of Asia "east of Suez," have been centers of every evil. And China has been and is no exception. To walk on any city wall or to pass through any city gate makes the heart sick for pity—if the gazer have understanding to divine the meaning of what his eyes behold.

There are thousands upon thousands of the smaller, second-class walled cities—county seats and big market towns. Often the latter are larger in area and with more impressive walls than the administrative centers. But the walls of any county seat would be typical of all.

The wall is some fifty or more feet high, twelve to twenty feet broad at the top, the inner and outer surfaces and level top faced with brick or stone. At the outer edge and extended on above is a parapet, pierced every few feet with portholes for archers and other defenders.

Outside the wall and extending all around it is a deep, wide moat, the soil that was dug away to make it being piled between the brick or stone facings of the wall. Through that moat, filled with water, once struggled foemen armed with sword and spear and lance and battle-ax, while from above the defenders rained down stones and darts and arrows. Now, in many cases, this moat is a humble onion-bed or wheat field or truck garden. Often it is dump ground or shoestring pond, covered with green scum, stagnant, odoriferous with indescribable filth, a fertile breeder of mosquitoes and culture laboratory of serious epidemics.

The conventional thing is to have the walls pierced by gates on the north, south, east and west. At each of these entrances a simple but ingenious engineering plan was adopted. Each one was fronted by an outer gate and connected by walls, thus forming a more or less regular rectangular court outside the real gate. Upon the four walls, joining the outer and inner gates, many defenders could easily and quickly assemble from all points and pour a deadly concentrated hail of missiles upon invaders, who, when inside the outer gate, not only have not gotten into the city, but are caught like rats in a trap.

Each one of these massive entrance gates is usually crowned with a huge tower, a guardian of the wall—citadel or temple, or both. In these towers I have frequently found ancient, dismantled cannon, cast by the Jesuits and having their seal, reminding of the days of their astonishing domination of the Chinese court.

One does not need to walk far on one of these walls or through their gates to realize that Chinese superstition is omnipresent, inhabiting the air no less than the ground; for along it are many temples dedicated to and presided over by a whole pantheon of tutelary deities—powers that grip the people in a terrible vise, powers of darkness that wring the blood out of them, leaving them broken and spent.

One may profitably pause and look about at the realistic proofs of China's pristine material powers, as evidenced in these walls.

It is amazing to think of the money, the material, the time and the men expended in the century-long efforts to fortify against the inhumanity of unregenerate man in his incurable tendency to assault and grind down without cause the helpless and innocent. To realize what this has meant in China, one needs to think of how cheap life is in this land, what workers the Chinese are, and what huge undertakings they have carried out in order to defend themselves even so inadequately. All this is manifested in the concrete—in one engineering feat—by the Great Wall, erected for the same purpose as all the others: to keep out enemies. Built 220 years before Christ was born in Bethlehem, it contains material enough to make a wall five feet high encircling the globe. General Grant said it was the most impressive work of man that he had seen in the whole world. The emperor who set whole provinces to work on the construction of the Great Wall was actuated by fear of the Tartar bands that came from the North, looting and killing. The work of building the wall was continued for 1,700 years. For ten centuries the North sought in vain to burst through the barriers built by the Chinese. When isolated bands evaded the sentries, signal fires were started on every mountain peak, and Chinese armies advanced, putting the daring marauders to a horrible death.

But walls are no longer a powerful protection, as was proved when a German captain with a company of troops was sent from Tsingtau to a nearby city to come to an understanding with the Chinese official there. Halting his men outside the city walls, he attempted to send messengers to the magistrate, asking him to come out and talk it over. The magistrate refused, excusing his declination on the ground that it was market day, the city was full of anti-foreign strangers, and the presence of Germans in the city would be dangerous to the Germans! The great spiked iron gates were quickly closed and the "ambassage" was shut out. A party of Germans forthwith, to the amazement and fright of the citizens, scaled the wall, though its top is more than fifty feet above the moat. Another squad blew up the gate. In the meantime the magistrate fled in terror to the inner precincts of his yamen, disguised himself, and got his runners to rig out a fake magistrate in his official robes. But the soldiers had brought a Chinese guide and interpreter who knew the real magistrate. Cringing and protesting, he was pulled out and was dragged through his own city streets, jammed with country folk. The escort, with rifles ready, pushed swiftly right through the dense mass of people, and went out of the ruined gate that they had so contemptuously blown up in the face of their enemies. The troopers, in grim horse-play, dragged the magistrate through the stream that flowed outside the city wall, and flung him at the feet of their leader.

When he had promised what was wanted he was allowed to slink

away toward the city, his people filling the walls and anxiously watching the comedy, his tragedy of pride and loss of face. Before them all he capered back through the stream, scarcely believing that he would not soon be hauled back. In the meantime his runners had arrived on the city side of the bank, and there deferentially awaited him with his official sedan chair and umbrellas. Clad like a beggar, but riding in state, he disappeared from the sight of his laughing visitors—hailed with joy as a conqueror returned from the jaws of death!



ONE OF THE GRIM PORTALS OF CHINA NOW WIDE OPEN TO THE MISSIONARY

Over one of the big gates, the inner one whose wall forms one of the sides of the "rat trap" for invaders, is a Taoist temple, run by cunning, frowzy, libidinous priests. They make their living out of a theatre—the Chinese equivalent of the Western variety show—which they have there going all the while. As they are immediately over a busy thoroughfare, with steps leading directly up to them, they have plenty of visitors and take in much money. Fortunately for their prosperity, they have selected a particularly good spot. Being on the inner gate wall, which is purposely set not exactly in front of the outer, and its wall surface is likewise not parallel with the outer, they are sure that maliciously disposed demons can not approach the city from that direction. For, strange to say, though of supernatural power, they can move only in straight lines, and a twist or turn in a city street at its head bars all ingress to these tormenting spirits.

Over another gate of the wall is the Temple to the Fox. The

creature is to the Chinese of this section analogous to what the werewolf was once to Teutonic ancestors. Diabolical cunning, even more than uncanniness, characterizes it. As the potent agent of the devil, its special province is the tempting, seduction, and enslavement of women, coming to them in their hours of pain and weakness and mortal illness, and causing them to sell themselves, body and soul, to the devil as the price of relief and of ultimate restoration to health; when recovered by his power to become, as witches, his obedient, enthusiastic, indefatigable henchwomen. The Chinese claim that there are such women, creatures and victims of the Fox, in every village and city.

Inside the Fox Temple is a miniature temple to the Rat. Both are especially efficacious. A large poster on the wall reads—no official has yet ordered it down: "A prayer to the Rat uttered in this temple is sure to be answered." Such especial efficacy has to be paid for, and the prayers bought here are relatively expensive. Nevertheless the place is much frequented—to the consequent fattening of the priests.

Walls and gates in every land are, consciously or unconsciously, an advertising medium of what the people are. In Christian America they speak to the public of energy, thrift, brain power applied to the amassing of wealth and to the ministering to the needs of the public. In China, on the other hand, walls and gates have long spoken a different language—that of seclusion and self-sufficiency, shutting out everything non-Chinese.

For centuries these massive walls of China's cities have in silence looked down upon the multiplied sorrows of her children—flood and famine, drought and plague, rebellion and massacre, idolatry and witchcraft, ignorance and superstition, deceit and fear, squalor and vice—all grinding the face of the poor in a woe that is beyond words. For centuries the people, seeking soul-rest and finding none, have surged through these frowning portals—their own religions pitiless and impotent to answer them. For centuries these hoary walls have forbidden entrance to the "Western Barbarians," while containing within themselves no comfort for bruised hearts; they knew only barter and the baser passions unleashed.

To-day these ancient barriers have in a new sense become helpless to help the people. They are as unable to keep out the modern spirit, the sordid aggression, and new sins of "Western Christian" nations, as was King Canute to stay the tide increeping; so that their indwellers stand to-day powerless before these subtly pervasive things—helpless as are their walls to resist the onslaughts of modern guns and soldiery. Foreign aggrandizement and foreign trade in poisoned stuff—"opium loaded" cigarettes, morphia, liquors, and all their cursed ilk, together with huge quantities of second-class war material at first-class prices—these have already stalked inside the gates, and are outrageously assuming the attitude that the people within were created and exist solely for their exploitation.

But, thank God! these same portals that have for ages stood against storm and siege, and that would, had they the power, shut out these modern undesirables, to-day invite the missionary. Their need calls to him to come and give their people beauty for ashes, the spirit of praise for the garment of heaviness, hope for hopelessness, and life for dry bones. Their indwellers are at sea; the old spiritual foundations are breaking up; and they turn in the direction that offers them succor and soul peace.

Now, for the first time in Chinese history, the portals of 1,700 of China's greatest walled cities—not to speak of the many smaller ones in each province, as well as of big market towns—invite the Gospel, so that they are become thresholds of opportunity, doorways of invitation, flung wide open and held open waiting for Christianity to enter and occupy.

Until very recently these gates were sealed in sullen pride and haughty resentment against "barbarian intrusion." Only a few months ago, Li Yuan Hung, then President of the Republic, asked John R. Mott to urge the Church to occupy these cities and to do it *at once*. For one hundred years the Church has made but little impression upon these strongholds of heathenism, but now they are ready to listen. Is the Church ready for this vast emprise?

The situation is urgent and perilous beyond comparison in the history of the Christian Church. The destinies of hundreds of millions, both of this generation and of those unborn—incalculably vast in number—hang in the balance. Verily, the gentry who dwell within these walls and pass out and in through these gates are now seeking the Gospel message. This is the Day of Opportunity of the Christian Church. Sixty years ago the Church had one unique chance—which it let slip—in the early days of the Tai Ping Rebellion, when the Reformers filled the streams with idols and asked for the knowledge of the Living God. And, for *bread*, the Church gave a *stone*—with the immediate result that the Manchu usurpers, one of the worst dynasties that ever misruled China, became the more firmly seated, and perhaps one hundred million people perished in the cataclysm. The country sank the deeper thereby into the woes of opium, idolatry, and grinding poverty, of squalor and misery and superstition, with all the accompanying hell-born brood of heathenism. Within sixty years history has twice laid on the palm of the Church the opportunity to take China for Christ, and if this one is neglected, God pity the Church!

Already there is a movement of reaction against progressivism and a fair field for all religions. It emanates from the cities, centers of power. It is rapidly taking shape in plans formed to run counter to "the foreign religion," and temples and idols are being restored. The King's business requireth haste. Whatever leverage we intend to exert for good upon the cities of China, we ought to bring to bear with power, and at once. To-day their younger leaders are plastic. Five years hence, it is believed, may be too late.

# Outlook for Religious Liberty for China

BY THE REV. ARTHUR H. SMITH, D.D., PEKING, CHINA

Author of "China in Convulsion," etc.

THE huge Chinese Republic can scarcely be described as a Ship of State, for it lacks many of the equipments of such a craft. Neither is it fair, as we used to do, to characterize it as merely a Junk of State, for much of its navigating apparatus is modern. At presents it resembles those "lorchas" of a century ago, which to a hull of European model added the rig of an ordinary Chinese coasting vessel. The difference is that the Republic has a Chinese hull, and above decks a more or less Occidental outfit. It is still, however, largely navigated on the ancient lines.

Early in March, 1912, the hastily constructed Provisional Constitution was adopted by the small group of progressive men then acting as a rudder for the whole Empire. The second general division of this document headed "Citizens" contained an article (V) as follows:

"Citizens of the Chinese Republic are all equal, and there shall be no racial, class, or religious distinctions."

The next article was composed of seven clauses defining the rights of citizens, such as freedom from arrest except by due process of law, immunity from search, rights of property, freedom of trade, of speech, of publication, of association, privacy of correspondence, liberty of residence and removal, and *"the freedom of religion."*

During the early part of the presidency (or reign) of Yuan Shih-kai, after the Parliament had met, a committee of thirty from each house endeavored to complete a permanent Constitution. Their object was so to limit the powers of the President as to render him merely the agent of the Parliament. Such limitations President Yuan was not disposed to allow. The "Punitive Expedition" against the rule of Yuan organized in the summer of 1913, in which many members of Parliament were implicated was overcome by northern troops and gave the President a more or less valid excuse for dissolving Parliament in November. After the death of Yuan (June 6, 1916) there was a period of uncertainty. The Parliament of 1913 had been chosen for a three years' term which had already expired. To wait for the setting in motion of the clumsy machinery for the election of another Parliament would involve a delay of many months, imposing upon the unsettled minds of the Chinese people a strain which they could not have expected to bear. It was therefore by general consent agreed to overlook the irregularity and to assume that the former Parliament was lawful, the Yuan dictatorship being regarded as an unavoidable parenthesis in its functions. When the Parliament reassembled it moved with extreme deliberation, giving little

promise of any relief to the anxious people. Joint sessions of the upper house (Senate) and the lower body functioned as a Constitutional Convention which spent most of its time in hammering out a new document, largely after the model of the French constitution, making Parliament the center and the President secondary. This was recognized by impartial observers as not the right way to make a constitution. It was, however, recognized that the ideal of a constitution by a specially selected body of men was out of reach in China, and might be for a long time. In the meantime it was felt that the sooner a permanent constitution could be adopted the better for the country.\*

Under the lead of Mr. Ch'en Huan-chang (author of "The Economic Principles of Confucius") Confucianism was pushed to the front, a Confucian Society was formed, sacrifices to Confucius were celebrated at the temple of the Sage on the familiar lines of the Manchu Dynasty.

Headquarters for the "K'ung Chiao," or Confucian Society were opened in the west city of Peking.† Mr. Ch'en brought before Parliament a memorial urging the adoption of Confucianism as the state religion. It was very natural that a body of Chinese amateur parliamentarians, all of them with a Confucian background, should have been predisposed to assume that the teachings of Confucius *ought* to be the religion of China. Against this, however, there was a serious objection, namely that religious liberty had been already granted in express terms by the Provisional Constitution. To take that liberty away after several years had elapsed would be sure to cause a great outcry difficult to silence. In fact, criticisms were already made by the adherents of the different religions, who were becoming more and more demonstrative. It was something unexampled in China that Roman Catholics, Protestants, members of the Holy Orthodox Greek communion, Mohammedans, Buddhists, and even Taoists were linked in an organization to protect their common rights, and were in cordial co-operation! It became evident even to the unreligious members of Parliament that here was a nidus of contention the significance of which they had not apprehended, and could not comprehend. The claim made by the Confucianists that there are eleven countries which have a state religion and that China should align herself with them, was immediately refuted by the Christians, who pointed out that no first class power such as China aims to be now has a real state religion, because it is too dangerous to the welfare of the country. Dr. Timothy Richard wrote to a paper published in English in Peking giving the statement made to him by Count Ito of Japan as to the considerations which moved him to change his mind, and

\* The general conditions in China since the adoption of the republican form of government were explained by the writer of these lines in the *MISSIONARY REVIEW OF THE WORLD* for February, 1914.

† This term K'ung Chiao, which should properly mean the instruction of Confucius has now come to denote this Society, and in some places Confucians are writing of Christianity as the "Yeh Chiao"—from the first syllable of Yehsu—Jesus, a form of reference which Christians do not like.

to favor granting such liberty in that country, when its constitution was under consideration.\* This view presented by Count Ito to his collaborators in the framing of the constitution led even those most opposed to see its necessity, and the article was inserted. The experience of Japan was of great value to China, confronted with the same difficulties.

In the autumn of 1916 the Constitutional Convention of China approached this contentious topic. The Religious Liberty Society again bestirred itself to exert every ounce of influence available, by personal interviews with members of Parliament, by conversation with those who could gain access to such members, by public lectures and discussions, and by articles in the public press.

With that spirit of compromise so dear to the Chinese heart (and not unknown in other parts of the world) some of the prominent members of Parliament proposed that the article (XI) on religious liberty brought over from the Provisional Constitution should be allowed to stand, and that another proposed by the Confucianists (to be numbered XIX) should be inserted, declaring that the principles of Confucius should be the foundations of ethical teaching in China.

To this plan the Christian group was inflexibly opposed, for the obvious reason that it would not be difficult to make the second article entirely neutralize the earlier one. The unwieldy nature of the Constitutional Convention rendered any particular action highly uncertain, for the total number of the two legislative houses would make a collection of about eight hundred and of the six hundred members who might be present the three-fourths vote required (or four hundred and fifty affirmatives) would be difficult to secure for any disputed article.

The China Continuation Committee is an important organization developed more than four years ago along the lines of the Edinburgh Continuation Committee. It takes an active interest in whatever concerns the welfare of the Chinese Christian Church, but it was obviously inadvisable for such a body to become even indirectly involved in Chinese political affairs. The executive committee, however, sensing the importance of the crisis for the Church in China, in the autumn of 1916 voted to its able Chinese secretary, Pastor Ch'eng Ching-yi, a leave of absence for two months. This time he spent in Peking in strenuous work on behalf of the religious liberty article of the constitution, and with much apparent success. Mr. C. T. Wang, the distinguished Christian, vice-president of the Chinese Senate reported late in March that at least one hundred and fifty more votes were needed to make the article secure. Early in the month of May an incidental test vote showed that a safe majority of the Convention were in favor of article XI and in favor of dropping article XIX.

Another meeting of the Religious Liberty Society was summoned

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\* It is well known that a certain foreigner whom he met pointed out to the Count that internal strife must be the inevitable result of establishing one faith above another, putting all others under an implied ban.



to meet in Peking about the middle of May, the final outcome being still uncertain. It was at this crisis that a decision was to be made of the important question, whether China should follow up the step of breaking off relations with Germany by a declaration of war. The Military Governors (Tu-chüns) of the various provinces, who had hastened to Peking, were practically unanimous for war, while the people in general, especially the merchants in the south, wanted peace. The Premier (without due authority) had assured the Parliament that if China should join the Allies and embark upon war she would not only have a voice in deciding the terms of world peace, but that her claims for a fair hearing from the nations with whom she has treaties on the questions of increasing her tariff rates, the abolition of extra-territoriality and the postponement, diminution or remission of her onerous Boxer Indemnity would be cordially met. Parliament sat shivering on the brink, hesitating to take the fateful step, the consequences of which no mortal could foresee.

The Premier, Tuan Chi-jui, a prominent general under the Manchu dynasty and a military governor under the Republic, had earned great credit for opposing the imperial ambitions of Yuan Shih-kai. Tuan, who was both Premier and head of the War Department, was bent on a war declaration and used every effort to induce the Parliament to act. On an evil day the Parliament building was surrounded by a huge mob of professional coffin-bearers (lusty men), rowdies and soldiers in civilian attire who attacked the members of Parliament with the cards of their patrons thrust in the faces of members, but also with clubs and other weapons. Many members were beaten and several seriously injured, carriages were demolished, and the Parliament was imprisoned in its own building for twelve hours without food or rest. The responsibility of the Premier for this outrage has been stoutly denied, but he was the one responsible official who should and could have prevented it or stopped it. He did nothing, however, until late in the evening when word was brought to him that a Japanese subject had been injured (perhaps killed). Then he gave the proper orders and the riot was "off"!

The members of Parliament were not unnaturally furious at their treatment, and remained in an angry mood. The Christian delegates to the Liberty Society reached Peking about the middle of May and a strenuous campaign of publicity and education had been arranged for the week. To the surprise of the delegates a friendly member of the Parliament came to inform them that on the afternoon of that very day a vote had been taken passing the second reading of Article XI granting "liberty to honor Confucius, or to adopt any other belief not inconsistent with law." Article XIX was dropped altogether by a vote of 483 to 118.

This surprising result was attributed by Christian leaders in part to the intense bitterness felt by many toward the Premier (who was ten days later removed by presidential mandate). Mr. Ch'en Huan-chang and his party were extremely mortified and disgusted that there was

only the mention of the name of the Sage of China, but not of his "Religion" or Instruction.

The result seems at present to be all that could be desired and much more than had been expected. But the Chinese are constitutionally suspicious of one another. They act upon the principle of the adage: "Food to the mouth, Money to the hand"—that is, when one has a thing he has it—and not until then. In the united meetings of the Roman Catholics, Protestants, Buddhists, and Mohammedans, there was outward unity, but inner disagreement. Some of the few Buddhists were men of ability, but without initiative. The Mohammedans were mostly from in and near Peking, and had a leader of intelligence and push. During the months of the educational campaign while the Buddhists had sent out a few letters, telegrams, etc., the Roman Catholics had dispatched about a thousand, and the Protestants two thousand.

The Roman Catholics made an insistent proposal that they and the Protestants should unite their forces to form a Religious Political Party (its platform and its principles not being even suggested). This was at once resisted by the Protestants, and from this time on there was no further pretence of unity between them.

It is said that the members of Parliament who are "in politics for what they can get out of it" were amazed to behold representatives of the Christian churches coming to Peking from distant parts of China at their own expense (or that of their friends) on matters of no concern to their private interests, while Chinese members of Parliament, furnished with first-class tickets to Peking, not infrequently try to get themselves excused, and sometimes will not come at all. The politicians would be glad to absorb this energy of the Christians into their party service. Within the few months past Religious Liberty has taken a long step forward, and has gained a victory which we trust it is never to lose.

### China—New and Old

The Governor of Shantung has forbidden parents to bind the feet of their daughters in future. Any girls between the ages of 14 and 18, whose feet are already bound will be compelled to unbind them again, and parents will be severely punished if caught binding their daughter's feet in future.

Chinese ladies are coming to the fore as lecturers and organizers; a Mrs. Li, Mrs. Wan, and Mrs. Chang have just formed a "Three Virtue Society," which meets once a month at the Shanghai Y. M. C. A.; over 100 members are enrolled.

It is also interesting to notice Chinese ladies accompanying their husbands on the hills walking side by side and not in the rear as the old China is advancing.

An opium smuggler on his way from Tsingtau to Shanghai, with a quantity of opium hidden in some egg boxes, was found on the steamer by his fellow-passengers, and handed over to the customs authorities on his arrival at Shanghai.

# The Reformation and Modern Missions

BY JAMES I. GOOD, D.D., PHILADELPHIA, PA.

President of the Board of Foreign Missions of the Reformed Church in the U. S.

ONE of the results of that potent movement of the sixteenth century, called the Reformation, was its influence on Christian missions. The Reformation has generally been treated as a great polemical and theological movement, or even as political or economic. It is just beginning to be noticed that it was also a great missionary movement.\* The great Reformers were great missionaries. At home they labored with great zeal to evangelize the towns and countries in which they lived. Some were also foreign missionaries like William Farel, who went to French Switzerland, a Catholic country which was as ignorant of the Gospel as is Latin America today. The Reformers were missionaries working to bring souls to Christ, both by pen and by word of mouth.

The influence of the Reformation on modern missions was twofold: (1) it started them and (2) it voiced the principles on which they are based.

1. The Reformation began the great movement that has culminated in modern missions. Protestantism was hardly born before the missionary spirit was alive in her. Missions are inherent in the spirit of Protestantism, and even in its very first century, foreign missions began to appear. It is true they were not very prominent, but they were there. They did not become prominent immediately because the first necessity for Protestantism was to build itself up at home on a permanent basis. The severe and repeated assaults of Roman Catholicism, especially in the Counter-Reformation, made the permanency of Protestantism a difficult problem. But soon signs even of foreign missionary interest began to appear. This differed in different Reformers. Some taught missions to the non-Christians, others saw that their foreign missionary ideas were carried out in practice and either went or tried to go to non-Christian lands.

Martin Luther was one of the first class, and in his writings there began to appear the note of world-wide evangelization.† In his sermons on the Gospel he says: "But now when Christ comes, He sends His preachers into all the world and commands them to go straight forward and preach everywhere to all the heathen. . . . All the world does not mean one or two parts of it, but everywhere within it where

\* For a fuller elaboration of the Reformation as a missionary movement see "Famous Reformers of the Reformed and Presbyterian Churches," by Rev. James I. Good—a mission study book.

† See an Article on "Luther and Missions" in the *Lutheran Church Review*, October, 1916.

people may dwell." But though Luther suggested preaching to the non-Christians, the Lutheran Church of Germany sent no foreign missionaries, until in the next century Von Welz nobly laid down his life for the heathen in South America.

Bucer, the reformer of Strasburg, a contemporary of Luther, also spoke about missions to the non-Christian world. He went farther and suggested a method of bringing it about. As early as 1538 he wrote that Christians "should not merely seek to get the lands and property of the heathen, but also to try to gain their souls," especially since the enlargement of Christianity in that day was only apparent and not real: because the newly discovered continent (America) and the islands had been discovered only to be cursed by the superstitions of Rome. His method is significant in two ways. He suggests (1) that foreign missions ought to be carried on by the civil rulers, whereas the modern method has been to have them carried on by the Church as a spiritual rather than a secular movement. And (2) missions have been carried on in a voluntary free-will method, but he suggests that it should be done by the law of the state. His suggestion was a beginning toward attacking the great problem of missions among the non-Christians.

Reformers of the second class not only wrote about missions but either wanted or tried to go themselves. Here a voice is heard from Zurich. The first Reformer who wanted to go as a foreign missionary was Prof. Bibliander, of Zurich. His name meant "bookman" and he was professor of Hebrew at Zurich—a successor to Zwingli in the Cathedral school there. His teaching of Hebrew made him interested in Arabic and so in the Mohammedans. His predecessor and teacher, Zwingli, had caught the universal vision even more fully than Luther. For in a day when all Christians, Catholics and Lutherans, made baptism the only way to salvation and consigned all unbaptized to hell or limbus, he declared in favor of the salvation even of the unbaptized. He hoped for a chance for such moral heathens as Socrates, Plato and Seneca. Zwingli lived long before his day and was the most modern among the Reformers. Bibliander from him caught this universal vision and decided in 1546 to go as a missionary to the Mohammedans. He wrote to a friend at Augsburg, Germany, asking for financial aid. Had there been a foreign missionary society in that day to help him he would have gone. As the way did not open for him to go, he wrote a book in 1548 and another in 1553, urging missions to the non-Christians.\*

What Bibliander was not able to do was inaugurated by the Reformed Church at Geneva, which sent out the first missionaries to the non-Christian world. The expedition was under the leadership of Admiral Villegagnon and aided by Admiral Coligny. Villegagnon, who professed to be a Protestant, in his letter to Calvin says that the avowed

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\* For more on Bibliander's life see Tract, "The Reformation and Missions," published by the Reformed Church Foreign Mission Board, Philadelphia.

object of his expedition was "the promotion of Christ's kingdom." They left France July 12, 1555, and arrived at Rio Janeiro, Brazil, on November 10, 1555. On an island in that beautiful harbor, Villegagnon founded a colony, and early the next year he wrote to Geneva for ministers. When his messenger arrived at Geneva, a solemn religious service in their honor was held in the cathedral there. As Lescarbot, whose history is one of the early sources, says: "For they saw the way open to establish their doctrine yonder and to cause the light of the Gospel to shine forth among those barbarous people, godless, lawless and without religion." The Church of Calvin appointed two ministers—Peter Richer and William Chartier—to go to the new world. With them went a number of Genevese led by Du Pont. Among these were several young men, who were sent out with the express purpose of laboring among the heathen. One of the latter, named De Lery, became later the historian of the expedition. These ministers and intended missionaries arrived at Rio Janeiro March 10, 1557. They went to the island on which Villegagnon had his colony. The first regular Protestant service, held in America, was held there on March 10, 1557, when the fifth Psalm was sung and Richer preached on the Psalm, "One thing have I desired of the Lord," etc. Du Pont at that service declared "that the reason why he and his fellow-travelers had risked the danger of the ocean was that they might found a Church, reformed according to God's Word." The ministers remained on the island, but the young men, who were prospective missionaries, went to the mainland to live among the natives so that they might gain their language and preach to them. Unfortunately Villegagnon began secretly to return to Romanism.\* Incited by a secret Catholic Cointat, he quarreled with the two ministers, insisting on the use of some Catholic rites, so that Mr. Chartier was sent back to France to get a decision of the French Church on these points, and Richer and the Genevese went over to the mainland, where they made known the Gospel to the natives. Though this mission was soon given up, yet it produced the first foreign missionaries of Protestantism and also the first martyrs for Protestant missions.†

The Lutherans also made an attempt at missions in the Reformation. The Lutheran Church of Sweden did some work among the Laplanders. Gundert in his work on Missions says that Gustavus Vasa in 1559 sent missionaries to the Lapps. But little, however, was done for them until the eighteenth century.

The Reformation not only made a beginning in foreign missions, but it also gave utterance to the Protestant principles of missions over

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\* A full account of this expedition is found in Baird's, "The Huguenot Emigration to America," Vol. I, in whose appendix are the letters of Richer and Villegagnon. See also Parkman's, "Pioneers of France in the New World," and Good's "History of the Reformed Church in the U. S."

† For a fuller account of them see MISSIONARY REVIEW OF THE WORLD, 1910, also the tract, "The Reformation and Foreign Missions."

those of the Roman Catholic faith. It has been these principles that have made modern missions such a wonderful success. Among these ideals that gave a new aim to missions and put into it a new spirit and vitality were:

(a) *The free use of the Bible.* Protestantism claimed that Christian teaching and the Bible must be presented to the people in the vernacular. When the writer, in 1900 visited the World's Exposition at Paris, he found a large building devoted to an exhibit of missions, which in France meant, of course, Roman Catholic missions. The most astonishing peculiarity about the exhibit was that in all the building not a Bible was to be found. There were plenty of monstrances, images, mass-books, rosaries, and embroidery for the altar, but not a Bible for distribution among the people. Such a thing could never have occurred in a Protestant exhibit of missions.

(b) The Reformation brought into missions the *pre-eminence of spirituality*. A second great difference between Roman and Protestant missions has been that the former have emphasized the outward rites while the latter emphasize the inward change of heart and life. Francis Xavier, all honor to him whose zeal led him to baptize thousands in India in a few months, did no heart-work among them. He knew no better way and had not time to do more. The scandal at Goa in India in the eighteenth century, where the Roman Catholics permitted their converts to wear the sacred thread of Brahminism after being baptized, reveals their reliance on mere rites. But Protestant Christian teachers went deeper and required personal experience. They did their work more thoroughly, and therefore more permanently.

(c) The Reformation brought a *new ethical aim* into missions—a higher ideal. The difference between Roman Catholic and Protestant ethics is well known. The ethics of the papacy always allow room for policy, while those of Protestantism rested on principle and not policy. Roman Catholicism is too often a religion of compromises. It gives the Sabbath both to God and to the world—the first few hours to God and the rest to the world. Protestant teaching, especially under the high ethics of Calvin, required firm principles in the hearts of the converts in non-Christian lands. As a result there has been less backsliding in the mission fields among Protestants than among Roman Catholics.

(d) The Reformation introduced the *activity of the laity* into foreign missions. The Roman Church is the church of the priests, the Protestant Church is the church of the believing congregation, and in its doctrine of the "priesthood of all believers" embodies the germ of lay-activity in missions. This was shown in that early Brazil mission when those young men of Geneva did not wait until they had been ordained before they began to teach Christ to the natives. They were the germ of the modern "Laymen's Missionary Movement." World-wide missions of today are the unfolding of the Reformation principles.

## Some Opinions of Martin Luther

DAVID JAYNE HILL says: "What I personally admire in Martin Luther is the courage with which he visited upon the transforming power of vital faith in the individual soul. His greatest usefulness, as I esteem it, was not in his revolt against a church which, after all, had redeemed Europe from barbarism, but in his affirmation that religion does not consist in organization or even in formulas of faith, but in a sense of direct relationship between the soul and its Creator, whereby a man becomes a personal instrument in executing the divine will."

SENATOR OWEN says: "The Reformation was of great service in overthrowing some of the errors into which human frailty had led the great organization of the Church. Wherever the power of the many is concentrated in the hands of the few, it tends to dangerous centralization and tends toward magnifying the power of the few sometimes unmindful of the many. Both in Church and State the unrestrained power leads to error, and the body of wisdom will be found in the body of the people. The majority rule is best for Church and State, and this is now becoming the accepted doctrine of the world."

RUSH RHEES, President University of Rochester, says: "America is peculiarly indebted to the Reformation, for that was the great crisis in the emancipation of the human spirit from the control of human authority. America needs today a fresh infusion of the temper of the Reformation, for that enfranchisement of the human spirit was accomplished through a clear and controlling recognition of God's presence and of his authority speaking through the conscience. It is well for us on the occasion of the Reformation Quadricentenary to recall both the emancipation and the obedience which characterized that great movement in modern history."

CHARLES H. SPURGEON said: "The best commemoration which I can make of this man, Martin Luther, is to preach the doctrine which he held so dear."

FRANK L. BROWN, Secretary of the World Sunday School Association, says: "The Christian statesmanship, which brings under organized instruction to the children and youth of the world, has already pre-empted the future. The Reformation insisted on the value of childhood. Its leaders seized this as the strategic foundation upon which the church of the future must be built. This idea, incorporated in catechetical instruction in the Sunday-school four hundred years ago, has been caught up and amplified until we have today the Sunday-school as the most tremendous movement of the age, with its 31,000,000 members the world over, and over 300,000 Sunday-schools and 3,000,000 Sunday-school officers and teachers, and the unfettered Bible as the binding factor."

DR. G. KAWERAU, dean of Reformation scholars, writes: "The churchly reformation became thus also a reformation of home life. It founded the evangelical pastor's home from which since at all times streams of blessings have poured out over our whole civilization. It reconquered for woman her appropriate honor and respect. It purified, uplifted and freed the inner relation between man and wife."



ONE EVIDENCE OF SUCCESSFUL WORK AMONG ITALIANS IN AMERICA  
A Protestant Italian congregation in Rochester, New York



# How to Reach Italians in America

Shall They Be Segregated, "Missioned," Neglected or Welcomed?

BY REV. FREDERICK H. WRIGHT, D.D.

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**I**TALY, "the Mother of Civilization," up to the opening of the European struggle, had furnished America with thousands of her citizens, who with their good blood—mixed with the most virile races of Europe, Roman, Latin, Greek, Norman, Spanish, French, Teutonic, and even the blood of Abraham, through the Saracen strain—are now making a deep impression on our civilization.

It is essential that something be done for this people, because they will inevitably become an important factor in our national life. That very little has been accomplished so far, comparatively speaking, is due to certain conditions which have obtained, in part explainable, but in part inexcusable. There are over three million Italians in this country, and the work of evangelization, although thirty or more years old, has only touched the outer fringe of the problem.

Until the Great War in Europe began, the rush of immigration was so strong as to completely overwhelm us. We could not keep up with the tide. Accordingly, the process of assimilation was slow and superficial. Now, we have a little breathing space, and can get our bearings adjusted in preparation for the rush which will come at the close of the war, unless the legislation of last Congress concerning the literacy test seriously interferes.

The attitude of the average American Christian has not been friendly and helpful toward the Italian immigrants. As a nation we have welcomed the brain and brawn of other lands, and have proved the sincerity of our welcome by the methods we have initiated to introduce them to American life and customs. It has been a splendid indication of the attitude of the American citizen, but the American Christian has not accorded them such a welcome to their churches. They have been perfectly willing to furnish spasmodically, or even systematically, the means for carrying on some obscure mission in some old store—possibly an ex-saloon—and in many instances they have provided them with pretty church buildings—but it has always been with the idea either that the Italian should be treated as the "down and outs" or that they should be segregated, both adults and children.

The first method is preposterous when it is remembered that the love of the beautiful is so strong in this son of Italy. The other method is disastrous to any attempt to Americanize him. So far as the adults



AN ITALIAN SEWING SCHOOL—CHICAGO

are concerned, it is unquestionably necessary to provide Protestant Christian services in their own language, but there is absolutely no need for this in work among children. They are Americans and need the American environment. They sit side by side with other Americans in the public school, why not in the Sunday-school and Church? Is the American citizenship idea of the community life more friendly than the American Christian Church, which claims to carry out the principles of true brotherhood in Christ? To put it plainly, is the American citizen more interested in these foreigners than the American Christians? If we want to develop a host of hyphenated Americans, unfriendly to our institutions, and indifferent to our American ideas, there is no surer way of success than by continuing the present method.

In eighteen years' experience with Italians, both in Italy and America, I have found this attitude to be the greatest drawback to Italian evangelization. These people must be drawn into our American churches and Sunday-schools, and be absorbed into our national life, otherwise we shall find breakers ahead. The crisis is upon us, for the Italians, on the one hand, justly resent this treatment, while on the other, the Americans hold back a co-operating force which would mean strength for American churches.

In work among Italians we must recognize a religious condition which is peculiar to Latin countries. Nominally, they are Roman Catholics, but in heart the vast majority are anti-clerical and anti-Christian. — This is the tragedy of the situation. Mrs. Humphry Ward has expressed it strongly and clearly: "The truth of the matter seems to be that Italy is Catholic because she hasn't faith enough to make a heresy;

and anti-clerical because it is her destiny to be a nation." If we were inclined to add an annotation, it would be this: Italy is anti-clerical because she has broken with the ecclesiastical order, and prefers a life of believing what she pleases, rather than what is forced upon her.

Intellectually, the Italian, as a class, is away from Rome, but unfortunately, both for himself and the nation, he is drifting religiously, and there is positively no perception of spiritual truth. He cannot understand why the Anglo-Saxon takes his religion so seriously. The doctrine of the new birth is as strange to him as it was to Nicodemus. Yet Christ thought it worth while, in His conversation with that learned Jew, to put the emphasis on its necessity, so, among Italians, we must follow the Leader, and little by little the truth will penetrate.

Years ago, in Palermo, Sicily, we remember preaching on the baptism of the Holy Spirit. A young university student listened for the first time to the Gospel message, and wondered what we were talking about. He looked upon us as a new species of anarchist. There was absolutely no development of the spiritual sense, but as he listened, he caught the spiritual import, at least in part, and today that same young man is the pastor of one of the largest Italian Protestant churches in America.

In dealing with the Italian, the elemental features of religion must be treated in an elementary way, and a simple illustration of the wind sighing may be used effectively, as in days of old, to put the emphasis on this mysterious transformation of the soul life. There is an inquiring spirit among intelligent Italians. Even in the priesthood there are hun-



HOW ITALIAN MOTHERS BECOME INTERESTED

dreds who are clamoring for freedom of thought—Modernists they are called—yet, without any particular goal, and none to guide them, they are drifting, they know not where. Here is a message representing a group of priests, sent to Mayor Nathan, of Rome—himself a Jew by blood, an Englishman by birth, and an Italian by adoption—strange irony of fate that a man of the Ghetto should rule the destiny of the Eternal City:

"On the twentieth of September you knew how to find in the tradition of the Eternal City the human and universal words of liberty, dignity, right to live, which the Vatican no longer knows how to be herald of, and you spoke to Italy and to the world in a Roman way. Whilst modern society treats with indifference not only a religion which every day loses more and more of its divine substance, but also the heroic attempts of self-denying men who do their best to save, for the benefit of humanity, the treasures of the sinking ship, you, mayor of Rome, have not been indifferent to the agonizing cry which the Italian clergy has raised around you. . . . The Vatican has uplifted its voice *in the name of the Church*, against your assertions; but the Vatican, inasmuch as it has always hindered the progress of Christianity, has no right to speak in the name of the Church. The best part of the Church in Italy does not want to be an accomplice of the Vatican in the fatal program of open war against the unity of the country, against evolution of thought, and liberty of conscience. . . . Still, a great hope lives in our hearts: the hope that the Church which finds herself in the dilemma by which humanity exacts from her either to be a means of life or to die, may yet find again new ways to become, as the Gospel says, 'light of the world,' and 'salt of the earth.' In the name of all those who are seeking in Christianity, not an archaic form of intellectualism and a new kind of slavery, but a source of true life, we rejoice in the opportunity we have today of expressing to you our gratitude and sympathy."

Can any one conceive of anything more pathetic than this struggle for deliverance from the thralldom of the past?

Prof. Giovanni Luzzi, in an article in the *Hibbert Journal* made this startling statement:

"I know many cells in different convents (monasteries); I have entered the homes of many priests in the country and in town; I know well what the young think in more than one seminary; and am therefore in a position to state that of a hundred clerics from forty years of age onwards, no less than sixty keep most jealously in their private desks the best products of the Modernist literature."

As Vice-President of the Refuge for ex-priests in Rome, I had the opportunity personally to come into intimate relation with scores of priests who sought freedom. If I could have guaranteed them twenty cents a day—just enough to live on—I could have had a train-load safely housed in the Refuge, so anxious are they to live a life of sincerity. But they were perfectly helpless in the commercial world, knowing nothing but prayers, and that from days of childhood. Some of those we received were sent to America to break with the past, others were turned into sewing machine agents, street car conductors and motormen. Others ——— counselled to stay in the Church, for being past middle life, the ——— would have been too great to sever themselves from their old

environment. They were urged to live and preach the gospel, which, after all, is at the foundation of the teachings of the Roman Catholic Church, though now covered up by the traditions of men. Several letters received later indicated that our advice had been followed with encouraging results. A very few were received into Protestant work and made full proof of their ministry. The unrest of Italian intellectual life is a portend of serious import, and we shall do well to recognize its value without delay.

Another phase of Italian thought life is found in the different



THE REFLEX INFLUENCE OF WORK FOR ITALIANS IN AMERICA

A young Italian converted in New York returned to Italy and organized this flourishing Protestant church in Salerno

standard of ethics, as a basis of right living. The Latin, Roman Catholic standard is as unlike the Anglo-Saxon Protestant type as light from darkness. The jesuitical concept that the ends justify the means, has permeated the life of the Italian. He is unconsciously tainted by it; he would resent with indignation any suggestion of approximation to it, but the fact remains nevertheless. Another personal experience may illustrate what I mean.

When I was in charge of our publishing interests in Rome, a professor from the Normal School brought his manuscript of a Reader he wished us to publish. It had already been approved by the Minister

of Public Instruction. Our editor found that in one of the stories, told in elegant Italian, a boy had lied to his teacher to protect his little sister. It was the story over again of the Spartan youth and the stolen fox. The book represented the teacher, after the discovery of the lie, complimenting the boy for his heroic act in coming to the rescue of his guilty sister. The professor was a great hater of the Jesuits, and had actually brought the manuscript to us because he was in sympathy with our Christian propaganda, but when he called to learn our decision we had to assure him that we could not consent to print the book because of its casuistic teachings. To tell the good professor that it was jesuitical in its trend was like adding fuel to the fire, but as we showed him that we Protestants could not condone a lie under any circumstances, and that a wrong could not be done even for a good purpose without culpability, our point of view gradually dawned on him, and he modified the book according to our suggestion. We had the satisfaction of knowing that, for once at least, the youth all over Italy were being given an entirely new ethical conception. If an Italian deliberately lies, do not be quick to condemn him, for he may be actuated by the highest motive, but from a wrong starting point. Repeatedly the Italian is blamed for vacillation and unreliability, because, forsooth, he has promised to do something and failed, when in actual fact, if we could have followed the intricacies of his mind we would have discovered that he had no intention of keeping his promise, but he thought it the height of rudeness to refuse to do the thing you wished and promised simply to "let you down lightly." We must be patient in handling the situation.

The worker among Italians must take these things into consideration. The statistics may not show rapid progress in leading them into the light, but the net result of Italian evangelization cannot be tabulated by figures. We are doing the work of sapping and mining, and there are thousands of Nicodemuses in Italy and in America who are inquiring, but have not yet faith to make a heresy. They have broken with the so-called mother church, and it is our bounden duty to help them to hold their faith in God, or the last state will be worse than the first.

The Italian as an element in American life is a fruitful ground of experimentation, and the results of our contact with him have justified us in believing that he is a very valuable asset, and by judicious, kindly treatment he can be saved from his present attitude of passive indifference or persistent hostility to all forms of Christian thought, and be brought into close relationship with Him who in Judea personally knew him by declaring his faith to be greater than that of any in more favored Israel. A missionary to our Anglo-Saxon forbears centuries ago, he may yet become a missionary to lands beyond the seas, and with the intrepidity of an Ignatius Loyola, minus his casuistry, may yet capture his thousands for truth and for Christ.



THE ITALIAN EVANGELICAL CHURCH, MIDDLETOWN, NEW YORK

## A Venture in Co-operation

How They Built the Italian Branch of the Webb Horton Church,  
Middletown, N. Y.

BY REV. U. L. MACKEY, D.D., NEW YORK

**T**HE success of the Italian Evangelical work in Middletown, N. Y., has been somewhat remarkable. In the course of two years it has developed from a small union work, conducted in English, and therefore reaching only the children, until it has become a very substantial work with a communicant membership numbering about one hundred and with many more adherents. This congregation has an Italian minister, a beautiful church building and an organization for worship, study and service that is doing much to develop the Italians of the city into good, intelligent Christians and loyal citizens.

Among the important factors entering into the success of this work is the pastor of one of the Middletown churches. When others decided to give up the Union work, he persisted. Convinced that there was little future for a work conducted after the timid fashion that had been followed, he dared to undertake larger things. His program included the following:

A capable Italian Minister;

A church building which should command the interest and pride of the Italians;

Co-operation in worship and service between the people of his own church and their Italian neighbors;

Co-operation, at least in interest and service on the part of the evangelical churches of the city.

To secure these required unceasing effort and endless patience. The success attained only added new burdens upon the strength and patience of the minister and his people.

LET NO MAN UNDERTAKE A PROGRAM OF ITALIAN EVANGELIZATION WHO HAS NOT IMMENSE STORES OF ENERGY AND PATIENCE AND FAITH IN GOD AND IN HIS FELLOWS.

Fortunately for the work the Italian minister who came to the task had such qualities of leadership that it was only a few months until it became apparent that a building was necessary. When the eager response of the Italians to the efforts on their behalf became known throughout the city, it was a simple matter to enlist the community in an effort to erect a worthy building. A committee of citizens undertook the matter of raising funds. A great Field Day was planned for Sunday, May 11, 1916; Italian ministers occupied the pulpits of the churches of the city; a great company of men from all the churches met together at noon and went out "two and two" after the approved fashion of an "Every Member Canvass." The good people of the city responded generously and in a few weeks a commodious and beautiful building will be dedicated to the worship and service of God, without debt and having received no aid from any of the Boards of the church. The Italians themselves were much in evidence in the effort, and their pledges amounted to about \$1,000.

The new building bears a tablet in English and Italian, as follows:

"This building was erected by the generous citizens of Middletown as an expression of their interest in the Italian people of this city; and with the fervent wish that they and their children may find this a real sanctuary for their faith, where they may worship God with perfect freedom, and be taught the highest ideals of Citizenship and Human Brotherhood."

When the matter of co-operation was first taken up, the "Union Church" plan was promptly rejected as undesirable and impractical. It was unanimously agreed that the enterprise should be under the fostering care of one of the great denominations and a constituent part of it. The Presbyterian church was selected and was willing to provide the guarantees and assume the responsibility of administering the work. At another time and place it will be the Baptist and at another the Methodist or the Congregationalist or any other. At Middletown the



thought was that, in cities of that size, it would confuse the work to have more than one effort for a group speaking any particular language. At the same time provision should be made that interest in these people, on the part of Christians of whatever name, should find natural expression in gifts or service. Hence we have the "denominational work supported by inter-denominational interest." The church property is owned by the Presbyterians. The members of the Italian Branch are communicants in the Presbyterian church, but there is a city-wide interest in the work.

In April the large Hudson Presbytery held its sessions in this Italian church. The women provided an elaborate luncheon for about one hundred guests. The meal itself was out of the ordinary, and was greatly enjoyed by the presbyters and even more by those who served it. Perhaps this spirit of generosity on the part of the Italians has done much to enlist the interest of the people of Middletown. Practically every resident member of the Italian branch is a weekly contributor toward the expenses of the church and the every member canvass is faithfully carried out year after year.

Almost any day one may find Italians enjoying the many privileges of the gymnasium, swimming pool, reading or game rooms of the parent church and every Sunday a number of the most faithful and responsible members of the parent church may be found in the Sunday-school of the Italian Branch. On a great occasion, such as Columbus Day, a large procession of Italians joins with the older Americans in the patriotic celebration of the events of historic interest to the sons of both countries. Thus there is close co-operation both in worship and service between the parent church and its child. As they come to know each other better they discover that only the things on the surface have separated them. There is no fundamental difference between Italian and American, and given an equal opportunity it is an even chance whether the native to Italy or the native to America will be the better man.

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### The Tide is Sure to Win

Quoted from "*The Outlook*"

On the far reef the breakers  
Recoil in shattered foam,  
Yet still the sea behind them  
Urges its forces home;  
Its chant of triumph surges  
Through all the thunderous din—  
The wave may break in failure,  
But the tide is sure to win.

O mighty sea! thy message  
In clanging spray is cast;  
Within God's plan of progress  
It matters not at last,  
How wide the shores of evil,  
How strong the reefs of sin—  
The wave may be defeated,  
But the tide is sure to win!



FILIPINOS AT WORK ON THEIR WONDERFUL RICE TERRACES



A HILARIOUS TIME IN A FILIPINO TOWN

—Work and Play in the Philippines

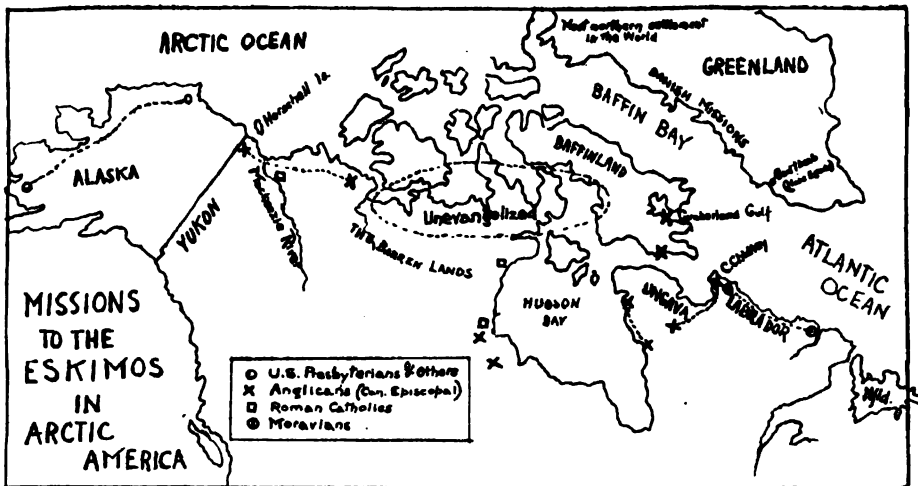
weather the laborers and children go about in bare feet. One seldom sees a stocking. One "blue-socking" mother-in-Israel from Western Pennsylvania thought of starting a reform among the women, but came to see that in some climates stockings are superfluous. The brown and yellow shades of skin of the East seem to be a natural covering sufficient for modesty. White men and women may even learn to think of themselves as overdressed with conventional equipment that is often superfluous. Brown skins may cover hearts which are "whiter than snow."

The prevalence of tuberculosis in the Philippines is surprising and even alarming. "No tuberculosis in 1920" is the slogan of a movement as important as the more dramatic fight against cholera, plague, and leprosy. The Filipinos, through dread of the night air and to avoid mosquitoes, shut the windows and pull the covers over their heads. Dr. Hibbard goes among the cots of the Silliman dormitories on surprise visits to pull the covers down and give fresh air to the students. On one occasion he uncovered a dummy and heard suppressed giggles all around. The students are not afraid of Dr. Langheim's hospital, and in the fine new building much good can be done. Even the porters over mountain trails, who wear neither pants nor stockings, and are athletes of surprising power and endurance, are not immune from the "white plague." Health reform is more important than dress reform in the Philippines. The cleansing of the heart is the deepest need of all. The plague of sin is destroying more lives than tuberculosis. This plague the missionaries are seeking to overcome by the Gospel of Christ that brings new life and strength.

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### Filipino Students

The modern English educational system is developing the young life of the Philippines, filling the young of the land with new ambitions and desires. The missions are beginning to see that some provision must be made to take care of these bright young men and women. This is being done by establishing dormitories in the provincial capitals which contain the high schools, and also in the city of Manila, which has more than 10,000 students. The Methodist boys' dormitory, which accommodates only 80, was obliged to turn away more than 600 applicants last year. Under Methodist auspices there are also a girls' dormitory and a students' church. This church is being held in the building formerly used by the American congregation and in a short time will have to be relinquished to the Government. It will then be necessary to erect a new church, which is now being planned for as the Bishop Eveland Memorial Students' Church, and for which it is hoped to raise \$50,000. This is located in the very center of the university life. An annual union Thanksgiving service for Filipinos is held in this church, at which some of the highest Filipino government officials are present.



## Christianity Among the Eskimo

BY AUBREY FULLERTON, EDMONTON, CANADA

Protestant Episcopal Diocese of Maryland

**I**N actual distance from the mountain in Palestine, where the Master's Great Commission was given, there is no more remote field of present missionary effort than the top of the American continent. It is "the uttermost part of the earth." To the very edge of the Arctic Ocean, and even beyond, to some of the Arctic Islands; from the extreme left-hand of the continent, where Alaska almost meets Asia, to Labrador and Greenland on the right; and at a northernmost latitude that would seem to make such work impossible—the Gospel is being preached, and native lives are being touched. There are few more striking instances of the courage, enterprise and power of modern missions than are found in the history of these Arctic missions.

The people among whom the work is being done are as strange a people as the world can show, and as quite unlikely from a missionary point of view. The Eskimos have undisputed possession of this Arctic and sub-Arctic region, but have no clear idea of how they came to be there. The conditions under which they live compel them to a constant struggle with nature for the mere privilege of existence. Yet among them are some of the happiest Christians in America.

A remarkable mission is that at the mouth of the Mackenzie River, two thousand miles north of the international boundary. The Eskimos there and along the Arctic coast, on either side, have been organized into native congregations, with regularly appointed services and various forms of Christian activity, under the Anglican or Canadian Episcopal Church. The work began at that point only about twenty years ago. When the Gospel went north to the Eskimos, they were slow to receive

it, and missionaries worked among them for fifteen years before one convert was made. But in 1911 there was a first ingathering, the earnest of many others. In the district around the delta of the Mackenzie River alone there are now three hundred Eskimo Christians, which is a majority of the sparse native population.

It would be hard to find a body of people who take more genuine and evident delight in the worship of God than these Eskimo converts. They attend faithfully upon the church services, and participate in them



INSIDE AN ESKIMO IGLOO OR WINTER SNOW HOUSE

intelligently and joyfully. They have hymn sheets and parts of the Gospels in their own language, as translated by the first missionaries, and printed in the English alphabet, which for lack of an alphabet of their own they have adopted and learned. A sermon to one of these Eskimo congregations is of much the same character as one would expect to hear or to preach in any congregation of untutored worshippers, a simple Bible message clearly and graphically presented.

The wonder of all this becomes the greater when it is known that the Eskimos were originally without religious sense, and lived not only under wretched physical conditions, but in degradation of mind and soul. Uppermost America, geographically speaking, was the lowest down in spiritual darkness.

A striking improvement in the home life of the people has now been effected, and though Arctic coast homes are still poor and scant, and depend upon the results of the fur and seal catch, they have wonderfully brightened up where the new Gospel light has reached them.

All that the Eskimos knew of white men before was learned from the whalers and traders, who went north for their own mercenary and sometimes unscrupulous ends, and whose influence was very hurtful to the too-trustful natives. But Christian missionaries have been able largely to offset this mischief, and have been of great social and economic assistance, as well as spiritual benefit, to the far-North folk. Ten or fifteen years ago the decline in population, through disease, was quite marked, but this decline has now been arrested, and general conditions, within the mission zones at any rate, have much improved.

There is in the Eskimo character a large measure of native good spirits and kind-heartedness, which helped to give the missionaries a first point of contact. Despite the hardness of their life, and the unceasing urgency of their quest for food and shelter, nearly all the Arctic tribes are naturally cheerful and easy-tempered. When to these good features was added the impulse of a better life, there was developed a type of Christian character, childlike in simplicity and happy in spirit, that counts among the finest trophies of world-wide missions.

The first Eskimo offering for missions was made five years ago, shortly after the first conversions were recorded. It was a string of fur skins, which are current money in the North, and when the missionary marketed the silver-fox and lynx pelts thus contributed by a handful of new converts they brought \$326. Each year since then a similar but gradually increasing offering for missions has been taken in the Eskimo churches, and has been applied to the extension of the work throughout the North.

This desire of the Arctic Christians to help others is one of the most hopeful features of the northern missions. The Eskimos are all potential missionaries, and carry the message wherever they go. In the adjoining Yukon Territory remote settlements have asked for Christian services as a result of the testimony borne by converts who had visited them. Native helpers are being trained. A lay worker, James Atoomuksina by name, has for several years been doing good service among his fellow Eskimos on Herschell Island, and in the Yukon Territory Bishop Stringer has both Eskimo and Indian helpers.

The extension programme for last summer was announced to include an expedition in the mission motor-boat on a thousand-mile voyage along the mainland coast, in search of new fields. It was hoped thus to reach the Blonde Eskimos, a recently discovered tribe near the Coppermine River. But still beyond, in the heart of the Arctic regions and on islands away out in the Arctic Ocean, where it would be impossible for white men to work, are tribes whose evangelization must depend upon missionaries of their own race and kind.

At the head of the work in the Mackenzie River district is Bishop J. R. Lucas, who has now spent a full quarter-century in the North. His diocese includes seven mission stations, each manned by one or

more missionaries. The work as a whole is largely among the Slavey and Loochoo Indians, but at the farthest stations, such as Fort Macpherson and Arctic Red River, it enters the Eskimo country. Where the two races meet, the best and friendliest relations between them now obtain, a fact that proves as clearly as any the power of Christian influence: for until the Gospel went to them, Eskimos and Indians were bitter foes.

Besides the work in this particular district, missions to the Eskimos



A CHRISTIAN ESKIMO FAMILY AT RED RIVER

are being carried on in five other parts of the Arctic and sub-Arctic field. West of the Mackenzie there is an Eskimo population along the northern coast of the Yukon-Alaska country and around the corner of the continent as far south as Bering Strait; and at several points on these topmost shores the missionaries are at work.

To the east, in the very midst of the Arctic waste, are many Eskimo settlements in the country around the north of Hudson Bay. About halfway down the coast of the Bay is the farthest south that the Eskimos ever venture, and into the vast interior between that coast and the Mackenzie River—a sub-arctic region known usually as the Barren Lands—they go only upon periodic hunting trips. Their permanent homes are always along the waterfront. On Hudson Bay, along both the west and east coasts, there is a native population of about thirteen hundred, among whom three Anglican and two Roman Catholic missions are now working. It has not yet been found possible, however, to reach the mainland coast north of the Bay and the islands of the Arctic Sea beyond, where the Eskimos live unseen by white men.

On the Atlantic coast missionary work among the Eskimos is of longer standing, and in at least a few cases shows very remarkable results. It is chiefly under the Moravians, who began their Labrador missions at so early a date as 1770. The Labrador Eskimos had been greatly demoralized by contact with unprincipled traders and fishermen, and the pioneer missionaries were wise enough to get the exclusive fishing rights along that coast into their own hands, and so to shut out the harmful influences of a floating white population. They then established trading posts, through which the native fishermen and trappers marketed their catches on a fair and just basis, receiving food and clothing in return, but this scheme has always been on the understanding that its beneficiaries must work for their living. And long ago they took the hint.

Along with their trading stations the Moravians built churches and schools. They taught the natives to read, translated the Bible for them into syllabic, and even initiated them into some of the wonders of geography and history. Above all, they lived among them as men without guile, and in due time the leaven spread. Today the Eskimos of Moravian Labrador are the most advanced of all the Arctic tribes in civilized industry and Christian living.

Dr. Grenfell's work on the Labrador coast also touches the Eskimos, but in general that wonderful ministry is concerned with a more southern field and a white constituency. At the northern end of the coast strip, too, the Moravians are neighbored by the Anglicans, who have missions at Cape Chidley (Port Burwell) and in upper Ungava.

Still farther north, across Hudson Strait, is the great, unexplored Baffin Island, which stretches along the main road to the Pole for some nine hundred miles. Even here from one thousand to twelve hundred Eskimos live permanently, for while the interior of the island presumably is barren there are tracts of good grazing land near the coast which support great herds of Arctic deer, and the seal and other fishing offshore is always abundant. At the southern end of the island the Anglicans have been conducting two missions for several years, and the Baffin-Land Eskimos are showing a responsiveness to Christian influence almost as marked as that of the Labrador tribes. There are one hundred converts among them, and four hundred have learned to read.

The Eskimos in Greenland are settled mostly in small communities on the west coast, from the southern extremity to about latitude 76, which marks the most northern permanent human settlement in the world. It was in Greenland that the first Christian mission to the Eskimos was established nearly two hundred years ago. Hans Egede, who came over from Norway in 1721, under Lutheran auspices, was the forerunner of all the far-North missionaries of the present day, and in the history of world-wide missions he is justly ranked as "the Apostle of Greenland."



Across the continent, from Alaska to Labrador, the total Eskimo population is probably not more than 16,000, and that of Greenland is about 12,000. These several thousands are divided into sixty or more tribes, with slightly differing dialects, customs, and traditions. They are very evidently of common stock, however, and even their language is so nearly the same at root that a Yukon-Alaska native can talk with one from Labrador.

Almost as mysterious as the origin of the Eskimos is the reason for the singularly attractive qualities of their native character. The invariable testimony of explorers is that they are naturally a good-tempered, happy, friendly, and trustworthy people, who in the midst of all their discomforts see the bright side of everything. Among themselves they are usually peaceable and neighborly, and family life, if not ideal, is at least kind and orderly. They are without religious consciousness, except in a vague and meagre way, and such morality as they have is seemingly a matter of instinct, colored always by curious beliefs and superstitions. Some idea of a future life is found among them, but it is very indefinite, and the nearest approach to the idea of a divine being is a fairly general belief in a supreme goddess who lives beneath the sea.

Among these people, with their strangely happy spirits and crude philosophy, the Gospel has already wrought great changes. Even in that far and forbidding region there is an open door for missionary work.



AN ESKIMO OFFERING FOR MISSIONS

These are skins that can be sold for a considerable sum

### Where Everyone Goes to Church

**J**OHAN BACKLAND, Captain of the "C. S. Holmes," touched at Point Barrow, Alaska, after the old mission church had burned down. He had bought and transported material to Point Barrow to build a new church. Eskimos from the surrounding country moved in to be near it, and it became very inadequate. Five years later when he returned, he found men, women and children crowded into the church three times each Sunday, filling it to overflowing.

Of the 454 people at Point Barrow, 450 were regular church attendants.

The captain estimated the probable cost of an addition to the building to be about \$1,450, and wrote to the Presbyterian Board of Home Missions, promising to give \$250 of this himself.

Last summer he reached Point Barrow again, his boat loaded with all the material necessary for the addition, as well as coal, Christmas boxes and lantern and slides from the Board at home.

# The Culture of Missionary Interest

## A Study of the Source of Moravian Missionary Spirit

BY REV. ROBERT H. BRENNECKE, JR., DOVER, OHIO

CHRISTIANS, whose eyes are watching the fields already white unto the harvest, know something of the missionary spirit so strongly characteristic of the international Moravian Church. This pioneer missionary church looks back over a continuous activity in the foreign field extending over 185 years. Her operations reach into twenty-one different countries and provinces, from Alaska to South Africa and Australia.

How has this Brotherhood brought it to pass that its ratio of missionaries to membership in the home-church is 1 to 60, whereas the usual average in most denominations is only 1 to 4,000? And how has it been brought about that its native members in the mission fields contribute \$40,000 annually towards missionary support?

Undoubtedly the fundamental motive which prompted this great missionary work was a burning, *personal love for the Saviour*. The child-like simplicity with which all of the questions of daily living were constantly referred to the Saviour, as a child refers everything to parent or teacher, gives us the key to this beautiful Christian love. He was everything to them and without a sweet sense of His approval nothing was worth while. It was inevitable then that their hearts should go out in sympathy to those who knew nothing of such a wonderful Saviour. It was a source of keen sorrow when they realized that they had by some sin grieved the Saviour who died for them. Even so they were deeply saddened by the thought of His grief and heartache over the wholly sinful lives of those who knew naught of His love and sacrifice. The "love of Christ constrained them," they *must* go and tell others of His love.

This same motive and these same thoughts still actuate the Moravians. Surely nothing is more certain than that there never was any other message which so reached men's hearts as that of the dying love of the Saviour of men. But none who do not *personally know* it can bear the testimony with living power. Cultivation of the spirit of love for our personal Saviour is, therefore, the prime factor in cultivating the missionary spirit.

The eyes of the early founders of the work were also on the fields of the world. They *saw the need of the nations afar* and their hearts went out to them. Messengers of the Gospel followed. Count Zinzendorf at the court of the King of Denmark, heard from Antony, a West Indian converted negro slave, the pitiful story of the benighted heathen-  
the negro slaves. When the sin and need were made known to

the Brethren at Herrnhut, the first missionaries set out for the West Indies. Again, the Count saw two baptized Eskimo boys from Greenland and learned of the opportunity for Gospel messengers in that frigid clime. As a result, Matthew Stach and Christian David set out as missionaries to Greenland. In all sorts of ways this earnest, love-filled band of Brethren and Sisters at Herrnhut, Saxony, saw a world-vision of need and forthwith missionaries were sent to Lapland, the North American Indians, Dutch Guiana, Cape Colony, the Guinea coast, Ceylon, Turkey, Wallachia, China, Persia, Egypt, Abyssinia, and elsewhere.

More than one of the great missionary leaders was inspired to his great Christian conquests by a map or a terrestrial globe. There can be little doubt that the presence of a missionary map in church or Sunday-school room, referred to and explained as occasion offers, will enlarge the missionary vision of the worshippers. There can be no world conquest without a world vision. "Go ye into all the world."

It has been said that without his hymns, breathing the spirit of the Reformation, Martin Luther could perhaps not have accomplished his great work for the Church. So, too, one of the great factors in the life of missionary devotion, and especially in the Moravian Church, has ever been the *missionary hymn*. It is not very easy to substantiate this claim for English readers, for the reason that, for over a hundred years from the time of its renewal under Count Zinzendorf, the Moravian Church was preponderantly German. Its hymnology, consequently, is largely confined to the German language and those hymns which have been translated have lost much of their strength.

The advocates of Christian social service today are demanding more hymns expressive of that idea. Their demand is well founded. The uplift of nations, accomplished again and again by missionary effort, has been due in no small measure to the spirit of heroism, service and consecration engendered by our best missionary hymns.

In recent years we have learned to value *the personal link between the home-base and the foreign field*. It was the diligent cultivation of this very relationship which, perhaps more than any one other means, helped to create the missionary spirit of the Moravian Church.

Once a month a missionary service was held, regularly, and the chief feature of these services was the reading of communications fresh from the missionaries at the front. We are repeatedly informed, *e. g.*, that George Schmidt's diary (from South Africa) was the "spice" of these services. The archives of the church today contain many volumes of such manuscript diaries, letters and reports which were in their time painstakingly copied and sent around to the various congregations in the home land. Special hymns were sung in memory of the Brethren who had laid down their lives for the Master. A number of hymns owe their origin to just such usages.

When John, the first convert of the mission to the Indians, died, Zinzendorf took occasion to have a painting made representing the eighteen "first converts" from the various heathen nations among whom work was being done. This painting was hung in a public place at Herrnhut and may still be found on the wall of the "small chapel" there. It was and still is the means of awakening many to a realization of the grace of God and His mercy toward all men.

The smallness of the church at home, especially in the early days, accounts for the fact that practically every missionary was personally known to a large part of the church. As he went out, their personal interest and prayers followed him. When he returned, his narratives and reports were listened to with keen interest and a vital relationship was thus established with the far-off field of labor.

Occasionally native converts or candidates for baptism were brought back home and were baptized in the presence of the great and deeply interested home congregation, an occasion of deepest significance. Such a visible proof of the effectiveness of the Gospel could hardly fail to arouse an abiding and practical interest. The most memorable occasion of this nature was the love-feast celebrated in Bethlehem, Pennsylvania, on the 9th of June, 1749. A company of Eskimos from Greenland, Arawak Indians from Dutch Guiana, and Mohican Indians, together with their missionaries, joined with the home church in Christian fellowship and the praise of God. "To hear them sing the praises of the Lamb and His wounds in their various tongues was indeed a heavenly concert," writes a historian of the time.

The *creation of a missionary literature* was also one of the means of cultivating a missionary spirit. Here again Moravians were pioneers. The "Periodical Accounts relating to Moravian Missions," now in its second century, has been published by the Moravian Society for the Furtherance of the Gospel ever since 1790. It was the first missionary periodical published in the English language and is still regularly appearing.

The literature created for and by the missionary propaganda at home and on the field consists of periodicals, pamphlets and books in English, German, French, Dutch, Danish, Negro-English, Bohemian and many other languages, even including the exceedingly difficult Tibetan.

The effectiveness of this literature for the purpose mentioned is shown by the fact, that it was a bundle of the "Periodical Accounts relating to Moravian Missions" which William Carey threw on the table in Kettering, before his assembled fellow Baptists in 1792, saying: "See what these Moravians have done!" It was this challenge which resulted a few months later in the formation of the great Baptist Missionary Society and the dawn of the so-called modern era of missions.

# Facing a Crisis in England

BY THE REV. W. H. GRIFFITH THOMAS, D.D., WYCLIFFE COLLEGE, TORONTO

**T**HE Church Missionary Society is the largest missionary organization in Great Britain, perhaps in the world. In many ways it is also the best known, and as such its influence is great on kindred societies. Some recent circumstances in connection with it carry valuable lessons for all missionary workers.

It is well known that all religious societies in Great Britain have been affected by the war, and the annual meetings in May last were the third held under the cloud of this terrible conflict. The attendances were smaller than usual, and the total receipts were the smallest for many years past. Yet, we are told, those who were present went away heartened and full of hope. Notwithstanding taxes, war loans and increased cost of living there was a spirit of confidence, courage and optimism in regard to the future.

Why was this? The explanation is that the eyes of God's people were turned towards Him, and they were enabled to realize His grace and power in the presence of serious problems and grave emergencies.

The outcome of this attitude was seen in the resolutions passed at a special meeting of the Committee, held on the day of the anniversary. The situation was definitely faced, including, as it did, extending work, shortage of workers and decrease of funds. But all these were regarded as slight in comparison to the immense opportunity. It was felt that there could be, must be, no waiting until the end of the war, that "the field is the world," and every part is now closely connected with the rest. Further, the new spirit of heroism and self-sacrifice exemplified by the war needs to be utilized for spiritual purposes, and for all these reasons it was decided that now is "the accepted time to show men the world's need of redemption through Christ, to call forth earnest, methodical intercession, and to foster the sense of missionary vocation among communicants."

This is how the present situation with its expanding needs was put before those present. In Africa three special calls are being made for advance: (1) That which comes as the result of the military movement in German East Africa, with eighty-six mission stations and Christian congregations representing a population of four millions. (2) The mass movement in Nigeria, where half a million are open to Christian teaching. (3) The call of the Northern Soudan, with its urgent need of educational work among girls. In India something like a million of the depressed classes are clamoring to enter the Church. In Japan there are greater opportunities than ever before, while China is passing through remarkable and rapid changes.

The result was shown in these resolutions, which were, it is said, passed with a spirit of real determination to carry them out. The wording is most significant, and in the light of the present strain and stress the statements made may well be pondered and accepted by missionary workers everywhere:

I. That this Committee would call the attention of their fellow-workers throughout the country to the resolution passed at the annual meeting of the Society, in which are expressed thankfulness to God for the many and great mercies received during the past year; the need of deepened conviction with regard to the solemnity of the position with which the Church is confronted; and the inadequacy of her present missionary efforts.

II. That the aim of the Society during the coming year be:

(1) To take its share:

(a) in bearing witness to the obligation of each communicant to recognize personal missionary service as an integral part of Christian discipleship;

(b) in fostering vocation so that a large number of men and women may be prepared to go out to the mission field when God opens the way;

(c) in seeking to deepen and train the prayer life of the Church;

(d) in impressing the Church with missionary facts through the circulation of literature and definite instruction in other ways;

(2) (a) To raise \$1,900,000 to meet the estimated expenditure of the year and \$119,830 to clear off the accumulated deficit, involving an increase of \$200,000 in contributions from the associations, or an increase of 16 per cent.;

(b) to persevere in its efforts to strengthen the Society's income by the regular collection of weekly and monthly contributions;

(c) to make all anniversaries issue in some definite and practical steps with a view to local advance;

(d) to raise as large a proportion as possible of the income during the first six months of the year.

In this fine spirit the Society is facing the grave problem, and its keynote is the word "Prepare," including preparation for advance at home and abroad; at home, by trying to make Christians see their opportunities and the risk of losing them; abroad, by planning for extensions that will meet the situation and show the whole Church the greatness and urgency of the task. With true point and appropriateness one of the speakers at the annual meeting referred to the truth that limitations do not necessarily mean weakness, but may be the Divine way of leading Christian people to concentration. Spiritual expansion may come by the very road of material limitations, unless these limitations are the result of our own lack of faithfulness.

One thing is perfectly certain, that whenever difficulties are faced in this spirit by individuals or societies the outcome will be spiritual blessing.

# Christian Hebrews in Conference

Hebrew Christian Alliance of America at Pittsburgh

BY THE REV. ARTHUR PAYNE, MILDMAY MISSION TO THE JEWS, LONDON

THE Third Annual General Conference of the Hebrew Christian Alliance was held May 28th to June 1st, in the Second Presbyterian Church, which was originally a Synagogue. Under a dome with elaborate designs to represent the signs of the zodiac and the names of the twelve tribes of Israel, stood out clearly a central design of the *Mogen David*, the double triangular shield with a star in the centre. It seemed as if the Lord Himself were saying: "I am the Root and Offspring of David, the Bright and Morning Star." Where once Hebrew worshippers gathered, the hymn "All Hail the Power of *Jesus*' Name and Crown Him Lord of All" was sung by Jewish and Gentile believers alike. The welcome in English and Hebrew, with the motto "JESUS SAVES," was a testimony in itself to the triumph of the Gospel among the people of Israel.

About one hundred delegates met on Monday evening at eight o'clock under the presidency of Rev. S. B. Rohold, of Toronto. Some delegates came from as far as California, Chicago and Canada.

Rev. Mark John Levy read an able paper on "Jewish Ordinances in the Light of New Testament Liberty," which was followed by a discussion in English, Yiddish and Hebrew, repudiating all Judaizing tendencies. The vote to remain true to the Gospel of Grace was indeed refreshing and hopeful for the future.

The kindly attitude of the members to the Zionist cause and the suggestion of sending representatives to the coming World Conference, especially as a testimony to the position and rights of Hebrew Christians in any contemplated Jewish State in Palestine, was well voiced by Rev. E. S. Greenbaum in his paper on "Zionism in the Light of Hebrew Christianity."

Rev. Elias Newman, of Montreal, gave a vigorous paper on "The American Jew and How to Reach him with the Gospel," and the Rev. H. L. Hellyer, of Philadelphia, followed with one on "Our Unshepherded Brethren."

The Conference was not satisfied with the work of the past two years, such as the successful publication and circulation of the Hebrew Christian Alliance Quarterly, and most strenuously urged that a General Secretary and a travelling evangelist be appointed to represent the Alliance. This resolution was unanimously passed, and the appointment for the first year was offered to Rev. E. S. Greenbaum, of Chicago, who is making a sacrifice of both salary and comforts of home to undertake this onerous task. Two thousand dollars was subscribed among the

Conference friends to meet the expenses, so that the way is opened up to begin this movement at once.

Other messages were delivered at the evening public meetings. Rev. M. Ruben spoke on "The Calling of the Hebrew Christian"; one on "They That Did the King's Business Helped the Jews" was by Rev. A. W. Payne, of the Mildmay Mission, London, and Dr. Harris Gregg spoke on "Christ's Demand of the Hebrew Christian (Hebrews 3:1), Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus." This struck a high note of consecration.

The final gathering on Friday included the Lord's Supper, presided over by the Rev. A. R. Kuldell, when unleavened bread and unfermented wine were distributed, Jew and Gentile alike taking part in the communion. Then followed a series of remarkable testimonials from Hebrew Christians, three minutes each in length, telling in a graphic manner of the saving grace of our Lord Jesus Christ. Every heart was thrilled and souls were stirred to a greater determination than ever to devotion to the cause of Christ among Israel. Pastor Flack's message and the closing address by Dr. Gregg on the Lord Jesus as the outstanding object of worship, trust and example in the Epistle to the Hebrews was the climax to a series of gatherings in which laymen and missionaries, ministers and students, musician and mechanic, Jew and Jewess took part; and in open-air meetings among the Jews and in personal dealing with individual souls sought to take advantage of every opportunity afforded to witness to a crucified, risen, glorified and soon returning Redeemer, Jesus Christ our Lord, the Holy One of Israel.

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### What Have We Done Today?

We shall do much in the years to come,  
But what have we done today?  
We shall give our gold in a princely sum,  
But what did we give today?  
We shall lift the heart and dry the tear,  
We shall plant a hope in the place of fear,  
We shall speak the words of love and cheer,  
But what did we speak today?  
  
We shall reap such joys in the bye and bye,  
But what have we sown today?  
We shall build us mansions in the sky,  
But what have we built today?  
'Tis sweet in idle dreams to bask,  
But here and now, do we our task?  
Yes, this is the thing our souls must ask,  
What have we done today?—*Selected.*



# “The Finger of God”

BY THE RIGHT REV. E. GRAHAM INGHAM, D.D., FORMERLY OF SIERRA LEONE

*(The following extracts from the annual sermon of the English Church Missionary Society in May last preached by Bishop Ingham from Deut. 4:32, “Ask now of the days that are past,” connect the work of Missions with some of the most interesting and important facts in English history.)*

SIX years ago the Archbishop [of Canterbury] with the late Prime Minister, the American Ambassador, General Booth, and others stood together on the platform of the Royal Albert Hall to point out this “finger of God” in connection with our own nation’s story and that of other English-speaking peoples. They took us back to 1611.

1. That is the first period to which I invite you to look back tonight. Never was it so pleasant to tell out the story as in this wonderful “now” when English-speaking people are, so to speak, welcoming the “Mayflower” back home laden with ideals we recognize as our own from English-speaking people of another nation beyond the seas. I am going to claim, then, that when James I (a most unlikely instrument) commissioned that Hampton Court Conference to gather up and revise all the versions of the Bible in English that had grown up since Wycliffe’s day, he put into the hands of the English people that which wrought a greater revolution in thought and character than anything that has ever happened through our long and chequered story!

Watch now for “the finger of God.” Looking back farther for a moment let us remember that the period of Wycliffe’s Bible coincided very nearly with Caxton’s introduction of the printing press into this country. But Wycliffe came first and Caxton followed. We all know how the impetus given to Bible translation and Bible study led up to that new order which (very unwisely as I think) is kept too much out of sight

today. Within this period, also, we find the expansion of England coming about; the overflow of our race westwards, the enterprise and discoveries and visions of our great sailors, and also, not least, the productions of some of our greatest authors. In a word, the moment of the Authorized Version was the moment when our language was fixed at its best and when there began that world-ranging and world-knowledge which have characterized our people ever since. Here in this conjunction I say is nothing less than “the finger of God.” The Lord began to give us “the open door” when at length the Church was ready to have the open word!

2. Let me trace for you, next, “the finger of God” in the events of the eighteenth century, at the very end of which this Society was born. It was the period of the rise of what I will call experimental religion. Very few words are needed to remind you of the unspeakable condition of the Church and therefore of the nation when John Wesley and his friends began their mission to the whole country, within the degrading purview of Oxford gaol! That has been truly called the glacial period of English church history. It was therefore the most immoral and depressing period of the nation’s life.

From 1738 to the close of the century a striking succession of evangelists rose up in this country who stirred men’s hearts to their depths and brought about an astonishing revival of spiritual religion. Do not discount this movement by dwelling on the mistakes that some of these men made. Rather blame the

orthodox ecclesiasticism that was so cold and dead and unresponsive. And keep your thought on this historic fact, that some seventy years of devoted evangelization not only brought about a great spiritual awakening, but also created the atmosphere in which William Wilberforce's work from 1787 to 1807 was made possible.

Will you tell me that there is no relation between the Evangelical Revival and the decision of this country in 1807 to give up the vilest and most lucrative trade in flesh and blood that ever disgraced the trade of any country?

How is it that churchmen, on fire with the old Gospel, met together here in London in 1799 to say the whole world must hear this message? Scarcely a year went by but some new Bible, spiritual, or philanthropic movement was not floated, and some, thank God, are floating still! Monsieur Taine, the French historian, says that John Wesley saved England from the horrors of revolution. And as I survey not only these movements and deliverances but also recall Trafalgar in 1805 and Waterloo in 1815, I see again in these happenings "the finger of God"! Because England's ways in some true sense pleased the Lord, He dealt with our enemies of that day. God became to us "a God of deliverance." This was at any rate the view of the men who took the leading parts in the events of those times. And they justify the conclusion that the awakening of the eighteenth century, with the moral, and religious, and even Catholic movements (I speak advisedly) they led to, had been "the finger of God." "God was working His purpose out as year succeeded year."

3. One other period remains to be accounted for—the Victorian. There can be little doubt that that period, in its expansion, its magnificence, its discoveries, and in its imperial aspects, has brought on us the challenge that is now enlisting all the manhood and womanhood of this nation and empire—aye, and other nations—in support of ideals and aims dearer to us than life! Three

years before Queen Victoria came to the throne something happened. It was vividly brought home to some of us in the Cromer Summer School in a way which we shall never forget. One bright summer afternoon in the grounds of Northrepps Hall the story was told us of some of the opposition and calumny and gigantic vested interests that Thomas Fowell Buxton was up against when for long years he sought to bring Wilberforce's work to its only logical conclusion by putting an end to all slavery in the British dominions. The victory came in 1834. Mr. Buxton's anxieties were, however, far from over. West Indian gentlemen had predicted bacchanalian orgies the moment the day of freedom arrived, and, with it, the paralysis of all labor. On the contrary, the negroes on the great day of freedom went into the churches to pray till the hour of midnight of July 31 struck, and then praised God and went quietly home! This news brought joy to the hearts of Sir Foxwell Buxton and his friends.

Within three years of that great act of repentance and restitution—so closely affecting the morality of our trade throughout the whole empire—began a reign which will always stand out from our British history as the most progressive, most splendid, and most happy in all our chequered story. Thrones were before long overturned in Europe, revolutions broke out, a mutiny arose in our own India. Other troubles came, and yet when we all stood around the grave of that great Queen in 1901 we said, "The Lord hath done great things for us, whereof we are glad." We looked back upon an unexampled era of progress and we took on our lips Kipling's famous interpretation of the very same thoughts that had filled the mind of Moses here, "Lest we forget—lest we forget!" I ask you, once again, to mark "the finger of God."

Some degree of faith and obedience in the State and in the Church, aye, and in our missionary enterprise, God had once again blessed! "Ask now of the days that are past."

# Woman's Foreign Mission Bulletin

Edited by Mrs. Wm. H. Farmer, Montclair, N. J.

## The Editor's Message

### OUR YOUNGEST

"HOW pretty and vivacious Northfield's little sister is!"

"Yes, indeed," I replied, linking arms with my friend as we strolled across the lovely campus of Wilson College, "and as earnest and purposeful as her older sister. I am surprised at her ability. And yet could a girl ever find more fortunate conditions for development!"

"Truly no. Ideal weather—cool, breezy and bright; special trains to bring her and take her back again; spacious rooms and perfect equipment; great trees inviting one to sing and pray in God's out-of-doors; a dining room that stimulates *esprit de corps* by bringing faculty and students into one great room three times a day."

"And what an alluring schedule for a Freshman," I added. "All the names that Northfield conjures with offering 'An African Trail,' 'African Adventures,' 'The Gospel of Mark,' 'The Meaning of Prayer,' 'Efficiency Points,' 'International Friendship,' 'Pro and Con,' 'The Lure of Africa,' and besides all that, methods and intercession, and sunset services, and missionary addresses just as fine as in Massachusetts."

"Don't you find a smaller conference an advantage?"

"Yes, in many respects. Smaller classes make for personal contact and friendship, discussion is more frequent, and nearness to one's neighbor often brings one nearer to God."

"New Northfield has time, too—time for nap as well as study, pageant and hike, swimming pool and prayer group, and although accommodations were oversubscribed there has been no sense of weariness or nerve strain as far as I can see."

"Wasn't that a fine pageant! One

can wax as enthusiastic as a child at Christmas time about so splendid a presentation. And the great lessons can never be forgotten by those beautiful camp girls. Hurrah for our baby Summer School!"

### NEW NORTHFIELD

*Place:* Wilson College, Chambersburg, Pa.

*Registration:* 450 women and girls. Many applied who could not be accepted for the Conference.

*Dates:* June 28th to July 6th.

*Missionary addresses:* Mrs. W. R. Stewart of China, Dr. Catherine L. Mabie of Africa, Miss E. Marie Holmes of Assam, Miss Clippinger of Africa, Miss Bonine of Mexico, and Miss Woods of China.

*Camps for girls:* Presbyterian, Baptist, Methodist Episcopal, Methodist Episcopal (South), United Presbyterian, Lutheran (General Synod), Lutheran (General Council), United Evangelical, Friends, Christian, Evangelical Association, and Reformed Church in the U. S.

*Boards represented:* 15.

*Sunday program:* Bible classes; sermon by Dr. A. L. Warnshuis of Amoy, China; story hour for children; service for maids and waitresses; Student Volunteer meeting led by Miss Vernon Halliday, Sunset service led by Mrs. Montgomery; Missionary rally in the Auditorium.

*Faculty:* Mrs. Peabody, Mrs. Stewart, Mrs. Montgomery, Mrs. Farmer, Mrs. Boyd, Miss Schultz, Miss Peacock, Miss Prescott, Miss Hixson, Miss Hand, director of Chorus Choir.

*Host:* Dr. Warfield, President of Wilson College.

*Leaders of Intercessory Service:* Mrs. Mary C. Porter, Mrs. Eveland, Miss Catherine Woods, Mrs. H. W. Smith, Miss Purdy, and Miss Clippinger.

## CONFERENCE FOR NEGRO WOMEN

We are so used to the activity of all sorts and conditions of women in every department of life that we often read the reports that come from new organizations for domestic and social and re-

ligious betterment with flagging interest.

But now and then something happens along—a new application of an old idea that seems big with possibilities for the development of a people—and one's attention is challenged by the novelty or possible worth of the effort. Such an experiment is the Conference for Negro Women held at Stillman University, Tuscaloosa, Alabama, in September,

were most of them intelligent and educated women, potential leaders.

Mrs. H. P. Winsborough, Superintendent of the Woman's Auxiliary, was in attendance teaching Bible classes and noting how the women hunger and thirst for instruction and inspiration. Morning and afternoon the auditorium of Stillman was filled with the delegates, notebook and pencil in hand, as they



FIRST CONFERENCE FOR NEGRO WOMEN, TUSCALOOSA, ALA.,  
SEPTEMBER 16-23, 1916

1916. The test was made on virgin soil which has been neither the playground nor the battlefield of overlapping effort, and there is therefore rich promise of fruitfulness.

The Southern Presbyterian Church has always claimed to understand the negro and his needs, and has had profound interest in his spiritual welfare. An evidence of this is the founding of Stillman Institute for the training of negro men for the ministry. And now, in an endeavor to develop leadership among the negro women, the Women's Auxiliary has successfully carried through the first conference ever held in their interest in the South.

One hundred and fifty-five negro women were enrolled. They came from sixteen towns in six different states, and

eagerly listened with the purpose of passing all ideas on to the less fortunate home people.

An important feature of the program was a series of talks given by Mrs. Huckabee, of Birmingham, on "Practical Home-making and Its Problems." She is a state worker, employed to go about among her own people to teach them better ways of living. Intimately in touch with their lives, she could fit her talks admirably to their needs.

Messages from the foreign field were brought to the conference by negro missionaries, four of whom were women who had spent from ten to twenty-five years in Africa.

Nightly inspirational meetings were held and, to quote Mrs. Winsborough's own impression of the music that was

gent as a special feature of these evening sessions, "we had the most wonderful singing that anyone, I think, ever listened to. No white congregation ever enjoyed such an interdenominational chorus of fifty voices, trained by one of their own leaders, a man who is at the head of a public school."

On the last night of the inspirational meeting, as we were in prayer, their final song was that which seemed to me most characteristically negro, and yet most impressive because of its peculiar rhythm and peculiar insistence upon one theme.

At the close of the last morning session all delegates were asked to respond to the question, "What has this conference meant to me?" If anyone present doubted that the expenditure of time, effort and money had been worth while, those doubts must have been dissipated by the testimony of these speakers. Their gratitude for the help given them, their delight in the opportunity afforded them for conference, the inspiration received by them from the lessons, all combined to compel the conviction that no people are more responsive to every effort made in their behalf than are the colored people of our church.

## INTERNATIONAL FRIENDSHIP

The World Alliance is an international body which co-operates in the United States with the Federal Council of Churches of Christ in America, and also with Protestant denominations not included in the Federal Council. It represents a movement, broad in scope and deep in purpose, that seeks the continuous promotion of international justice and good will. It is free from questions of church organization and doctrine. It is loyal to our government, and does not seek to decide issues in regard to the present war.

The executive committee of our Federation, meeting in Washington, D. C., in May, endorsed heartily the plan and the study courses of the World Alliance, and urged that the topic of Christianizing our international relations be

presented at the annual meetings of all mission Boards and at the Summer Schools and Conferences.

It is the desire of the World Alliance that every denomination establish a commission, that every church organize an International Friendship Committee, and that every Christian become a member. The purpose is to secure:

1. Adequate agencies for the settlement of international difficulties by other methods than by war.
2. Laws for the adequate protection of aliens.
3. Right and friendly policies in dealing with Orientals.
4. Comprehensive immigration legislation free from race discrimination.
5. Right relations with Mexico and Latin America.
6. Adequate national relief and reconstruction funds for grappling with the frightful sufferings of Europe.

What is *your* church doing to further international friendship?

## A REAL BARGAIN

When you send Miss M. H. Leavis, West Medford, Mass., the order for study books by Jean Kenyon Mackenzie, add ten cents for the recently published report of a conference on the preparation of women for missionary service. The two hundred pages of addresses and discussion are full of interest and illuminating information. Such leaders as Mrs. Peabody, Dr. Wm. H. Jeffreys, Miss Calder, Dr. D. J. Fleming, Dr. Agnes Gordon Murdoch, Mr. F. P. Turner, Mrs. Platt, Dr. Stanley White, Dr. Ellen Potter, and many others voice eloquently both practical advice and spiritual inspiration.

No young woman looking forward to missionary work or even thinking of entering upon it and no one having the responsibility and privilege of helping young women shape their preparation, can afford to be without this summary of the best thought on this subject.

Sometimes young women going out as "missionary wives" feel that there is nothing from which they can get tan-

gible suggestions. Mrs. Platt's article gives just the information these young women need. In the same way all the other kinds of women's work on the mission fields is dealt with by a specialist. Furthermore, the appendix with its list of missionary training schools and comments on each is very helpful.

### CENTRAL COMMITTEE NOTES

We recommend the following publications, issued by the Missionary Education Movement, 156 Fifth Avenue, New York, which will be valuable to leaders of Junior Societies using the book, "African Adventurers," by Miss Jean Mackenzie:

**Suggestions to Leaders.** (5 cents.) J. Gertrude Hutton.

**African Picture Stories.** (30 cents.) Katherine Hazeltine. A set of six pictures, about 12 by 15 inches, with stories for use with Primary children.

**Directions for Making an African Village.** J. Gertrude Hutton. Handwork for use in Sunday-schools and Mission Bands. (15 cents.)

**Missionary Object Lessons for Children—Africa.** An African village or kraal in colors, with a model of a grass hut with Manual for teachers, prepared by Ruth G. Winant and Fanny L. Kollock. (\$1.50.)

**Painting Book on Africa.** Julie C. Pratt. A set of eight scenes to be colored by boys and girls. (15 cents.)

**Picture Sheet—Central Africa.** Over thirty pictures intended especially for use with African Adventurers. (10 cents.)

**Heart-of-the-Jungle Tales.** Ada M. Skinner. A book of African adventure stories for Juniors. (50 cents.)

It is possible to use the book without any of these helps, as it holds in itself a wonderful story of African life. For the thoroughly scientific teacher, however, who is willing to give time for preparation and will grade her Juniors, nothing could be more valuable than the material indicated.

We recommend "African Adventurers" for use in Sunday-school classes of intermediate grade for a period of six weeks. Many Sunday-school superintendents are seeing the value of this sort of work and

are glad to give the lesson period to a wise teacher who will use this material on Africa.

Marvellous enthusiasm has been created by the adventures of war. Why can we not, as Christians, take advantage of the thrilling story of Christ's conquest and enlist our bright boys and girls in this army of the Lord?

Societies taking up the study of "An African Trail,"\* by Jean Kenyon Mackenzie, will find in "How to Use" many interesting suggestions and programs. Mrs. Helen Barrett Montgomery, the well-known lecturer at the Summer Schools of Missions, has prepared this material, which may be obtained from the various Women's Boards of Missions.

### QUOTABLE BITS

ABBIE BEN ADAMS

Abbie Ben Adams, may her life be spared,  
Awoke one night and felt a trifle scared;  
For on her shirt-waist box cross-legged sate  
A Vision writing on a slate.

Exceeding nervousness made Abbie quake,  
And to the Vision timidly she spake:  
"What writest thou?" The Vision looked  
appalled  
At her presumption, and quite coldly  
drawled:

"The list of our best people who depart  
For watering-places, sumptuous and smart."  
"And am I in it?" asked Miss Abbie. "No,"  
The scornful Vision said, "you're poor, you  
know."

"I know," said Abbie, "I go where it's  
cheap;  
I can't afford mountains or prices steep.  
But, just jot this thing down before you  
fade;  
I never leave my mission dues unpaid."

The Vision wrote and vanished. Next night  
late,  
He came again and brought his little slate  
And showed the names of people really best,  
And, lo! Miss Abbie's name led all the rest!

—CAROLYN WELLS in an Exchange.

\*The book may be obtained from any Woman's Foreign Mission Board. Price, 30 cents, postage 7 cents, paper; 50 cents, postage 7 cents, board.

# SEED THOUGHTS FOR MISSIONARY ADDRESSES



## Suggestions for Lutheran Anniversary Sermons

AS many Protestant organizations are this year celebrating the four hundredth anniversary of the Reformation under the lead of Martin Luther, it is appropriate to give here some facts and suggestions for those who are studying the text books, are conducting Mission Study Classes or who wish to speak on the subject.

*Some Themes*—"What the Reformers did for Europe."

"Influence of the Reformation on America."

"The Reformation and World Wide Missions."

*Scripture Texts*—

"Ye shall know the Truth and the Truth shall make you free."—Jno. 8:32.

"The just shall live by faith." Gal. 3:11.

"Search the Scriptures."—Jno. 5:39.

*An Outline:*

### WHAT THE REFORMATION DID

By REV. O. H. PANCKOKE, NEW YORK  
*Executive Secretary of the New York Reformation Quadricentenary Committee*

#### I. THE REFORMATION REFORMED THE TEACHING OF CHRISTIANITY.

a. *On the Bible Alone:* Rejected traditions of the church: mass, indulgences, relics, saints, monasticism.

Rejected final authority of powers ecclesiastic or secular.

Luther at the memorable debate at Leipsic said: "God's word is above all human words,"—"Councils and popes have erred and will again."

b. *By grace alone.*

The Reformers broke with the medi-

eval doctrine that men are saved by penance and self-imposed pain. They changed the conception of God as threatening men, not to be approached except through some patron saint.

Luther said: "If I were to paint a picture of God, I could do no better than to draw an all consuming fire of love."

c. *Free before God.*

The Reformation broke with spiritual autocracy of the Middle Ages.

Luther set forth the Bible teachings on this subject in the second of his great Reformation tracts: "The Freedom of the Christian Man," published in 1520. This tract has been called the most spiritual message since the days of St. Paul. In it he lays down the two propositions: "A Christian man is a free man, Lord of all things and subject to none." "A Christian man is a servant to all things and subject to everyman."

#### II. THE REFORMATION TRANSFORMED THE LIFE OF CHRISTIANITY.

a. *It brought individual responsibility.*

The Reformers held that the preaching and teaching of the Gospel alone can bring men to faith.

(1) As a result the Bible was translated and spread over the world. The Bible became the book of the laymen and the great leavening factor of Protestant civilization.

(2) The foundation was laid for thorough religious education.

Luther's Small Catechism has been, next to the Bible, the most widely circulated book.

(3) America was colonized largely because freedom of conscience was vital

to the hearts of Protestant peoples. The Puritans left England, the Palatinates left Germany, the Salzburgers left Bohemia, all because they felt their responsibility before God more keenly than the threats of earthly rulers and the loss of home, wealth and fatherland.

*b. It brought personal morality.*

The Reformers were as insistent on good Christian life as they were on pure Christian faith.

The Reformation brought three great changes in moral attitude.

*(1) It substituted the duties of life for the rules of the monastery.*

Luther said: "If you do your housework that is better than all monkish holiness."

*(2) It sanctified the home.*

Married life and women were little esteemed toward the close of the Middle Ages. In current literature woman had become a type whose characteristics were: Coquettishness, vanity, viciousness, unfaithfulness, luxury, laziness, meanness, stubbornness.

The Reformers condemned enforced celibacy as unscriptural and unnatural.

Many great men have come from a Protestant pastor's home.

*(3) It energised Christian love.*

Medieval Christians helped the poor to merit heaven. The Reformers demanded love toward the needy as the natural consequence of faith.

In essence the principles for relief of the poor, set forth by the Reformation, have not yet been improved upon by modern social workers.

### III. THE REFORMATION BROUGHT MODERN LIFE.

*a. Public general education.*

Hon. P. P. Claxton, of the National Commission of Education, says: "Few have understood better than Luther the importance of the education of all classes of people for individual good and public welfare; for material wealth, moral integrity, social purity, civic righteousness, religious freedom and the strength and stability of the state. Luther

never wearied of urging upon ministers, rulers and parents their solemn and sacred duty in providing schools and seeing to it that the children attend them."

*b. Liberty.*

Henry Lewis Smith, President of Washington and Lee University, says: "Modern democracy, which is now transforming all human customs and institutions, took its rise in the Protestant Reformation four centuries ago. The great doctrines of the sonship of the individual believer, the equality of all souls in God's sight, and the right of each child of God to worship his Father in his own way, laid the foundation of modern democratic civilization, now happily spreading over the whole world."

*c. Intelligence.*

Arthur V. Briesen says: The principal value of the Reformation is the resulting intellectual awakening of all the people in Christian countries. Before Luther they took their belief solely from the Church, obeying its commands, and conforming their actions thereto. The Reformation made them think and conform their actions to the convictions resulting therefrom. The great intellectual development of Christian nations has really sprung from and followed the Reformation."

### IV. IT IS APPROPRIATE TO RECALL ITS BLESSINGS.

Robert E. Speer says: "The great convictions of the Reformation need clear reaffirmation today—the supremacy of truth, the law of God's righteousness, binding nations and men and transcending all their imagined self-interest, the immediate responsibility of every man, not to churches or governments, but to God, faith in the living power of God in Christ to save individuals and society and to establish on the earth a kingdom, not of armaments and war, but of peace and love and justice, the possibility and duty of a vivid experience of God in the soul and of a living transforming fellowship with Him in His word and in His Son."



# NEWS FROM MANY LANDS



John McNeill and the General

**P**REACHING at the Metropolitan Tabernacle, London, John McNeill, the famous Scotch evangelist, described a recent conversation with a general in the British army.

Said the general: "What you need to preach to these men is: *That when they spring out of the trenches and go over the top, and a German bullet lays them low, they go to heaven, having made the great sacrifice.*"

"General," he replied, "pardon me. I have got my orders as to what to preach from other Headquarters, and I am not going to try and obey two generals. I love our men," he continued, still addressing the general, "for the glorious stand they have made, but the way I present Christ and the Gospel can never be exceeded in its utter adequacy. For the man who springs at the signal and goes over the top of the trench you can not make the gate wider than I make it, or wider than Christ's own terms, which meet every circumstance. Besides, general, *the sacrifice of a million soldiers for any cause does not come within a million miles of the unique sacrifice of the Lord Jesus Christ for the sins of the world.*"

## Facts About Bible Work

**A**T the recent annual meeting of the British and Foreign Bible Society—the one hundred and thirteenth of its history—it was reported that the work of translation and revision goes forward unchecked, and the Society's list of versions now contains 504 different languages. During the past year versions have been published in seven fresh tongues—in the Chich dialect of Jieng, Munchi, Lunda, Bhili, Vaiphei, Roviana, and Ndui-ndui. The issues for the year number 9,539,235 volumes—a result somewhat short of the previous year's, for it proved impossible in Central Europe either to produce or import all the editions needed, and though the

depots at Berlin, Vienna, Budapest, Belgrade, and Constantinople still have their doors open, their shelves were emptying.

In trenches and dug-outs, in prison camps, in barrack rooms and on battle-ships, the fighting men of all nations have been reading the khaki-bound pocket Testaments and Gospels issued by the Society. Alarming increases in the cost of production had compelled the Society to expend \$150,000 extra, merely to produce its editions, and the committee were appealing for an emergency fund which would provide for present liabilities and the claims of the immediate future.

## Mission Work in Dublin

**O**NE of the most interesting bits of Christian work in Ireland is the *Dublin Medical Mission*, which seeks to win the poor in the lower parts of the city to Christ. During the past twenty-five years over 300,000 attendances have been registered at the dispensary, to say nothing of the visits paid by doctors and nurses to the homes of the patients. Kindly and skilful ministry to the body has again and again proved effective in gaining the confidence of the most bigoted, and has led to their sincere acceptance of the Gospel. Many unenlightened Romanists have passed from darkness to light as a result of the faithful work carried on amid circumstances of great difficulty and frequent opposition on the part of the priests. The Mission has been a splendid training-ground for missionary candidates, over fifty of whom, now in the various foreign fields, owe much to what they learned of practical soul-winning there.—*Life of Faith.*

## In the Huts in France

**R**EV. J. N. FARQUHAR, Ph.D., of India, counts it a "priceless privilege" to have spent some time in the Young Men's Christian Association huts

in France. He says of the work:

"This daily commonplace service of the men by the workers is simply superb; the devotion of the workers surpasses everything I have yet seen; while the spirit of the men, and their behavior in the huts, clutch at one's heart. The scenes of the Gospels live before one's eyes—the multitudes, the needs of men, the hungry being fed, the weary entertained, the simple truth of Christ spoken. Christianity is being reborn in these huts, the religion of love expressed in the simplest and kindest service."

In speaking of a series of educational lectures, he says:

"Some of the lectures centered in lands of the East; and the great questions of color and race, of the effects of European trade, government and education on non-Christian peoples, and of the rejuvenation of Asiatic lands and savage tribes, raised the whole problem of missions. Seen in the light of these larger issues, the work of missionaries captures the mind and imagination of crowds of the men, and deep interest is created."

"What is happening in France today is not merely of service to the men, but is of the deepest significance as to the innermost heart of the Gospel. The man who wishes to get a living message to preach to the people of England, or who wishes to see church methods brought into living relation with the needs of modern men, will see in the huts enough to set his heart and mind on fire."

#### Juvenile Crime in Germany

**G**ERMAN papers deplore the increase of crime among the young. Statistics prove that the number of criminals under the age of eighteen was four times greater in 1916 than in 1914, especially in the category of theft and murder. The criminals are mostly children whose fathers are serving in the army, while their mothers work in munition factories, thus leaving them without supervision. One influential organ asks that fathers over forty-five now at the front should be freed from military service, so that Germany's increased criminality may possibly be checked.

#### Suffering in Galicia

**M**UCH good has been accomplished by an organization formed in Great Britain for the relief of the civil population in Poland and Galicia. From the latter country the following report comes:

"The devastation in this unhappy country is frightful. All the towns where there has been fighting are in a terrible condition; some are razed to the ground, and there are places where once stood villages in which now not a trace remains save a few mounds of earth overgrown with thistles to show where houses once stood. Here and there peasants shelter themselves in the remains of destroyed villages, and so long as they are in the region of the army they can obtain work and receive presents of food from the soldiers, but when the army passes on they are left stranded, and but for the work of the relief organizations would starve."

#### Safe Amid Shells in Greece

**M**ISS MARY L. MATTHEWS is the only American Board missionary left in Monastir. When the mission work was on its normal basis she was at the head of the girls' boarding and high school with a total enrollment of 150 pupils and a teaching force of ten. It is a post of great difficulty but one that should be held. In describing her work at present Miss Matthews writes:

"With three assistant teachers, one girl, and three families in the main building, and the orphanage with a woman and fifteen girls in the adjoining yard, we are a company of thirty people. Because of the danger from shells, we live in the basement, and no harm has come to any one of us, though our two school buildings have suffered damage. . . . I hope it will not be necessary for me to go away. I think no building in the city has stronger walls than the lower part of this building, and God, who has cared for us wonderfully through all these five months, surely is able to keep us from harm in the future, if He sees that it is best."

### Results of Prohibition in Russia

A REPORT issued recently, giving official information regarding prohibition in Russia, states that in 1912 the people of Russia saved only \$20,000,000. In 1913 the amount was still less. During the eight months before the war in 1914 they withdrew \$55,000,000 more than they deposited. Then national prohibition became effective, and in four months the people saved \$70,000,000. During the first prohibition year they saved \$405,000,000, and in the first nine months of 1916 the savings were \$755,000,000. For the last year of the unrestricted liquor traffic Russia's bank deposits were only \$40,000,000, while the deposits in a prohibition year in the midst of war have been \$885,000,000.

### MOSLEM LANDS

#### Armenian Relief Continues

IN reply to the question whether the work of the American Committee on Armenian and Syrian Relief will be seriously interfered with by the breaking off of diplomatic relations between the United States and Turkey, the Committee states:

"In the first place, there are now and will still remain neutral agencies through which help will be rendered. In the second place, attention is called to the fact that some of the most needy parts of the field are under the control of the Russian and British authorities who are co-operating to the full extent of their ability. In the third place, at no time has the actual shipment of food and supplies been a large factor in this work. Relief has been given chiefly through transmission of money and credits with which food and other necessities have been purchased by American Consuls, missionaries and others. No matter what happens this work will continue through neutral agents."

#### Relief Work in the Caucasus

FOUR stations of the American Board in Turkey are already under the Russian flag—Trebizond, Erzerum, Bitlis, Van, and these may form the

nucleus of a Russian Mission. The proclamation of complete religious freedom on the part of Russia, is of the utmost importance to the work; it opens the way for large developments in the Caucasus region and beyond. Already throughout this region the force on the ground are busy disbursing the relief funds sent out from America and also in ministering to the stricken people in spiritual ways. From these workers urgent appeals still come for aid, describing conditions as follows:

"The refugees are in a critical condition, naked and exhausted. Wherever we go we hear the same cry—'If you did not help us our position would be hopeless.' Everywhere we see the signs of hunger and physical faintness. It is impossible to see their deplorable condition without being deeply moved.

"Clothing has been given in small quantities by native committees. This barely covers their nakedness and so they are eagerly awaiting our coming with warm garments. The housing of the refugees is very bad, cold, damp and uncomfortable and unsanitary. There are over 260,000 refugees in the Caucasus."

At Erivan the veteran missionary, Dr. Reynolds, and Mr. Yarrow have put thousands of refugees to work making woollen garments at a living wage, thus stimulating industry while saving multitudes of lives.

#### Descendants of the Crusaders

"OUT in the desert behind the town," writes Dr. Myrea, of Kuweit, Arabia, "are always large numbers of Bedouins living in tents. These have been faithfully worked by one of our men. Last year he could hardly gain admittance to a tent but this year he is welcome everywhere and none has ever said anything objectionable about him or his message, with one unimportant exception. On one occasion he was asked about prayer and so he simply stood up and prayed so that he might show them how Christians pray. They approved his prayer and expressed their surprise at his new demonstra-

tion of Christian piety. Among the tribes in camp this year round Kuwait are the Suleib, a tribe held in the greatest contempt by all other Arabs, because of their reputed Christian origin. They have proved to have at least one very interesting custom. On two occasions in connection with circumcision rites, our man has seen in the door of a Sulibi tent, a small cross decorated with brightly colored ribbons. This custom, they say, has been handed down to them from their forefathers. One theory of the origin of this interesting tribe is that they sprang from those of the followers of the Crusading armies who did not return to Europe."—*Moslem World*.

#### New Interest in Persia

LESS than a dozen years ago, when the colporteurs visited the sacred cities of Persia, they had to work secretly, and if they disposed of half a dozen copies they thought they had done well. Within the past two months one of these cities was visited by a worker, and in ten days, in spite of opposition, he sold 400 copies of the scriptures to Moslems. In that time he also met three men who gave every evidence of being earnest inquirers; two of them have since left the place and gone to a neighboring town to receive further instruction. An uncultured lad, knowing nothing but how to read Persian, has had a wonderful insight into scripture truth. His ready interpretation of difficult passages and his lucid exposition is amazing. By the daily reading of the Word of God to his neighbors he has awakened a real interest in Christianity.

#### INDIA AND CEYLON

##### The Mass Movement in India

LAST year the Methodist Episcopal Mission in India received 40,000 people, but was compelled to turn away 153,000 because there were no teachers or preachers to train them and lead them. The war has made India more ready than ever for evangelization. There is no place in the world where America can so mightily lead people toward democ-

racy as in this great empire. Fifty millions of India's masses must look to Christianity for social and spiritual emancipation. Now is the time to win them for Christ. Because the regular resources of the missions on the field are insufficient to meet the crisis a Mass Movement Commission has been organized. Twenty-five dollars annually will support a boy in boarding school, preparing him for college or seminary, and to become a leader in the native community. Fifty dollars annually will support a chauthri (a village mayor) and his family in school where they may learn to read and write, deepen their Christian experience, and return to their own village to evangelize and teach without salary. One hundred dollars annually will establish a village school, erect the building, and support the teacher. This will make possible the immediate conversion of a whole village.

##### Close to the Tibetan Border

THE Salvation Army has been knocking at the closed doors of Tibet. For the past three years, Ensign Frank Mortimer has conducted a medical and industrial institution at Chini, some ten thousand feet up among the Himalaya mountains in Bashahr, between British India and Tibet. The scattered population numbers twenty thousand Kanauris. Many times with his medicine chest across his shoulders has he made tracks through the perilous mountain passes, while ministering with devotion to the needs of a people in snow-bound, bear-infested regions which for well-nigh two-thirds of the year are inaccessible from outside. In three years he has handled seven thousand cases of illness and accident, many of them serious and urgent, but so far not one has died under treatment. Among the patients was the Lotsa Lama, the third man in the Tibetan priesthood, who while professing supernatural power to cure the natives of their ailments, earnestly besought the Salvationist to provide him with a remedy for rheumatism! Since his recent arrival in London, the Ensign has completed a version of the Gospel of John

into Kanauri, and the manuscript is in the hands of the Bible Society.

#### Rights of Indian Christians

**T**HE *Christian Patriot*, commenting on the address of the president of the All-India Christian Conference, held in Madras, summarizes conditions in the Christian community as follows:

"We are four millions of British subjects. Our loyalty has never been questioned. The percentage of literate population is the largest; in the matter of female education, we stand foremost." But, in spite of all of this, we have received no recognition at the hands of the Government. In these days of sectional and sectarian representation, we have no Indian Christian feeling to voice our grievances in the Imperial and local legislative councils. There are intricate problems of marriage, succession and inheritance which concern our welfare and which can be solved only by legislation, and there is no one there who can plead our cause, unfettered by obligations to other communities. The educational needs of our community have not received that attention from Government to which we are entitled. Indian Christians, whatever their denomination or Church, ought to unite and ask the Government to remove these grievances. Because we have been silent so long, our silence has been misconstrued into acquiescence. Hereafter we ought to break our silence and emerge into the open day to ask for our due share in the responsibilities and rights of Government."

#### Why the Priests Are Anxious

**REV. EDWARD LINCOLN SMITH, D.D.**, returning from his recent visit to Ceylon, writes in the *Congregationalist*:

"In Jaffna district where for one hundred years American missionaries have been sowing patiently the seed of the Gospel and where today 11,000 children are in our mission schools, the priests complain that their people are less faithful to the rites and obligations of the ancient faith, that the present genera-

tion shows a marked falling off from the fidelity of their fathers and grandfathers.

The change is accounted for by the two words, missionary schools. Hindus believe that the seed sown in the minds of the little children by missionary teachers is undermining the faith of the youth of the land. Hence the new activity in establishing Hindu village schools, high schools and colleges, and the bitter opposition toward mission schools on every hand. Good testimony that!

#### SIAM AND MALAYSIA

##### Afraid of the Dragon

**REV. J. L. HARTZELL**, of Siam, writes:

"We came to a place called Ban Bai, where they had never heard of Christ before. The people were living in the most abject slavery to the spirits and were afraid of us and our message, refusing to listen to instruction or to receive literature. One man received a copy of Matthew and a tract, but the next day brought it back. Evidently some wise neighbor had informed the innocent one of the danger he incurred in arousing the anger of the spirits. In another place I tried to interest the people in the phonograph and stereopticon, but they refused to come, saying that I wanted to take their pictures and show them to a great dragon spirit which would eat them. You may laugh at this at home, but with us it is no laughing matter, for such stories are a terrible hindrance to our work."

##### Pressing on Toward the Mark

**REV. R. W. POST**, of Petchaburi, Siam, tells of an interesting convert, a Chinese owner of a sugar mill, to whom he sold some Scripture portions when he made a river tour in 1904.

"He has read a large amount of Christian literature, including some theological text-books, all in the Chinese language; he can, however, understand Siamese very well indeed. In 1914, although there were but five earnest inquirers at Wai Neo, his faith in the

future of the work was such that he offered a fine site, on the river, of six acres, and there was a building that would serve as a chapel. But his offer could not be accepted as there was no evangelist available. He wrote out his confession of faith and sealed it with his seal.

Later he wanted to be baptized, and his examination was unusually satisfactory, especially as regards prayer and loyalty to Christ. But his desire could not be complied with as he had one wife in China and one in Siam, as is the case with many of the Chinese who can afford it. Though sorely disappointed, his loyalty did not waver, and in January, 1915, he bought a building in the market and set it apart as a chapel, even though there was and is no prospect of an evangelist. His latest proof of love to Jesus is his decision to divorce one wife in order that he may be baptized. Pray that he may himself become the evangelist for Wai Neo."

#### Needs of Malaysia

**M**ALAYSIA is one of the greatest mission fields in the world. It covers a space about equal to the United States, but is broken into many islands; and has a population of more than forty millions. The island of Java carries four times as many people as the state of New York, and has an immigration of 310,000 Chinese and Indians every year. Sumatra and Borneo alone could support 200,000,000. The religions of this vast number of people are Hinduism, Buddhism, Confucianism, Taoism, and Mohammedanism. The latter religion is chiefly embraced by the Malay races. And for all these millions, there is a total of about 400 Christian workers, European and native all told. There are about 140 from Germany, the Dutch and English societies together have about 160, and America has a little more than 100. The Methodist Episcopal Church is the only Christian body in America represented in that great and needy field. It is at the crossroads of civilization and a strategic point.

## CHINA

### The Industrial Revolution

**A** COMMERCIAL writer is stirred by the industrial revolution which is now taking place in China, and says:

"This revolution demands vision, imagination, and statesmanship on the part of America. American manufacturers, exporters, bankers, and capitalists must visualize not the Far East of twenty years ago, not even the Far East of today, but the Far East of ten or twenty years hence. China's undeveloped resources—and what is true of China is true of the Philippines and of the other Pacific countries—should engage our attention. China's dense population, industrious and peace-loving, just emerging from feudal conditions of a few thousand years is on the threshold of a new era. Once raise the standard of living of these millions, and present trade figures and possibilities will become insignificant. China uses only about one dollar's worth per capita of foreign goods. Japan, with much fewer natural resources but with a larger purchasing power and with greater desires for Western products, has a foreign trade eight times as great per capita as that of China. China today is entering upon an industrial revolution which means 200,000 miles of railroad instead of her present 6,000. Hundreds of blast furnaces will be needed instead of the four that she now utilizes; while her great mineral wealth will necessitate large consignments of mining machinery. Flour mills, oil mills, steel works, power plants, telephones, telegraph systems, chemical works, paper mills, sugar mills, cotton mills, and factories of many kinds soon to be needed in China will call for unlimited capital and technical equipment."

Does not the Church see the significance of this revolution, too?

#### New Vices for China

**W**ITH the abolition of opium, China is being exploited by liquor and tobacco firms of the United States, Europe, and Japan in an effort

to introduce the use of alcoholic intoxicants, cigarettes, and other forms of tobacco.

Soon after the prohibition of opium the United States Consular Reports began to record China's increased importation of beer and cigarettes. Net profits of foreign wines and spirits increased from \$2,614,000 in 1906 to \$5,026,000 (Mexican dollars) in 1915. The Chinese daily papers are made mediums for advertisements of special brands of beer and whiskey. Billboards and electric signs invite the use of foreign beers. In one brewery in the city of Chefoo there is a running stock valued at \$6,000,000 Mexican throughout the year. There are several breweries situated in the various foreign settlements.

Through the efforts of the British-American Tobacco Company, which has announced as its slogan, "a cigarette in the mouth of every man, woman and child in China," China's people are rapidly becoming addicted to the tobacco habit. A banker returning from China says of this same company that its cigarette posters have flooded the country.

Up to the beginning of this enterprise, the Chinese had never used tobacco except in pipes and in very small quantities in cigarettes, which they rolled themselves. Now it is estimated that half the cigarette consumption of the world is in China.

#### College Girls in Peking

**T**HE new home of the North China Union Woman's College is in the old ducal residence known as T'ungfu. It is in the east city of Peking, only a few hundred yards from the American Board Mission. The Methodist Mission is about a mile south, the Presbyterian about two miles north, the London about a mile and a half west. The site being purchased for the Federated Peking University, of which this is likely to be the women's department, is more than a mile to the southeast. The Union Medical College for Men is half a mile south and the Young Men's

Christian Association quarters are about a quarter of a mile southwest. No more central or desirable location could be found in the city.

In the main ducal residence are four quadrangles with several fine old Chinese buildings, which, if the college had one hundred pupils, would still provide a chapel and assembly room, a museum and library, all lecture rooms needed, except for science, and also homes for eight or ten foreign teachers. This leaves, as the immediate needs of the college, student dormitories, a large science building with suitable laboratories and provision for musical and household science departments. At present two buildings needed for lecture halls are being used as dormitories. There have been thirty-six students doing full college work this year, besides nine others taking part work.

#### A Representative Membership

**I**N a recent membership campaign 1,054 members joined the Peking Young Men's Christian Association, more than 600 of them for the first time. This brought the membership up to 2,500. The President, the Premier, the Minister of Foreign Affairs, the Minister of Education, admirals, generals, heads of colleges, the chairman of the United Chamber of Commerce, and other prominent men are contributors or members and in many ways give evidence of their keen interest in the Association. The annual budget is \$100,000 Mexican, all of which is raised locally. The directors are all Chinese. There are fifteen Chinese and five foreign secretaries leading the work in the two branches.—*Foreign Mail*.

#### Medical Union in Canton

**T**HE many friends of the Canton Hospital will be glad to hear that the long-hoped-for Canton Medical Missionary Union has been consummated.

Three missions have definitely promised to provide Staff members, and have appointed their representatives on the Board of Directors, namely the Ameri-

can Northern Baptist Mission, the Reformed Presbyterian Mission and the American Presbyterian Mission. The New Zealand Presbyterian Mission is merely waiting confirmation of similar action by cable from its Board, and the United Brethren Mission also expects shortly to participate in the Union. The other Missions also favor the plan.

#### A Short Cut to Chinese

A NEW system of Chinese shorthand has been perfected by the brothers, Dr. Ernest Peill and Dr. Sidney Peill, of the London Missionary Society in North China, whereby illiterate, ignorant folk can be taught to read the difficult Chinese language in a very short time. Rev. Arnold Bryson, during a trip in the Western district, taught one lot of men to read intelligently in three days! He says he will never forget the look in their faces, when they told him of the strange things that had come into their lives, that in three days they had learned to read for themselves. They each bought a copy of John's Gospel. The new system, which is known as the "Tzuwu," is certain to spread to other places, and it is believed that it will have a tremendous influence.—*The King's Business*.

#### Arabic in China

DR. ZWEMER, who is now on a trip to China, wrote shortly before starting: "There is an increasing use of Arabic among Chinese Moslems. There seems to be a revival of Arabic study.

All mosques in the province of Chih-li have Arabic schools; the Ah-hungs (Mullahs) can read the Arabic Scriptures easily. In Peking that language is taught on a larger scale than elsewhere. There are even schools for girls to learn Arabic.

In Shansi seven mosques teach Arabic and outside the mosques there are four schools where girls under sixteen years of age are learning Arabic. There are seven men here who read Arabic well; probably each place has at least one.

In the capital of Kiang'su the Mohammedans have some good schools and in the mosques the men are trained in Arabic, the Koran and the traditions. There is even a theological seminary taught by a man who has been to Mecca.

Every year Moslems from other countries pass through Honan province.

I am proposing, therefore, to take a considerable quantity of Arabic scriptures and other books, hoping to plant this living seed in many a large, uncultivated acre."

#### JAPAN AND CHOSEN

##### Yokohama's "Chinatown"

REV. MR. FORESTER, a representative of the Church Missionary Society in Japan, is quoted in the *C. M. S. Gazette* as follows:

"Yokohama is the terminus of all the east-bound traffic of the Occident, and for China and Japan the gateway of the road to the great new world. On the slopes of low hills near the station, and stretching across to the harbor, is Japanese Yokohama with all the usual appurtenances of any Japanese town, and between this and the foreigners' domain lies a third world, the 'China Town' of Yokohama. There can be bought all the Chinese necessities and luxuries that any of the 4,000 denizens of China Town may need—Chinese pickles, sweetmeats, hams, birds' nests, ancient eggs, and so forth. Off the streets are open courts and alleys, very reminiscent of London back streets and their ramifications. The houses are two-storied, and one family lives below, and a second, with a separate staircase, up above. Dirt and discomfort seem to abound. In each house is an idol shelf with rice, incense, and candles set before shrines and images.

"On one afternoon I visited six houses in one court, and in answer to the question, 'Do you know anything about the Christian religion?' the reply each time was, 'I have never heard.' Beyond a few instances the women know no Japanese, in spite of having lived ten, fifteen, or twenty years in Yokohama, and will have to be taught in their own Can-



tonese tongue. The great need is a Cantonese woman to teach them."

#### Japanese Endeavorers

THE Japan Union of Christian Endeavor has passed its quarter-century mark with the holding of its twenty-fifth annual convention in Tokyo. It was a memorable occasion, unique in at least the following points aside from its significance as a silver anniversary:

It was reported at that time that there had been during the year a net gain to the Union of 112 societies with a membership of 5,686, which is almost double the enrolled numbers of a year ago. There was also a similar advance made in funds collected in Japan for Christian Endeavor work. The 212 societies represent twelve different denominations.

Endeavorers were not satisfied with last year's record gains. They pledged themselves to a still stiffer program for the year to come, officers and councilors pledging their best efforts to secure another hundred societies, to double the number of sustaining members and also that of subscribers to the magazine, and to cover the whole empire with evangelistic tours in the interests of Christian Endeavor, while eighty of the delegates over their own signatures pledged their efforts along the five lines of daily prayer, regular church-attendance, aiding the Sunday-school, doubling contributions, and engaging in some form of social service—peace, temperance, and good citizenship being the movements specially emphasized.

#### A Korean Pastor's Vow

REV. JOHN E. MOORE tells an interesting story of a Korean evangelist:

"Pastor Hyun of the First Methodist Church, Pyeng Yang City, took upon himself a vow. He said: 'I will not cut my hair until I have added five hundred new believers to my church.' This was early in the year 1916. All through the summer Pastor Hyun went about looking like Alexander Dowie or Pad-

crewski. Many people laughed, some were offended to see their minister looking so shaggy, and no one could understand it. It was unthinkable that he was going back to the old days of the top-knot, but Hyun had said nothing about his vow. In the autumn one day Hyun appeared with a perfectly proper cut on his fine head of black hair, and his face wreathed in smiles. Few knew the reason, but Hyun had gained his five hundred converts."

#### Advance Into Manchuria

THE migration of Koreans to the sparsely settled valleys of Manchuria is being facilitated by the cheap colonial rates offered by the Japanese government railroad leading into that country. In past centuries the Korean people spread over a large portion of Manchuria, and now under the pressure of the Japanese colonization of Chosen, the Koreans are again moving northward. The Presbyterian mission of course is anxious to keep up with the tide, and is planning for a station in Manchuria in the early future. Everything augurs for a steady stream of migration to the section, and the workers on the field believe these emigrants should have the same opportunity for hearing the Gospel in their new home that they had in their old.

#### Kim's Zero Marks

REV. JOHN Z. MOORE, of the Methodist mission in Pyeng Yang, Korea, writes of Kim, one of the leading native Christians:

"He is now sixty-three years of age and began to believe in Christianity when he was forty-two. All these years he has given his time to the church without a cent of pay in money. He has a farm that gives him a living. He has never wavered, but during recent special meetings, he made a confession:

"He arose and said: 'I had a dream and I am so ashamed I have not told it to you before. Now that you are all getting such blessings I cannot but tell it for I want a new blessing myself. In

the dream I was having my final examinations. First one was on my theological beliefs; I passed with a full hundred on that. Then, Bible reading; there was no trouble about it, as I had not missed a day reading the Bible for twenty years. Then came prayer and I passed on that. In fidelity I received 100, for when have I wavered or thought of not being faithful to the end? But when it came to real love for the brethren I received zero, and on preaching from house to house and to individuals, I did no better. Then when it came to the question as to whether I had returned all glory to my Lord, I utterly failed and broke down and wept. Now I have made my confession and I pledge you and my Lord, that for this new year I will work to remove these three zeros from my record.'"

## AFRICA

### Making Headway in African Tribes

**I**N Africa, under the British rule, it is left to the chief to decide whether he will have mission schools or not. In some instances it takes years of friendly overtures on the part of the missionaries before the chief's consent is obtained. In other cases the chief is fairly eager, and it is simply a question of finding a suitable teaching force. Rev. C. C. Fuller, of Mt. Silinda in Rhodesia, writes:

"We are overwhelmed with the openings for new work. Chiomo, one of the principal chiefs to the southeast, has asked for a school to be opened in his territory on this side of the border, although most of his people are in Portuguese territory. There is more than one opening across the Sabi, but I fear that nothing will be done until we have more men in the field. Everything is ready for the school at Chipinga and it will be opened next month, we trust. It is a long fight to get into Mutema's. I am confident that we shall succeed this year. Nearly all of Mutema's people want us to open a school there at once and our men are ready to go. Mutema has more boys and girls away at school than any other chief of whom I know. His people

are generally more progressive than most of the natives of the district.

"Mr. King has written you about the opening at Gwenzi's and his hope to establish a school there. There are few chiefs in this country with as many people as Gwenzi and, as he is near Mt. Silinda, they know what we teach and what it means to become Christians. Personally, I think it is one of the most important points for us to occupy. Our work at Mphungu's is already bearing fruit and people are being converted. The conversion of a school girl who was to become one of the wives of the Chief led to a great disturbance. The Chief wanted to throw out the school and the teachers. But more sober counsel prevailed and there is peace again, although I hear that the girl is not yet back in school. The head-wife of Mphungu—he has a lot of them, six or eight—has professed conversion and can have a great influence over all his people.

### News from Khartum

**I**N the heart of Africa lies the Anglo-Egyptian Sudan, a vast area, which, in its agricultural possibilities, may be compared to the Mississippi Valley, to Mesopotamia or to Australia. On account of its strategic location and the fertility of its soil, it is estimated that the population of the Sudan will probably quadruple in the next fifty years under the just and stable British government.

The capital of the Sudan is Khartum, a modern city of 20,000 inhabitants. A medical school is to be erected in Khartum as a memorial to Lord Kitchener, and toward this memorial the son of the Mahdi of the Sudan has contributed nearly \$400—a dramatic instance of Sudanese loyalty during the present war.

A few months ago was reported the baptism of the first pagan converts on the Upper Nile. Now word has come of the baptism in the cathedral at Khartum of the first convert from Mohammedanism in connection with the C. M. S. Mission in the Northern Sudan. This convert is an orphan girl, twenty-one years of age, who had been put in the

care of the missionaries some years before when her mother died in the civil hospital and her father deserted her.

#### Sunday-schools in the Sudan

**REV. STEPHEN TROWBRIDGE** has recently completed a two months' tour through the Sudan, and, as a result of this trip, has outlined plans for the work of Rev. Ibrahim Girgis, who has been chosen by the World's Sunday School Association as Secretary for the Sudan. Mr. Girgis is a native of the village of Meir in the Assiut Province, his father being the first person in that village to unite with the evangelical church.

The Biadia church, of which Mr. Girgis has been pastor for twenty years, now has an organized Sunday-school of three hundred members. Most of the members are preachers of God's Word. Even some of the young boys go out in the streets and nearby villages to tell the good tiding of Christ.

The plans as outlined by Mr. Trowbridge, include the grading and organization of the Sunday-schools now in existence in the Sudan; inspirational meetings and training courses for teachers, chiefly in Khartum; pioneer work in towns where no church or school is yet established, remaining if necessary two or three months in one place in order to get the work started; production of literature in Sudanese Arabic, and the writing of one or more original Sunday-school text-books in simple classical Arabic.

#### Shortage of Medicines

"**W**ILL the next steamer bring the necessary medicines?" is the daily question in Africa these days. Dr. H. L. Weber, writing from Efulen station, tells of a 14-year-old boy who brought his sick mother to the hospital. She was very ill, and they had walked 100 miles to reach the medical aid she needed. But there was no medicine, and the missionary was forced to turn them away. The boy broke down and cried, for the mother will probably die before

the needed drugs arrive. This is just one of the heartaches the missionaries suffer in these troubled times.—*The Continent*.

#### Progress in West Africa

**T**HE Southern Presbyterian Church reports that the work of its African mission has been carried on under many difficulties and embarrassments. Transportation facilities have been greatly interfered with by war conditions, and the missionaries have been subjected to vexatious delays in receiving their supplies. At one time they were entirely out of medicine and might have suffered seriously if one of the state hospitals had not come to their relief.

The native church has experienced much persecution at the hands of Roman Catholic priests and their followers, the opposition from this quarter having been more bitter and more annoying than in any preceding year.

Notwithstanding these difficulties the work of the mission has had most extraordinary success. The total number of additions by baptism was 2,672, which is 785 more than the largest number received in any previous year, and 1,468 more than the number received last year.

Much emphasis is being placed upon the matter of self-support, and to this end the practice of the tithe has been insisted on and has been adopted by a large proportion of the church members and by practically all of the church officials.—*Christian Observer*.

#### ISLANDS OF THE SEA

##### Silliman Institute, Philippines

**O**NE of the biggest character building forces in the Philippine Islands is Silliman Institute, which was founded in 1901 at Dumaguete, Oriental Negros, for the express purpose of educating Christian young men. The school was opened in the basement of one of the present buildings with an enrolment of fifteen. Last year the opening enrolment reached the mark of 832. The classes range from the third grade

to two years beyond high school. The graduates receive the degree of A.B. and can enter the University of the Philippines without entrance examinations.

The industrial department, where a limited number of boys from poor homes are allowed to work their way through school, turns out all kinds of furniture and smaller articles for sale. The shop is open from 1 to 5 o'clock on week days and from early morning till noon on Saturdays. In the printing office, also run by students, the 1917 class annual was printed this year. The school a few years ago widened its portals and took in young women also, and some have already graduated. But with them and with the Chinese students the present buildings are outgrown, and a campaign is being waged to raise \$100,000 for enlarged quarters. A \$15,000 science building has just been finished, but other class rooms and dormitories are badly needed.

#### Wild Tribes at School

**REV. JULIUS S. AUGUR**, who went out under the American Board to Davao, Mindanao, about a year ago, writes of the schools which the mission is conducting among the wild tribes of that important Philippine island:

"Back in the hills among the Kalagans, we have a school with an enrolment of about sixty-five. And among the Bogobos we have two schools, one with about forty students, and the other about sixty-five. These schools are doing a good piece of work in their several communities. But it has been a difficult task to convince these children of the hills of the advantages of schooling, and with no truant officer, such as we have in enlightened America, the attendance is likely to be irregular.

However, we are making a bid for the older boys by laying more stress on industrial work. And instead of having only one school making chairs out of rattan, we have now provided three schools with this equipment, and also

with gardening tools. More schools are needed, but at the present time we are not in touch with capable teachers. The pupils in our schools among the wild tribes show greater ability than the pupils that we saw take part in Government school exhibitions, who were more largely selected from the Visayan Filipinos. There is reason then to be pleased with this work."

#### NORTH AMERICA

##### Rousing a Community

**REV. C. P. MEEKER**, of the Extension Department of Moody Institute, Chicago, recently conducted an interesting series of meetings at Niles, Ohio, in a section where only one church edifice was standing. Welsh services formerly had been conducted in this building, but had been abandoned for years. When Mr. Meeker and his singer arrived, they found that no preparation had been made for the meetings. They had to have the furnace of the old church repaired, the carpet mended, and the broken window panes replaced. Then they sought to reach the people by a house-to-house canvass and by advertising. Much time was spent in earnest prayer. The audiences at first were very small, but grew steadily, so that before the close of the meetings, the church was packed and interest at white heat.

There were about eighty professed conversions, and at the end of four weeks, a new church organization was formed with a Sunday-school of ninety-three. This enrollment has been increased to 125. The church now has an attendance of about seventy at its prayer meeting and 150 or more at the Sunday evening services. This illustrates what can be done in neglected communities where the old time Gospel is preached in the old time power.

##### Presbyterian Board Statistics

**THE** splendid activities of the Board of Foreign Missions of the Presbyterian Church in the U. S. A. for the year ending March 31, 1917, may be summarized as follows: The 1,353

American missionaries of the Presbyterian Church have been at work in twenty-seven missions, carrying on the work from 170 principal stations, and aided by 6,242 native helpers of all grades, from teachers to ordained preachers. The communicant membership of the Presbyterian Church on the mission field numbers 161,470. Sunday school membership is 238,094. In the 2,063 schools of all grades, from the kindergarten to the college, 74,420 pupils receive instruction. The 118 physicians (men and women) last year treated 753,971 patients in the 176 hospitals and dispensaries, and the output of the ten mission presses was 32,704,182 pages. The receipts of the Board for the year amounted to \$2,525,369.03. This was more than the original appropriations at the beginning of the fiscal year, April 1, 1916, called for, but the exigencies of the war and the consequent high price of silver throughout the world entailed large additional and unforeseen expenditures, so that a call was issued for \$245,000 for a War Emergency Fund, and a similar fund will be necessary this coming year above the regular appropriations.—*Christian Work*.

#### Men and Millions Movement

**O**RGANICALLY, the Men and Millions Movement of the Christian Church grew out of the Million Dollar Campaign of the Foreign Christian Missionary Society. Practically, foreign missions is the paramount issue in every effort and every feature of the Movement. Only a sixth of the \$6,300,000 fund goes directly into the foreign service, and possibly not more than half of the 1,000 new workers will be engaged abroad, and yet the primacy of world-wide evangelization is frankly and fully set forth in every meeting, and in every conversation that is held in the interest of the Movement.

President Burnham and Secretary Lewis plead for an adequate Christianization of America, "Not for America's sake alone, but for the world's sake." The colleges are granted \$3,500,000, not merely that the denomination may

have colleges, but that they may be equipped to train the 1,000 new missionaries for home and foreign fields, and supremely the latter.

#### Missionary Fellowships

**I**N order to forward the cause of missions three Missionary Fellowships, each yielding \$500 annually, have been established by Union Theological Seminary. They are intended for missionaries on furlough and for exceptionally qualified natives of mission lands who have been engaged in responsible positions of Christian service.

The aim of these fellowships is (a) to promote advanced missionary preparation, and (b) to encourage productive missionary scholarship. Applicants, therefore, should be individuals of special purpose or promise, who have already completed a course of theological study and have engaged in actual service in missionary countries. In making appointments to these fellowships, preference will be given to those applicants who wish to use such opportunities in the solution of some particular problem, such as the theory, science, practice or history of missions.

#### Italian Presbyterians

**A**T the beginning of 1916 the Presbyterian church in the United States had 103 churches and missions using the Italian language with 4,800 members and more than 8,000 enrolled in its Italian Sunday-schools. Last year over 1,100 Italians were received into these churches on profession of faith. Sixty Italian-speaking pastors are employed, 23 lay workers, 32 visitors and over 350 American volunteers. At least \$100,000 is annually contributed by the Presbyterian church in the United States for this work of evangelization among Italians, over and above the amounts which Italian Presbyterians themselves contribute. Forty-two churches report English classes for Italian men and twenty for Italian women. On the iron ranges of Minnesota, where there is a population of nearly 10,000 Italians, the Presbyterian churches em-

ploy a staff of five parish workers among Italians beside the regular pastors.

#### Waste Paper for Missions

**P**RESIDENT WILSON'S statement that "this is the time for America to correct her unpardonable fault of wastefulness and extravagance" has met with early response, among other, from the Presbyterian Assembly's Board of Home Missions, which proposes to save waste paper. The plan is for the children of Sunday schools to save the current papers and magazines that come to their homes and at an appointed time bring them to the church. When a sufficient quantity has been gathered in this manner, they are to be sold. This process is to be repeated until a given sum has been realized, when it will be forwarded to the treasurer of the board for the support of its work. If a school desires, it may select some special mission field to which its funds will be applied. The plan is not new, but with paper selling at its present price, it becomes a very easy and effective way of raising money. The Sunday schools may very properly co-operate in work of this sort. It will stimulate interest in Home Mission effort, and teach thrift and economy. A unique card describing the plan may be had by addressing the Presbyterian Board of Home Missions, at 156 Fifth Avenue, New York City.

#### Among the French in Louisiana

**R**EV. M. R. PARADIS writes in the *Missionary Survey*:

"There is a crying need for the dissemination of Bible truths among the French people of Louisiana, for outside of a few of its doctrines taught by their teachers, the Bible is unknown to them except as a 'dangerous book.' Traditions are the source of the larger portion of the doctrines taught the people. Nine times out of ten, saints are addressed as mediators, and the 'Great Mediator between God and men,' the man Jesus Christ, is almost lost sight of by the mass of the people in their prayers. Many of them, therefore, are beginning to have doubts as to whether some of the teach-

ings received from their childhood are of divine origin, and gladly listen to gospel teachings when approached in the right manner. Between 200 and 300 have accepted the truth, on profession of their faith, within the last few years; but their illiteracy is a great obstacle to progress. Personal intercourse must be prudent, wise and frequent, in order that their minds may grasp the truth."

#### The Chicago Hebrew Mission

**T**HE Chicago Hebrew Mission held services of dedication of its new headquarters at 1505 South Sawyer Avenue on the afternoon of June twenty-seventh, and in the evening of the same day dedicated its new branch at 1311 South Kedzie Avenue.

#### International Missionary Union

**T**HE thirty-fourth annual meeting of the International Missionary Union was held at Clifton Springs from May 29th to June 4th, inclusive. The Union, whose membership is limited to those who are, and those who have been, foreign missionaries, was founded by the late Rev. Dr. Gracey, one of the editors of the REVIEW. There are now over two thousand living members all over the world, literally among every nation under heaven. The attendance is much affected by world-wide events, and this year was smaller than usual, seventy in all, of whom one-half are still active in the foreign field. At the annual memorial service for members, who, during the year, have entered into the joy of their Lord, mention was made of twenty-seven members whose aggregate terms of service in the foreign field summed up nearly eight hundred years of active service. Besides the addresses which many of the members present made upon various aspects of their work, many practical questions relating to missionary life in foreign lands, furloughs, education of children, use of specials, and the like, were discussed, and the "findings" of the meeting sent to the annual meeting of the Foreign Secretaries at Garden City, Long Island.—*Southern Churchman*.

### Southern Presbyterian Missions

REV. RUSSELL CECIL, D.D., of the Southern Presbyterian Church, writes in the *Christian Observer*:

"The report of our Executive Committee of Foreign Missions is unusually encouraging. While there has been an unavoidable increase in the deficit, it has not been the result of a lack of interest or a want of generosity on the part of our people, but is due to the present disturbed conditions of the world on account of the war. The growth in membership has reached 5,256, much larger than ever reported before from the foreign field for a single year. Our Church now has a membership abroad of 38,169. The pupils in day schools have increased fifty per cent., and in the Sunday-schools sixty-six per cent. The total contributions have reached the splendid sum of \$570,856; and the resources on the foreign field have amounted to \$122,332. We now have 375 missionaries in the field, and 205 native candidates for the ministry.

The Church should, therefore, thank God and take courage. Let us not consent to consider, even for a moment, a policy of restriction in this work of world evangelization. It is a time to push forward with renewed vigor and energy, and we must determine to make the sacrifices that may be necessary."

### The Progressive Indian

**D**URING the past four years the number of Indians that have adopted the white man's costume has risen from 160,000 to 190,000.

Those four years have seen an advance of Indian literacy from 55,000 that could read and write English to 75,000. The latter is about thirty per cent. of the whole Indian population.

Most important of all, the four years have brought an increase of forty per cent. in Indian church-attendance. Besides, in two years the number of deaths of Indian babies has decreased one-half. Along with these other encouraging figures has come a large increase in the number of Indian farmers.

A decent national treatment of the red man, together with wise education and the beneficent influence of Christian missions, are rapidly transforming the Indians from a problem to a pride.—*C. E. World*.

### Canadian Church Growing

**T**HE war has powerfully effected the work of the churches, as it has every other form of activity in Canada. Almost 500,000 of the best young men are in the Canadian expeditionary force for overseas service. Enormous sums have been raised cheerfully and heartily for Red Cross and various forms of patriotic work. The immense increases in the cost of living have diminished the giving power, especially of those who are on fixed incomes. The theological colleges are almost emptied of students through enlistments. But, notwithstanding, the Canadian Presbyterian Church has had a great year. The reflex action of the tragedy of the war has led to larger zeal in the work of the Master. There has been advance in the number of communicants. A crippling debt of \$150,000 on the missionary and other schemes of the church has been almost entirely removed, and in spite of the fact that no less than 270 of the missionary students are at the front, the home mission work proceeds with increasing vigor. Their place for the past two seasons has been taken by a corresponding number of students from American seminaries. Twenty foreign missionaries are in service with the overseas forces, fourteen of them on the urgent appeal of the British legation at Peking, having gone to officer a Chinese contingent sent to France for labor purposes. Some ministers are chaplains and a number have rendered valiant service in the fighting forces.—*The Continent*.

### LATIN AMERICA

#### Educating the Porto Ricans

**B**ISHOP LEETE, of the Methodist Episcopal Church, reports as a result of his visit to Porto Rico:

"More than sixty per cent. of Porto

Ricans are illiterate. Before American occupation the whole school enrollment in the island was 22,000. At the present time 170,000 pupils, a handsome increase, considering the poverty of the people, regularly attend the very good schools which our government has fostered. Visits to these schools and to the departments of the University of Porto Rico at Rio Piedras and Mayaguez proved interesting and reassuring. Both Spanish and English are taught, the latter sometimes, it is true, with an accent which is a fairly complete disguise. Natives are found, however, whose English is admirable. Every school has the United States flag and the salute to the flag. At Rio Piedras the art and domestic science work and at Mayaguez the agricultural and mechanical instruction and attainments were especially impressive. American educators met in the island are remarkably alert, progressive and enthusiastic."

#### Low Ideals in Cuba

"IN aims and ideals we find very low standards among these neighbors of ours," writes an American missionary in Cuba. "The desire that I hear expressed most often is that they may have luck in the national lottery and win thousands of dollars which may be spent at once in having a good time. So low are the ideals concerning education that the public schools provide nothing above the fourth or fifth grade. As a rule the teachers of these schools are lacking not only in education but in high moral standard.

"It is appalling to see the attitude of indifference and the ignorance on the part of many in regard to anything pertaining to religion in the true sense of the word. The greater number of the people have not yet been reached by the mission school, the Sunday-school, or any of the various missionary agencies. Quite a different story must be told of those who have.

"When an older son or daughter has been educated in one of the mission schools, there is always the desire that brothers and sisters and friends shall

have the same privilege. Conditions are changing so greatly that those whom we never hoped to reach have crossed the line of prejudice and suspicion and are knocking for entrance to these schools."

#### The New Mexico

REV. S. G. INMAN, Executive Secretary of the Committee on Co-operation in Latin America, who has been making an extended tour in the countries to the south of us, writes:

"One notices immediately on getting to Mexico these days that the country is in the hands of a very different class of people from those who ruled it in the old days. The *intelectuales* are no longer in evidence. The common people are having their day. Will this last? *Quien sabe?* What will probably happen is that the best of these *intelectuales* will become more democratic, and in the years to come there will develop a combination of these elements that will make the best and most efficient public servants that Mexico has ever known. This will take time. I only hope that the people of the United States realize the necessity of this time element, of giving the Carranza government strong backing in dealing with the tremendously difficult and multitudinous problems confronting it. Sympathetic understanding on our part will encourage our friends in their long period of reconstruction, which will be as trying for them no doubt as were our days following the Civil War. Meantime it will help wonderfully to challenge every sensational report about Mexico seen in the newspapers."

#### Mexicans As Miners in the North

JUST before returning to Mexico, Dr. John W. Butler, always concerned for the welfare of the people with whom he has spent the last forty years, wrote to *The Christian Advocate* to call attention to the opportunity for foreign missionary work brought to our doors by the migration of large numbers of Mexican laborers into the mining sections of Pennsylvania and other states. It is understood that the thousand Mexican



miners already in the north have stood well the rigors of the past winter and given satisfaction to their employers. He says: "The Mexican is a good miner. Improved conditions and better wages will keep him in Pennsylvania and bring a stream of others after him. Will not our pastors and other Christian workers take an interest in these people? They are approachable and, when treated in a kindly way, are easily led. Those of the Mexicans who remain in Pennsylvania will make better citizens if evangelized. Those who return to their native land with a heart knowledge of the Gospel will make the best kind of missionaries. It is a God-given opportunity."

#### A Prison in Panama

ONE of the good things which the United States needs to take to Panama are modern ideas of prison reform, judging by reports which come of conditions in Chiriqui prison.

The greater part of the prisoners in Chiriqui have not even been tried. One recent visitor reports 210 untried prisoners in confinement to 80 who have been convicted.

It is nothing for a man to have to wait months for trial, even though arrested for a slight offense. In one case a man was held twenty-five months for trial and then sentenced to one month's imprisonment. He got no redress for the additional twenty-four months he had spent.

And while they wait they must work, without pay, for the Panama government. Under overseers armed with bull-hide whips and unlimited orders to shoot if a prisoner tries to escape, they build roads in the hot sun.

For the ordinary prisoner the food is bad and the sanitation beyond words. Those who can afford it may have food brought in from outside and are lodged in upper rooms. They are also excused from work.—*World Outlook*.

#### Newspaper Evangelism in Jail

REFERENCE has already been made in the REVIEW to the practice fol-

lowed by a weekly illustrated paper in Buenos Ayres, which has published a paragraph each week about the teachings of Christ, and which, in response to inquiries as to the source of the quotations, inserted a paragraph recommending its readers to procure the New Testament, and to write to the Bible Society's depot in Buenos Ayres enclosing the price of a copy in stamps. The result was that the British and Foreign Bible Society's agent within a few days received 160 letters asking for New Testaments and enclosing stamps.

One of these letters was signed by seven prisoners in a jail, who enclosed stamps for New Testaments! Subsequently one of these prisoners wrote:

"I am very grateful to the Bible Society for having given me the light in this prison, where there seemed to be nothing but darkness. These divine precepts have acted on my soul with saving power."

#### Immigrants in South America

IN Uruguay and Brazil, as well as in Argentina, the Italians lead in the number of immigrants, with Spaniards and Portuguese following as seconds. The great trend of immigration from Europe has been, so far, to these countries, and the immigrants who have a religion at all are mostly Roman Catholics. But the Argentina year-book records 19,800 Mohammedan Turks. One-half its Syrian population is also reckoned as Mohammedan. There are two mosques in the Brazilian city of Sao Paulo, and Arabic papers are published there and in Argentina. Into the rice fields of Brazil Japanese colonization societies are pouring immigrants by thousands and we may well remember that Count Okuma recommended the coasts of Chile, Mexico and Peru as a field of influence for Japan, and an asylum for the excess of her population. Peru has a large and prosperous Chinese and Japanese element; the Chinese are rapidly becoming the merchants of Panama; and in Jamaica, after two hundred years of English control, eighty per cent. of the stores are operated by Chinese. According to a report there were in 1913 in British

Guiana one hundred and thirty thousand East Indians and the number was said to be rapidly increasing.

#### The Gospel As a Weapon

**REV T. J. BACH**, of Maracaibo, Venezuela, tells of an exciting experience which he had on a recent trip:

"One day as I was climbing a high mountain I was overtaken by another traveler, who suddenly asked me: 'Have you a revolver?' Somewhat astonished, I answered, 'No,' but added that I had something more efficient, and I showed him my pocket Bible. At the summit of the mountain we dismounted, and I asked my companion to join me in a slight repast. Just as we were ready to resume our journey, he pulled out a huge revolver and began examining it. While I was wondering what his intentions were, he abruptly broke the silence with the question: 'Have you any American gold?' Lifting my heart in prayer to God, I answered: 'No; but I have that which is better.' I handed him a Gospel according to St. Luke and continued: 'Read this and you will find a treasure of greater value than gold.' Accepting it, he returned his revolver to his belt, shook hands with me, and departed. Had I had American gold instead of a divine Gospel, that might have been my last trip."

#### OBITUARY NOTICES

##### Bishop Walker

**THE** Right Rev. William David Walker, D.D., for twenty years Episcopal Bishop of Western New York, died suddenly on May second at his home in Buffalo, in the seventy-ninth year of his age. Bishop Walker held several degrees from British as well as American institutions. From the beginning of his ministry until his consecration as Missionary Bishop of North Dakota in 1883 he served as vicar of Calvary Chapel, New York. After a missionary episcopate in North Dakota in the years from 1883 till 1896, Bishop Walker was transferred to Western

New York. In 1887 he was appointed by President Cleveland a member of the United States Board of Indian Commissioners. In 1897 he was select preacher at the University of Cambridge.

##### Dr. George Brown of Australasia

**REV. GEORGE BROWN, D.D.**, who died at his home at Gordon, N. S. Wales, on April 13, 1917, in his eighty-second year, had been associated with Christian missions in the Pacific for more than half a century. He entered the Methodist ministry in 1860 and was appointed to Samoa. After fourteen years he returned to Australia, and in 1875 opened a new mission in New Britain, being the first Christian missionary to land in that group. In 1887 he was appointed General Secretary of the Methodist Missionary Society of Australasia, which position he held for twenty-one years. During that period he led pioneer mission parties to Papua and the Solomon Islands. On his retirement from active work he was appointed Honorary Secretary of the Methodist Missionary Society. In 1913 he was elected President of the General Conference of the Methodist Church of Australasia.

##### Mrs. Yamamuro of Japan

**THE** wife of Colonel Yamamuro, the leader of the Salvation Army in Japan, died recently. She was a college woman of rare ability and sweetness, mother of a large family and co-director with her husband of the activities of the army. Twenty members of parliament, forty college professors, leading business men and members of the nobility attended her funeral. Her dying words were: "True happiness is beside the Cross of Jesus." Her diary, which was read after her decease, recorded her determination not to make herself a new garment till she was fifty years old, so that she could give her utmost to the William Booth Memorial Tuberculosis Sanatorium which was opened recently near Tokyo.





SOME KOREAN SCHOOL CHILDREN—READY TO BE TRAINED FOR GOD OR THE DEVIL

# THE MISSIONARY REVIEW *of the* WORLD

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## CHANGES IN THE RUSSIAN CHURCH

**T**HE Commission headed by Hon. Elihu Root has returned to America with encouraging reports on the outlook for permanent progress and reform in Russia. Mr. Charles R. Crane, another member of the Commission, who is an authority on Slavic affairs, reports remarkable changes in the Russian Church as the result of the revolution. He says that since the Church has been separated from the State and is managing its own affairs, it is making more rapid progress toward adjusting itself to new conditions than the State. More changes were made in the Church during the month of May than in two centuries previous. The process has been one of democratization; every priest has had to have his position confirmed by a vote from the people of his parish. Twelve Bishops have been dismissed, including the bishop of Petrograd, and new bishops have been installed only after election by congregations.

The property of the churches has been transferred from the State and is to be administered by the congregations, the clergy and bishops occupying themselves solely with religious affairs. Two very significant assemblies of the Church have taken place at Moscow: One is that of "Old Believers," who include some 15,000,000 people representing the oldest and most uncompromising division of the Russian people. The other is that of the Orthodox Church, the former State Church, and is the first of the kind to meet in some 250 years. They are the most representative gatherings possible to have in Russia, and the delegates come from every corner of the empire, two priests and two laymen being elected to represent every 100 churches, the whole body numbering 1,268 delegates. The Russians are exceedingly religious, and may be expected to become more Christian as they are free from ecclesiasticism.

The changes in Russia are more than external. Every one there is now free to listen to the Gospel Message and to change their allegiance from the State Church to an evangelical body. The Premier and Minister of War, Mr. Kerensky, has issued a decree that literature may be sent, without restriction, into the trenches of the soldiers.

In order to enter the open door, American Christians should unite to send our Bibles and Christian literature, to establish evangelical schools, and to train evangelists. This work is being inaugurated by the newly established Russian Evangelistic and Educational Society, of which Dr. Cortland Myers of Boston is president. Pastor William Fetler, the Director for Russia, has succeeded in clearing from debt the two mission buildings in Riga and Petrograd and is planning an enlarged work for other cities.

Will the Christian Church of America immediately accept the opportunity which the new condition of affairs in Russia offers? It is possible for the Protestant Church to send a non-denominational or United Christian mission into that country. Russia has a new vision in governmental freedom. She must have a new vision of the Christ and his sovereignty. A strong body of Christian young men and women, sound in the faith and wise in method, should be sent to preach Christ in Russia in the name of no denomination but in the name of the Head of All Protestant Churches of America.

### SUCCESSFUL KOREAN EVANGELISM

**C**HOSSEN is still proving itself a land peculiarly open to the Gospel. In no country in all the world has Christianity, in its fundamental purity and simplicity, made such wonderful strides as in Korea. The calm and peaceful disposition with which Koreans face a warring world, and the peace-loving temperament of that Oriental people has made them peculiarly susceptible to the ministry of the Gospel.

The Arthur T. Pierson Memorial Bible School, in Seoul, opened its new building on May 20th, and is now planning a dormitory at a cost of about \$5,000. A new man is going out to the field to direct the evangelistic training and work of the students.

During the recent evangelistic campaign in the city of Pyeng Yang some novel methods were employed. Nearly every one of these thousand Christian homes and shops among the ten thousand houses of Pyeng Yang, displayed a paper lantern at night with invitations to "believe in Jesus," written upon it, so that the "Jesus doctrine" for the time being was thrust into even more prominent notice than the cigarette advertising which usually holds the field in that city. Huge parades of Christian men and boys with bands and banners, songs and shouted invitations "Yei-su mit-oo-si-o" (believe in Jesus) marched through the city on two separate days. At night scores of willing workers brought to

church those who during the day had promised to attend the meetings, and by the close of the week two thousand people had signified their desire to become Christians. These new inquirers are immediately enrolled in Bible classes.

### SPIRITUAL UNREST IN JAPAN

**T**HE Japanese are religious though they are far from being Christian. Materialism is much in vogue, but it is true that perhaps no modern nation has produced more native religions or religious sects than Japan. Dr. Anezaki of the Imperial University says there are some eight or ten new fanatical, superstitious movements just now budding out which have not yet been noticed by the press. There is a deep and growing unrest and religious thirst among the Japanese. Buddhists are making frantic efforts to hold their own, and their latest compliment to Christianity is their "United Evangelistic Campaign," apparently similar to that the Christians have been carrying on for three years.

A Baptist missionary writes that he recently attended a prayer meeting where there were about 1,000 Japanese Christians, who had met for thanksgiving after the great evangelistic effort which has just closed. Intellectualism and complacency seem to be giving place among Christians in Japan to a real humility and thirst for the deeper things of God.

### A NATIONAL CHINESE CAMPAIGN

**A**SPECIAL nation wide campaign has been started in China in connection with the visit of Dr. Sherwood Eddy. During the week from January 28th to February 4th an attempt was made to mobilize the spiritual forces of the Chinese Christian Church into a united evangelistic forward movement. The reports received are enthusiastic concerning the work done and the results achieved; but from many centres no reports as to the results have been received. The campaign was not primarily for the leaders of the churches but for the ordinary membership through the personal visits of executive secretaries. Honan and Manchuria succeeded in covering the whole ground through the use of evangelistic secretaries released for this work.

The enlistment of intercessors, who were gathered into groups and provided with prayer topics, was one feature of this movement. The emphasis on this vital form of preparation was not on prayer meetings as such, but upon the individuals who undertook this intercessory service, and were united into groups for prayer.

A unique feature of the campaign was the use of lists of possible activities for Christian workers. Some services, such as tract distribution, or leading a friend to church, required very meagre powers indeed, but others, such as conducting an enquirers' Bible class, or different forms of social service could only be undertaken by the highly trained. Each in-

dividual Christian was made to face the possibility of doing something however humble, and by his or her signature express consent. In one Peking church three bands were formed called Faith, Hope, and Charity. Each band had a leader, and starting from a nucleus was responsible for filling up the ranks as fully as possible.

Another form of preparation worthy of note was the use of surveys of the field. This took the form of charts, indicating the provincial task to be accomplished, and the forces to accomplish it, or perhaps the analyses of a neighbourhood round a church or chapel or outstation.

(1) Non-Christian relatives in the homes of Christians.

(2) Non-Christian parents of school children.

(3) Friends and other relatives of Christians.

(4) Hospital patients already touched by the Gospel. Little groups of two or three Christians, men and women, arranged to visit these, having first prepared for their task by intercession for the individuals to be visited. In Manchura alone over 6,000 Christian men and women did voluntary service during the evangelistic week. Of the Peking churches, which reported, twenty-nine per cent. of the membership took part.

The most effective method used was not the holding of large meetings, nor open air preaching, but the definite attempt to win individuals already in touch with Christian influences. Two stations reported that for each worker there were three enquirers in one station and four in another. Generally the Christians gathered for prayer and for training for the day. They then divided into bands, for street preaching, visitation, presentation of invitation tickets for evening meetings. Villages were visited, banners and drums, cymbals and bells, trumpets and concertinas were all called into service. Singing was the common method of drawing an audience. Sometimes parties went out in carts, boats or on foot and large numbers of villages were visited.

The day's work usually culminated in public meetings, held in the evenings. This was specially true of the cities. Meetings for women were held usually at different hours, and some successful children's meetings were reported.

A wide use was made of Christian literature. In Peking alone 98,710 leaflets and books were distributed or sold. The Milton Stewart free distribution tracts and posters were almost universally used. In Soochow three distributions of 50,000 tracts were made, one preparatory to the "week," another during its course and a third afterwards.

The results in the provinces or districts where the preparations were adequate were most encouraging. "The best thing I have seen in thirty-seven years," wrote one. "We face a tremendous difficulty . . . now we are simply crowded out of house and home . . .," writes another. Such districts report the return of lapsed members and the awakening of the Church to a sense of her latent powers. Leaders were



developed and Bible study classes and prayer groups were formed for Christians and enquirers. Individual workers and preaching bands were formed and self-support was stimulated. Committees are being retained, and further plans initiated for the carrying forward on a permanent basis of the individual efforts initiated during the national week.

The immediate results in enquirers gained is usually very misleading, but there is significance in a row of figures like the following: In Peking 543 men and 332 women held 524 meetings and reached an audience of 61,000. They distributed 98,710 tracts and other forms of literature. They registered 2,104 learners, of whom 336 are definitely admitted as catechumens. In Manchuria 6,000 workers took part, 1,000 villages were reached. Three thousand learners were registered. If the plan had been as thoroughly grasped and carried out through all the provinces of China how many tens of thousands would have been touched?

If in 1918 the whole Chinese Church can demonstrate the utility of this combined and simultaneous national effort, may it not be that the churches and nations of the West may follow suit. What would it mean for the advance of the Kingdom of God if even a fair percentage of Christians of Europe and America united in a simultaneous social and evangelistic campaign?

### THE NEGROES' MIGRATION NORTHWARD

**T**HOUSANDS of Negroes from the Southern States have migrated northward during the past year. This movement is due in part to social, educational, and in part to economic, conditions. It has created a disturbance in both parts of the country—in depriving the South of labor and introducing into the North a cause of unrest in labor circles and an unassimilated social element.

This movement should be considered seriously by both the Southern and Northern citizens. The South may well perfect its program for the education, social emancipation, economic elevation, and the evangelization of the Negroes. They have been a problem in Southern States, but without them the South would face serious economic difficulties.

Percy H. Stone, a Negro graduate of Hampton Institute, has this to say on the subject:

"A little over two years ago a crisis began to develop in the South. The European war, drawing on America's resources to keep its armies at the front, demoralized our economic situation. Food prices jumped to almost unheard-of figures, the cotton crop became almost unsalable, and all necessary commodities advanced in price far beyond the ordinary. In fact, everything went up except the price of labor; and, as the demand on this country's resources became greater, it became harder and harder for us to keep our balance.

"While this problem was arising in the South there was still another part of it developing in the North. At the outbreak of the present world war the call of country, fatherland, and munition factory stripped the Northern and Central Western industries of their labor units; at the same time came an increased demand for manufactured products. This disastrous condition caused the manufacturer of the North and West to turn, as a last resort, to the only available labor in America. General calls for help have been circulated over various sections of the South at different times, and some of us, smarting under the pinch of difficult living, crop failure, harsh treatment, and, in some cases, indebtedness, have already responded to the number of five hundred thousand. . . .

"And to all of us must come new opportunities and new responsibilities. We who are working hard preparing ourselves for leadership among our people will find that this opening of new fields of labor will possibly foster a spirit of unrest and a tendency on the part of some to drift about in search of things indefinite."

If the exodus northward is to continue, the Northern States must prepare to house these Negroes, to educate them, to give them a means of livelihood, and to church them.

### CHRISTIAN UNION IN THE ISLANDS

A STEP has been taken toward the unification of mission work in the South Seas. The American Board of Commissioners for Foreign Missions have long been negotiating with the London Missionary Society in order to secure that the whole of the Gilbert Group should be under the control of the latter society. The Group is under British government, and for sixteen years the London Missionary Society carried on vigorous work in the Southern Islands, where a strong Church is growing up, and many able native pastors have been and are being trained. The American Board has offered to pay \$27,000, and with this sum, together with the contributions of the islanders, all expenses of the staffing of the Northern Islands can be met for ten years. The proposal to accept the subsidy of the American Board, and the charge of the islands, was carried at a recent meeting of the London Missionary Society Board.

In the Philippine Islands also Church union draws nearer. In Ellinwood Seminary at Manila, of which Rev. George W. Wright is president, students from Methodist, Presbyterian, Christian Mission, United Brethren and Christian and Missionary Alliance denominations are all studying with the one view of going out to preach the Gospel of Jesus Christ. The past year the Christian Mission entered the life of the seminary by placing a man upon the faculty and enrolling ten students, and the Christian and Missionary Alliance sent two young men, who entered as "work" students—students working for their tuition and board. One of them is a Moro.

# EDITORIAL COMMENT



## PUBLICITY AND CENSORSHIP

**A** GENERAL and fierce protest has been made by the secular press against a strict governmental censorship of war news and criticism. There is good reason for a wise restriction in the publication of news that may unnecessarily discourage patriots or may give to the enemy military secrets. There is, however, in a democracy, great value in a frank publication of facts and in free expression of opinion and criticism. In this way the interest of the people is maintained and their co-operation is secured.

There is another censorship about which not much is heard and which may suppress facts that should be known. This is the censorship of facts about the moral conditions in the army and navy and about overlapping and extravagance in religious work. There is much excellent statesmanship in these enterprises, and there are at times facts that should not be indiscriminately published. In other cases censorship is based on a short-sighted policy—an effort to allay or avoid criticism or an idea that it will decrease the spirit of loyalty to the Cause of Christ.

Recently some British speakers in America have obviously sought to give rosy views of camp and trench life and morals in order to encourage enlistment in America. Statements have been made in regard to conditions in and around camps in America that call for loud protest and energetic action. Some of the agencies engaged in this work refuse to give publicity to the facts in their possession lest the knowledge lead to exaggeration and cast discredit on our soldiers.

Christian men and women are interested in missions in proportion to their knowledge of facts—both the unpleasant and the encouraging. We must know evil conditions that should be remedied in order that we may be aroused to further study and to action. We must know the resources for good and the possibilities for cure in order to encourage sacrificial effort.

Some statements were recently published in the *REVIEW* concerning the immoral conditions around camps of soldiers. The truth of some of these statements has been called in question, and the wisdom of such publicity has been doubted. We rejoice whenever such damaging statements can be disproved and gladly correct them; but if they are true, they should be made known in order that the public may be aroused to seek an adequate remedy.

Not long ago a young Christian volunteer in an aviation camp remarked that the vile conversation at mess table and even on the parade grounds made the place a moral pest house. These young men are sup-

posed to be recruited from colleges. A young marine remarked that it was a wonder that he could talk in language fit for ladies and gentlemen after he had heard the language of the recruiting camps. A Christian gentleman in a "home guard" camp requested a speaker to urge purity of speech among the men of a "gentleman's" company. "Out of the abundance of the heart the mouth speaketh." "As a man thinketh in his heart so is he." "That which cometh out of a man defileth a man." The conversation among men reveals their thoughts and characters and is an index to their deeds. If these things are true, as testified by many witnesses, it is no wonder that young soldiers say: "You can't expect us to *be good* in war time."

All honor to the brave men who voluntarily give up their comforts and risk their lives for their country. Many of them are men of the highest Christian character. It is nevertheless true that some officers are lax in their moral discipline and that there is too generally a tendency to excuse profanity, lewd talk, and immoral conduct among soldiers and sailors. The greatest fight is after all the fight for character and for an upright life. He who fails in that fails in the thing that is most worth while.

The United States government has established a five-mile zone around training camps, and many agencies are enlisted in the work to help men in this moral battle. Every church and every Christian may well enlist in this service—on the one hand to root out the evil that surrounds so many camps, and on the other to implant the highest Christian ideals through literature, moral and religious services, and personal work.

It is encouraging to know that many officers are taking their moral responsibilities seriously, and by example and discipline are helping their men to maintain high standards. The reports concerning many of the militia men who returned from the Mexican border show that their experience developed in them better physique, finer characters, more unselfish instincts, and better habits. Such a thing is possible. In place of being a menace, the camps may become moral training schools for the development of the finest qualities of manhood.

### MISSIONS WORKING ON SCHEDULE

ONE of the evidences of progress and modern methods in missionary work is the adoption of definite programs or schedules to mark the desired goal at home and abroad. Nations have their programs in foreign policy, in education and in military preparation, and many branches of the Church are now adopting programs that indicate their efforts to reach a desired goal in service to God and man. The ideal program is that which is clearly dictated by the Holy Spirit and therefore in harmony with the program of God.

Practically every denominational and interdenominational missionary organization has adopted a program—sometimes it is only financial, and sometimes it includes an elaborate scheme for the development of the home church, for education, for occupation of new territory, and for the establishment of new buildings and engaging in new activities. Such programs have been adopted by the Christian Endeavorers, the World's Sunday-School Association, the Laymen's Movement and the Missionary Education Movement, the Continuation Committees in various lands and by missionary boards and societies.

The latest development along this line is the announcement of definite goals and policies by individual missions on the foreign fields. The Telugu Mission of the American Baptist Foreign Mission Society has, for instance, outlined a policy for the next five years. It is worthy of consideration by other missions. The program shows the following goal to be reached before May, 1921:

1. Every church in the field an evangelistic and social force in its community.
2. A mighty impact of the Church on the nation and on the world.
3. Self-government of churches in proportion to their self-support.
4. At least one new convert annually for every eight members, or from 8,000 to 13,000 new members a year in the Telugu field.
5. An addition of 250 native pastors and preachers in five years. This means 75 new ministerial students immediately.
6. A Christian college for the Telugu Mission and an increase of students in all mission schools.
7. Double the present amount of gifts for benevolences. The Telugu Baptist Christians should give at least Rs. 100,000 a year.

The methods suggested for the attainment of this goal include: Personal Evangelism; Proportionate and Systematic Giving; Adequate Education in Day Schools and Sunday-schools; Deepening of Prayer Life.

It is, of course, possible to make such a program mechanical and to put a limit on God's purpose and power, but who can doubt the value of striving to reach a goal far in advance of present achievements? May God's Spirit guide us in our making of programs.

### PUTTING REFORMERS OUT OF BUSINESS

**W**ILL the time ever come when Reformers have so well succeeded in their propaganda that their efforts will no longer be necessary? It seems too good to be true; but a foretaste of it has just come in the information that the British Anti-Opium Society has come to an end because there is no further reason for its existence.

The total prohibition of the growth of the poppy and traffic in opium in China and India is an event which many supposed impossible.

The governments of China and India agreed to a gradual reform so as to bring about the extinction of the traffic, and the former poppy fields in China have been given over to the production of other crops—such as cereals, cotton, rice, and rubber.

The English Anti-Opium Society was formed by indignant Britons when England forced China to sign treaties by which English opium traders were paid for all their losses by reason of China's destruction of opium, and by which, later, the Chinese Government bound itself not to interfere with the introduction of opium into the Empire.

Finally, convinced of the Chinese Government's sincerity and ability to prohibit traffic in native-grown opium, the British Government agreed that the Indo-Chinese opium traffic should also be brought to an end. This is now an accomplished fact.

In the same way the agitation against the saloon, as the home of intoxicating drinks and the hotbed of many evils, has been promoted by the Anti-Saloon League. How soon will these reformers succeed in making their work unnecessary? Porto Rico has recently voted for prohibition by an overwhelming majority, although the Porto Ricans themselves are not heavy drinkers.

There are signs that national prohibition is making rapid progress in America. Here are three noteworthy facts:

1. The Connecticut Manufacturers' Association, representing over 200 of the leading manufacturers of that state, have passed a resolution favoring complete war prohibition by a vote of 176 to 1.

2. The American Medical Association, the most representative body of its kind in the world, in June adopted resolutions declaring alcohol to be neither a food nor a useful stimulant.

3. The National Conference of Charities and Correction set aside its custom of passing no resolution on a controverted subject, and unanimously adopted the resolution in favor of national prohibition.

Will the time ever come when there will be no further need of anti-graft reformers, of anti-white slave societies, and those who denounce and try to uproot similar evils?

## UNION AMONG NORWEGIAN LUTHERANS

**W**E have already mentioned the movement toward union in the American Lutheran Church in connection with the quadricentenary of the birthday of the Reformation under Luther.

While the General Synod, the United Synod and the General Council have taken the first steps toward union, the three great Norwegian Lutheran bodies of North America have actually effected an amalgamation. At St. Paul, Minnesota, in June, a convention was held, at which there were present 2,500 voting delegates, who decided in favor of a united organization which will include about 300,000 communicants.



A BAPTISMAL SERVICE IN THE "INLAND SEA"  
One result of the labors of the Missionary Gospel Ship

## A Missionary Captain and His Gospel Ship

The Story of Captain Bickel of the Fukuin Maru, Japan

BY REV. C. K. HARRINGTON, D.D., TOKYO, JAPAN

Missionary of the American Baptist Foreign Mission Society

**O**NE of the most beautiful parts of beautiful Japan is the famous Inland Sea, which lies between the mainland of Japan and the two large islands of Shikoku and Kyushu. Its waters afford a path for ocean steamers, and smaller craft innumerable, between Kobe and Moji, a distance of some hundreds of miles. Upon its bosom lie countless islands and islets, single or in clusters, to the various hues and shapes of which it owes much of its peculiar charm.

These far-strewn isles do not exist merely for the delight of the planet-pilgrim, gazing off upon them from the promenade deck of an ocean liner. They afford home and livelihood to a million and a half of human beings whose existence the average tourist ignores, but whom God remembers, and on whom the Great Shepherd looks with compassion, saying, "These also I must bring."

Twenty odd years ago, when this story begins, this island population was practically untouched by the Gospel. Modern missionary work had been begun in the empire about forty years before, and in the towns of the provinces around the Inland Sea little churches or groups of be-

lievers had come into being; but there was so little communication between its islands and its surrounding shores, and the difficulty of reaching the island villages from any of the missionary centres was so great that the gospel message was still unknown among them. If, in one of a hundred villages, a faint gleam of the True Light had appeared, it was because some islander, returning from a visit to the mainland, had entertained his neighbors with wonderful tales of the outlandish foreigner and his absurd religion.

The islanders were indeed a people dwelling apart, unaffected by the currents of life and thought which the impact of the western world upon Japan had set in motion. They were not, of course, savages, like the Fijians and Hawaiians in their primitive state. A stranger might mistake them for such, coming upon a company of naked copper-hued fishermen drawing their nets to the rhythm of some wild chorus; but, being Japanese, they are civilized, dwelling in frame houses, wearing the product of the loom, and engaged in agriculture, handicraft and trade, as well as in fishing. Public schools were within reach of every hamlet, and every village had its police-office and post-office. But the people were much behind the rest of the empire in intellectual and industrial development. What religion they had was sodden with superstition; and immorality was even more rife, and more leniently regarded, than among the Japanese generally.

Now there was one tourist, a woman, who, looking upon the beauty of the sea and the islands, was concerned, withal, for the people who dwelt upon them. A woman of wealth she was, whose family had done business in great waters, and gotten much gain thereby, and the name of which was known in the shipping circles of the world. This Christian woman, meeting while in Kobe Dr. Thomson, missionary of the American Baptist Foreign Mission Society, made inquiry as to what was being done toward the evangelization of the islanders of the Inland Sea, and learning of their neglected condition promised generous financial aid if work were undertaken on their behalf, and on behalf of the people on other Japanese islands, lying far out on the blue Pacific. Although Mrs. Allan was a Presbyterian, this offer was made available to the Baptist Mission, and the home Board, on considering the matter, decided to close with it if only a man could be found fitted to meet the problems which the island work presented.

About the time of the American civil war there came to the United States a young German, seeking refuge under the Star-Spangled Banner from the hand of the German authorities, having been implicated in a movement for political reform. In America he was converted, secured an education, and married a cultured Christian American lady; and thus equipped returned to the Fatherland as a missionary of the American Baptist Foreign Mission Society to his own people. The name of Dr. Philip Bickel is well known to those who have followed the course



of missionary work in Europe during the past fifty years. For a long period he was the head and front of Baptist missions in Germany, and his influence extended far south to the Balkan mountains, and far east to the steppes of Russia. Around his table mission problems were discussed by men gathered from many lands, and tales were told of danger and hardship endured.

It was in this missionary home, this heart and fountain of widely spreading missionary influence, that Luke Bickel was bred. Such a home is likely to be a nursery of missionaries. The boy Luke, however, had set his heart on the practice of medicine, and his studies were being shaped in that direction when the Hand of Providence intervened.

Some weakness of the eyes compelled him to put away his books and get out upon the open sea, whose wide horizons and salt winds were the medicine he needed. Shipping before the mast he rose rapidly to the position of mate and of captain,



CAPTAIN LUKE W. BICKEL

and made many and distant voyages over the Seven Seas. His seafaring life not only gave him an expert knowledge of navigation, but a body inured to hardship and fatigue, and a cosmopolitan spirit, which recognized the human worth of men of every race and condition. Out on the lonely sea, moreover, he became better acquainted with God, and passed through spiritual experiences which fitted him for something higher than mere sailing, when the time should come.

We next find him in London, in the employ of the Baptist Tract Society of London. The affairs of this Society were in a very unsatisfactory condition. The remarkable energy and business ability



THE NEW "FUKUIN MARU"

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which Captain Bickel displayed in his work soon attracted attention, and presently the management of the Society was placed in his hands, with the result that it speedily became a live, modern, profitable concern.

Thus matters stood when the Baptist Mission Board, sitting in Boston, had the problem of the evangelization of the islands of the Inland Sea thrust upon it, and looked up to the Lord of the Vineyard, and forth upon the Christian workers of the world, for the man that was needed. "Before ye call I will answer." God had the man ready. The

needs of the islanders appealed to the Captain's heart, and in due time he arrived in Japan, with the English wife he had married while in England. This was in the year 1898.

For a year or so Captain and Mrs. Bickel made their home in Yokohama, during which time he began to make the acquaintance of the Japanese language, and superintended the building of the ship which was to carry the Gospel through the Inland Sea. She was built for beauty and strength: for strength, because she would have to weather many a wild storm; for beauty, because she would be to the islanders the expression of the spirit of the religion of Christ. Surely a daintier and more sea-worthy little ship never sailed the waters of Japan than was the *Fukuin Maru* the day she was launched from the shipyard at Honmoku Beach, and lay moored in Yokohama harbor, getting ready for the run to the Inland Sea. The lines of her hull were the perfection of nautical grace. She rode the waves like a white seabird. To the islanders, with keen eyes for whatever sails the seas, her spread of white canvas and her shining white hull began to preach the Gospel before she dropped anchor off their shores. Within, she was kept in spotless purity, as spick and span as a racing yacht. So far as a ship might, she proclaimed the beauty and purity of the new religion. Beside accommodation for the Captain and his family, and for the crew, there was a cabin for the Japanese evangelist, and a guest-cabin; and it was a rare and long-remembered pleasure to be guest on the *Fukuin Maru*. The only grettable feature of the ship—and for it the Captain was not responsible—was that she had to depend solely upon her sails for locomotion, and the lack of some auxiliary power cost the Captain many weary and anxious hours; for the channels of the Inland Sea are noted for their conflicting tides and baffling winds. It may be mentioned here, by way of anticipation, that in 1902 Mrs. Allan's son, R. S. Allan, added a 25-foot motor launch to his former gift of the vessel, enabling the Captain to move her about with much more facility; and that in 1905 she was fitted with auxiliary engines, adding greatly to her efficiency.

There were tedious delays in securing the permission of the Japanese government for an American ship, with an American captain, to navigate freely the waters of the Inland Sea, and it was the early spring of 1900 when at length Captain Bickel, standing under his blue peter in the harbor of Hiogo, gave orders to hoist anchor and sails for her maiden voyage among the islands.

Knowing something of the conditions confronting him, he did not anticipate any immediate success. "I will work day and night," he wrote to the home Board at the time; "I will work day and night, as God may give me strength, for ten years without looking for visible results."

This was not merely because the island field was in itself so difficult, but also because of the method of work which the Captain had thought out while the ship was building. Instead of concentrating upon a few large towns, or some of the principal islands, where a few believers might speedily be gathered, and from which the work might then gradually spread out into the regions beyond—a method commonly followed on the mission field—he planned to extend the activities of the vessel to his whole island parish from the very beginning. Every village on every island was to be visited periodically, if only once a year, and the truths of Christianity were to be presented systematically, in portions suited to the intelligence of the people. The whole island population was to be one great Bible Class, led forward as one body into the full light of the Gospel. This was to be done both by a graded series of addresses and a graded series of tracts, followed eventually, after about eight years of preparation, by a general distribution of Scripture portions. This method was of course an ideal one, and could be carried out only in a general way. With such a plan as this, on such a field as this, no wonder that the Captain looked forward to ten years of labor without visible results. Under the circumstances it showed optimism to expect results so early.

The difficulties encountered in the years immediately following were such as would test the stoutest faith and courage. The physical and spiritual strain of the work proved too severe for even the Captain's wrought iron constitution, and for a time it was in bodily weakness and suffering that would have sent the average land-lubber missionary home on a prolonged furlough that the enterprise was pushed steadily forward. The mere secular side of the work,—the sailing of the vessel in new and difficult waters; the handling of the refractory Japanese crew, of whom more hereafter; the hard bone labor on shore, tramping the rough moun-



SUPERSTITION IN JAPAN  
Floating lanterns used to dispel spirits  
of sickness

tain paths, thousands of miles of them, from village to village,—was enough to tax a strong man's power of endurance. And upon this, like Ossa on Pelion, was the tremendous load of the spiritual part of the campaign, the responsibility for a million and a half of people, intellectually depressed, superstitious, morally inert, stubbornly conservative, hostile to or suspicious of the Captain and all his works, dwelling in a thousand scattered villages that must be besieged and captured one by one, and all these to be found and won and led and fed, and for it all just one little white schooner picking her way painfully from island to island, and pacing her deck a restless stranger from the west, who must be both skipper and missionary. Well, yes, and there was God. The Captain happened to know this, and that saved the situation.

"Ten years without visible results, if God will," said the Skipper, as the *Fukuin Maru* rounded the north point of Awaji and stood away across the Harima Nada. But God's good will was otherwise. Already in 1903 the Captain could report: "The original plans for the systematic evangelization of these islands have been steadily carried out. God has turned organized opposition from hindrance to help, while the walls of superstition are slowly but surely being broken. An epoch-making event was our first baptism in this island work, which took place this year. Others await baptism. This ingathering, though small, coming as it does, owing to the nature of this work, so long before it was expected, gives us real joy." The number of believers slowly but steadily increased. In 1905 the first communion service was held, on the ship's deck, with twenty-two Christians partaking. In 1909, when the first ten years were coming to an end, there was an organized church with a membership of forty-one. But this represents only a small part of the blessing with which God was crowning the Captain's toil. There were 27 regularly organized Sunday-schools, and in addition many children receiving instruction on Sunday-school lines in week-day meetings. A kindergarten of 50 pupils and a night school of 40 were at work. Seven hundred persons were listed as specially interested in Christianity, and were in regular receipt of Christian literature. Four evangelistic centres had been established, in as many great groups of islands, with a resident evangelist in each, and from these and from the vessel 400 towns and villages were being reached, and 40,000 different persons were hearing the Gospel. Surely a good showing for the first ten years of work!

In 1907 the Inland Sea Gospel Navy had been strengthened by the addition of *Fukuin Maru* No. 2. This was a small Japanese craft, in charge of Captain Hirata, the former boatswain of the larger vessel, and was engaged in auxiliary evangelistic and colportage work. And here is the place to tell the Boatswain's story, best told in the Captain's own words. Hirata clambered up over the stern of the vessel one snapping cold winter day, looking for work. "All he had to support the dignity of his allegiance to the Mikado was half a shirt and a loin cloth.



A JAPANESE SUNDAY ON THE "FUKUIN MARU"

His crafty eyes looked straight in the direction of the eight cardinal points of the compass all at once. . . . He had one virtue at least, he was openly, cheerfully evil. He and the devil went watch and watch. He gambled, stole, and lied by preference. He drank heavily and loved to fight. . . . All this he did and worse. . . . He came to the ship's daily worship with the rest, bowed his head like a saint and looked out of his eight-point eyes at the rest of the crew all at once with a wink to which they all responded. When it was over they went away forward and laughed at the fun. Being of sailor build, we had seen a craft or two since we first sailed deep water, but for straight evil-doing the 'Mission Ship' outsailed them all. . . . This lasted two years, and then something happened. One of the men fell overboard and was drowned. God used this to move our friend's heart. He began to inquire . . . . We did not believe him sincere then, nor did we later when he professed faith in Christ. We refused baptism, but there was a change, even we could not deny it; yes, a change at last, slight indeed but growing in force continually until the old man became entirely new. . . . He was changed from a gambling, lying, thieving, quarrelsome, ignorant tool of the evil one to a true child of God." The first thing the Captain knew, Hirata was off on shore spending his free evenings preaching the Gospel

in the adjacent villages, and preaching with power, in spite of his very limited knowledge of Christian doctrine. "In the measure of his previous degradation was his conviction of sin. In the measure of this conviction was his appreciation of God's wondrous mercy and his longing to render service of love. We tried to teach him and failed. He was outside our methods somehow. But he pored over the old Book of books in every spare moment, and at times half the night long would spell out the words and pray and think, until the tears ran down his face, and so we left him to God's Spirit. The harsh hands became gentle in service for others. The pride of other days became loving humility that would not be refused. The shrewdness of evil times turned to a remarkable thoughtfulness and resourcefulness in finding ways of service. Added to all this he developed a remarkable ability to hold a mixed audience with his powerful presentation of God's love and mercy." And when the little *Fukuin Maru* No. 2 was launched, who so well fitted to be her captain as this new-made man, Boatswain Hirata. In the log of the *Fukuin Maru* are other tales like this, and still others in the Log that is kept on high, of the power of the old Gospel as shown in the work on the Inland Sea. The Awakening of Hirata is but one chapter in the story of the Transforming of the Crew, which from being the ship's disgrace, and the Captain's despair, became a glory and a joy, one of the most efficient agencies in the evangelization of the islands. Miracles like this, duplicable many times on every mission field of the world, are God's continuous testimony to the truth of the declaration of Paul, the father of missions, that the Gospel is the power of God unto salvation.

During the past seven years the Inland Sea work has made steady growth, but lack of space forbids mention of details. The membership of the *Fukuin Maru* Church had at last reports reached 372. The number of kindergartens and Sunday-schools had been increased to 60. Sewing schools, factory girls' societies, young women's societies and the like had been started, for Captain Bickel's plan of campaign included all the women and all the children of the Inland Sea, as well as all the men. "The work for women and children must not be regarded as simply an adjunct to the general work of evangelization. It is a large and vital part of a far-reaching, all-embracing plan to lead the island people up out of the deep depths of prejudice and superstition, out of a death in life such as those who do not live in touch with it cannot comprehend, to the moral and spiritual heights of a knowledge of God and His love and pardon revealed in Christ."

About 1912 Captain Bickel extended the compass of his work so as to include the open sea islands, lying southwest beyond the Shimono-seki Straits,—Iki, Hirado, and the Gotos. These islands carry a population of some 200,000 souls. The people are of an exceptionally fine type, and when the Gospel lays hold of them we may look to them for some of the strongest Christians in Japan. These deep sea islands form

the fifth of the five groups into which the Captain divided the islands of his parish, and an evangelistic centre was established, and an experienced evangelist placed in permanent residence.

After the Little White Ship built by Shipwright Cook on Honmoku Beach had served her purpose for thirteen years, it was found that the rapidly developing work demanded a larger and speedier vessel. The new ship was built by Japanese wrights at a shipyard on one of the islands. Captain Bickel was his own contractor and overseer. It is a common saying that for a missionary to build a house in Japan is to run the risk of nervous prostration. How unthinkable, then, must be the construction of a *ship*, where everything must be fitted and joined with microscopic minuteness! But Captain Bickel, as usual, achieved the impossible, and in due time the new *Fukuin Maru* was afloat, a goodly vessel. Her carrying capacity is 164 tons, and with engines of 120-horse-power, burning oil, she has a speed of nine knots an hour. She has a 'tween-decks assembly room to seat 50 persons and ample accommodation for the working force she carries. In general appearance she differs as little as possible from the earlier vessel.

Although it is four years since the new ship was launched, she has seen comparatively little service. After the outbreak of the World War the Japanese military authorities forbade all foreign vessels the free navigation of the Inland Sea, and the Captain had to let his ship lie idle for about two years before he was able to prevail upon them to allow him the same freedom as before. The Japanese evangelists at the several strategic centres, however, continued their work, and the Captain went here and there, by whatever means of travel were available, giving encouragement and assistance.

Captain and Mrs. Bickel doubtless looked forward to many years of increasingly fruitful service. They did not know that the Captain's earthly work was almost ended. On May 11th God took him home to Himself. He had never fully recovered from the effects of the too heavy strain of the first years among the islands. His zeal led him to work constantly up to the limit of his strength, and frequently beyond that limit. The effects of an illness from which he suffered during the spring of the present year were still upon him when he threw himself, with his self-forgetting zeal, into the meetings of the Annual Rally. While thus weakened and fatigued, it became necessary for him to undergo a minor surgical operation. No danger was anticipated. Within a few days he expected to be again sailing the White Gospel Ship among his beloved islands. But he had overestimated his powers of endurance. He had poured out his strength too lavishly. His work was done. Of him, as of many another missionary, as of the Great Missionary, it might be said, "The zeal of thine house hath eaten me up." Truly he lived for his work, and he died for his work.

The *Fukuin Maru* enterprise has been amazingly successful. A

church of nearly 400 members, men and women saved out of absolute heathenism into the peace and joy of the service of Christ, is only one indication of that success. Forty or fifty thousand islanders had been brought under Christian teaching and influence, and were steadily moving toward the light. The leaven of the Gospel was slowly permeating the whole mass of the island population. It was our confident expectation that in a few years more the hundreds of believers would grow to many thousands. Who can take up the work and carry it on? Humanly speaking, our loss is absolutely irreparable. But the work is God's, and He has not reached the limit of his resources.

When Jesus was about to send Peter forth upon his ministry He made the ordination examination very brief. There was but one question, and it was thrice asked: "Simon, son of Jonas, lovest thou me?" The first requisite for a successful ministry is Love. The second requisite is Love. The third requisite is Love. Everything else is the hands or the tools with which Love works. At the heart of the work of the *Fukuin Maru* has been a deep and constant love,—love first of all for the loving Christ, and with that a love for lost and erring men for whom He died. Love, and only love, wins love; and where love is won all is won. The method of the Gospel is psychologically correct. It has been the love of Christ, glowing through the heart of the Captain, and showing in all the work of the vessel, that has been winning the love of the islanders, and with that the islanders themselves.



A CHURCH FOUNDED BY THE "FUKUIN MARU" AT NAHA ON THE INLAND SEA



# Buddhism's Fight for Life

## An Attempt at the Revival of Buddhism in Japan

BY REV. W. REGINALD WHEELER, HANKOW, CHINA

ONE of the by-products of Christian propaganda in foreign nations is the stimulus given to the native faiths. This reaction against Christianity is seen especially in Buddhist circles. The leaders of the various sects, many of which have become decadent, do not hesitate to borrow from their rival religion, Christianity. Young Men's Buddhist Associations are largely modeled after the Young Men's Christian Association "interdenominational" and with emphasis upon social service. The Buddhist liturgy of the Buddhist services has been influenced by that of the Christian Church. In Tokyo the resemblance between recent Buddhist hymns and standard Christian ones is almost ludicrous. An article in the *Japan Weekly Chronicle*, of Dec. 28, 1916, entitled, "The Reaction Against Christian Propaganda," by "Japanglo," summarizes the chief features of this attempted revival. It mentions the appearance of a new Buddhist magazine in Kobe, called "*Jiyu Bukkyo*" ("Free Buddhism"), which is the organ of the New Buddhist Association. The first number, which appeared last October, pointed out the necessity for reform. Editorially the paper spoke as follows:

"Buddhism is like an hotel near the railway but between stations. Once it was a famous hostelry, but the advent of the railway has left it stranded and the whole neighborhood suffers from neglect. Even should a wayfarer drop in he will find no comfort, for the place is not able to renew its furnishings and it has become worn out and obsolete. Just so is Japanese Buddhism—passed by and ignored by modern progress and unable to afford spiritual refreshment. True, there are still some intellectuals, people like University professors, who profess Buddhism, but they are very few, the great majority of Buddhists being but blind followers of tradition. They do as their fathers did, being too ignorant to know what changes science has wrought in the world, while their tradition is so dead that it has no influence on their lives.

"The people are not so much to blame as the priests. These indeed profess to be fighting the good fight, but their ancient weapons are useless in this Taisho era. Old-fashioned fortresses are a poor defence nowadays. Does it not humiliate one to observe the work of the professional Buddhists of Kobe? That is why we say that we must open a new way for Buddhism—and the new way is the old way of return to Buddha and a forsaking of sectarian paths. Not that all Buddhist sects should be destroyed. Each has its mission, and all are a safe refuge for the old folks who know nothing of progress. But by going back to



A BUDDHIST SUNDAY SCHOOL CARD

"The Buddha is the Light and the  
Light is Wisdom"

Buddha we may create a new Buddhism which shall enable religion to go hand in hand with science. This shall be our consistent aim."

This intention to modernize Buddhism, though by a different method, is expressed in an article on "Religious Reform," by Fujitani Shucho, in *Yuben* ("Eloquence") which is the same in substance as a speech he made at a meeting in Kyoto. Among other things he said:

"Bear in mind that religion is rather for this world than for the next. Some Buddhist sects declare that the world is a vale of tears. We believe it is a garden of pleasure and hope. Shin-an, founder of the Shinshu sect, at nine years, wrote:

Forethought is vain,  
In fairest hours  
The sudden rain  
Scatters amain  
The cherry-flowers.

Herein lies the necessity for religious reform. There may have been days when it was enough for religion to prepare the soul for the next world, but now we need a faith that will bear us up in worldly trouble.

"Similarly, religious teachers of the day must grasp our vital necessities. It is therefore a mistake to cry, 'Return to Shinran,' or 'Return to Nichiren,' or 'Return to Christ,' for the world is not as it was in their day. Gautama, Jesus, Shinran, and Nichiren had great messages for their own times, but none for ours. Buddhism declines because Buddhists do not understand this. We must not return to Nichiren or to Shinran, but be a new Nichiren or a new Shinran, and renew our faith in terms that suit the times."

In an article called "Human and Religious Progress," in the December number of *Seinem Yuben* ("Youthful Eloquence") Professor Kaneko Umaji, Ph.D., of Waseda University, speaks of the necessity for reform. Some of his phraseology is apparently borrowed boldly from Christianity:

"I am very glad to see that the long-wished-for Y. M. B. A. (Young Men's Buddhist Association) has come into being among the students of this University of Waseda. The times needed it, and I am glad that you have taken up the task of finding a new Buddhism which shall march hand in hand with the progress of civilization. Ancient, divided, and

often corrupt, the Buddhism we have known awaits your reforms to regain its influence. Among those whom I address may be Christians or adherents of other religions. I do not criticise them, but to me, Buddhism, with its profound philosophy and its spiritual power over men and women, is the best of all religions. Yet with sorrow I confess that it fails to serve the youth of today. It is a sun obscured in clouds. It has been left behind by a progressive world. Not a few young men having sought in it their spiritual sustenance, and sought in vain, have desperately flung their lives away in a deep cataract pool or before a running train. Buddhism must therefore be reformed.

"Religion should lead in social progress, otherwise it can never say, 'Come unto me all you that labour and are heavy laden, and I will give you rest.' The reformer comes not to destroy, but to fulfill. It is useless to wait on the priesthood. They never reform. The task lies with you young men."

"Japango" comments thus on these questions:

"As may be seen from the quotations made, the New Buddhist movement has its main stream in the Young Men's Buddhist Associations of the middle and high schools, and manifests itself most effectively in the mass meetings of these bodies. Nearly all the universities and high schools have their Y. M. C. A., but the Y. M. B. A. has now caught up and spread over the middle schools as well, the Christian Association having found its way into but few of these institutions. Like its Christian prototype, the Y. M. B. A. is undenominational, and its members take themselves very seriously, and set before them as their goal the regeneration of the nation. They no longer waste their energies on the destructive criticism of Christianity. Usually they have monthly lecture meetings and occasionally mass meetings."

This may seem discouraging to some Christians, yet out of this very rivalry and frank comparison may come great benefits for those who are not afraid to trust such comparison between the True Light of Christ and the half lights of the religions of the East. Indeed Moku-shoko Shonin ("Word-Eating Priest") in the October number of the



A BUDDHIST SUNDAY SCHOOL CARD  
Used in Japan to counteract Christian  
Sunday Schools

*Shin Nippon* ("New Japan") pays unconscious tribute to the superior zeal and devotion of the Christian missionaries. He says in part:

"Christian missionaries go into the remotest parts of the earth to increase their converts, braving all dangers and discomforts. But what do the Buddhist priests of Japan? Are men really alive who are content to exist upon the remuneration they receive for reading prayers they do not understand at funerals? So mechanical is their performance that they make prayers at piece-work rates. And as their spiritual life declines, their physical luxury increases. They drink and dissipate, to pay for which they resort to ways of getting money from which even laymen should shrink. There are black sheep, doubtless, in the Christian ministry, but in the bulk there is no comparison. Christian workers constantly strike for the amelioration of social conditions—to rescue women, to educate the poor, to succour orphans, and the Buddhist priests loiter far in their rear. We laugh at the Salvationists, but we admire their work. Christian workers are on fire with zeal for the improvement of mankind. Buddhist priests follow their example, but half-heartedly. Buddhist preachers appeal only to the old and uneducated whom they tell of the delights of paradise, but they have no message for this life. Their preaching places often remain closed for months at a time. While the Christians strive to save souls, the Buddhists flatter millionaires and magnates. There are 72,000 first-class Buddhist temples, 52,000 chief priests, 148,000 preachers, 52,000 probationary priests, and 12,000 students in Buddhist schools—an astonishing number of men to be doing nothing."

This tribute seems sincere and praiseworthy, but in his final sentence "Word-Eating Priest" gives a curious interpretation of the motives of foreign missionaries. This motive in his eyes is a commercial one. In a preceding article he states that the sayings, "commerce follows the Cross," and "trade follows the missionary," are very common in America, and that this motive is an influential one there in furthering missionary zeal. The Japanese government was following the same line of thought when in the twenty-one demands upon China in 1915, it requested the right of propagating Buddhism; the purpose, according to "Japanglo," was political and commercial rather than religious. "Word-Eating Priest" finishes his article thus: "We hope the Buddhist priests will make up and become pioneers of Japan's foreign trade, like the Christian workers, for otherwise they will remain only an encumbrance to the Empire."

"Japanglo" comments thus: "This is a very naïve way of putting the matter, but it is the foundation upon which much quasi-religious enthusiasm has been built up of late years in Asia."

## Foreign Missions As a Soldier Sees Them

*A letter to Mr. Robert Holmes, Author of "My Police Court Friends," printed in the "Canadian Churchman"*

**L**YING here in hospital helpless three months from shrapnel wounds which refuse to heal, and just waiting, writes a gallant soldier of Kitchener's Army a month before he died, I have been thinking.

You know I have been all over the world. It would seem that I should have plenty to think about. Strange, isn't it, that my thoughts always go back to the one theme of Foreign Missions—especially as I never thought of them before but in derision; yes, and that notwithstanding help cheerfully given me at Mission hospitals in Amritsar, Jaffa and Uganda when I was sick.

I do not remember giving a single penny to Foreign Missions in my life. It was easy to prate about their uselessness—all so cheap and popular too. Even as I travelled in distant lands, sometimes well knowing that but for the work of missionaries there had been no road for me, I still refused to own the blessings their work conferred both on the natives they set out to convert and the country which gave the heroes birth. I think that stranger even than my ingratitude for help generously given me in Mission hospitals. For gold was my god. My whole energies were set on trade. I might in common fairness have recognized who prepared the way for markets which I found so profitable. But I did not.

When the call to arms came, as you will remember I told you in an earlier letter, I was in London, home on furlough. I joined Lord Kitchener's men. You sent me a New Testament. I have it now.

Reading at random for want of something better to do one night, I was struck by the words of John 17:3: "And this is life eternal, that they might know Thee, the only true God, and Jesus Christ, Whom Thou hast sent." I could not forget those words. They have been with me every waking hour these twelve months. They are with me now. And how precious I find them, who can tell? They cause me to care not a jot for this poor maimed body, soon to be set aside.

I've found a Friend, oh, such a Friend,  
He loved me e'er I knew Him;  
He drew me with the cords of love  
And thus He bound me to Him,  
And round my heart still closely twine  
Those ties which none can sever,  
For I am His and He is mine  
For ever and for ever.

I realize now that this Friend cares for every savage of our race, even as He cares for me, and why should He not?

Ah, there is the secret of my contempt for Foreign Missions. I had not then that life eternal. Would God I had earlier known the new Birth. I envy you fellows who have done so much for the cause. I would gladly die for it now when it is too late.

As I think of the loyalty of subject races, so gloriously exhibited in this day of stress, as I picture those splendid Indians seen in France, my mind still refuses to absorb any but the great central fact—We have here the fruition of the work of British missionaries and of the prayers of missionary-hearted men.

It is sweet to die for England—I do not regret it—sweet to see the devotion of tender nurses about our beds—a few vagrant thoughts flutter for a moment over these consolations, to die in the flood of glory bursting in contemplation of what it is to minister and to die for the sake and in the service of the King of Kings. That will never be my part. I do not complain. I am not worthy the high honour involved. But perhaps I might have been, had somebody taken me in hand early enough. Why does our Church keep Foreign Missions so much in the background? How is it that I was left so long a scoffer?

I do not blame any mortal. I am saying that something is wrong with a scheme of things which fails to put the whole world for Christ right in the forefront as the battle-cry of the Christian Church. I do not know your own inmost feelings. I do not know how keen you are. It is because you gave me the Testament wherein I found the words of life that I tell you something of my rambling thoughts and of the great central regret that fills my whole soul. My little money will presently be found devoted to the cause. But what is that? We can carry nothing out whither I go. My message is that all who are wise should work in the great service while it is day, remembering the coming night.

# The Church and the World Today\*

BY ROBERT E. SPEER.\* NEW YORK

Secretary of the Presbyterian Board of Foreign Missions, U. S. A.

**I**F ever there was a time when selfishness in individuals or in nations appeared mean and insufferable, that time is now. Almost all the peoples of the world are calling out for help and for sympathy. We are told in the life of Saint Paul that one night he dreamed that a man from the Balkans came and asked him to cross over the Hellespont and do some work in Europe. In response to that call of one man the whole course of Saint Paul's life was changed. The whole course of human history was changed as well. We are concerned today, not with one man whom we hear speaking to us in a dream, but we are seeing in the flesh hundreds of millions of men who are asking us to give our help and our sympathy to the lands to which they belong.

In response to this appeal one may see very clearly two diverse tendencies acting inside the Christian Church. One is the tendency of contraction, the Church huddling in upon herself or upon the soil of her own nation, or, maybe, enlarging her sympathies so as to take in the needs of allies in the great war, but as regards the far ends of the earth asking whether she would not better now abridge and curtail somewhat those distant and remote activities. There is a second tendency of postponement, the Church talking about the world conditions that are to prevail when the great war is done, and the part she is to have in the great tasks of reconstruction.

We make our protest against these two tendencies. The Christian Church is doomed, if, on the one hand, she begins now to limit the performance of her duties and to abridge the outgo of her world sympathy, and if, on the other hand, today she begins to talk not of the work that she is to do this very hour in the world, but of the work that she intends to do one year, two years, three years, four years, or even five years from now. We protest against these two tendencies because we believe that the only Christianity that can have any living power in our own nation today, or that can have any power in the work of reconstruction when the war is done, is a Christianity that does not shirk any of its duties today, but that meets the demands of its entire world task.

After all, if there is not vitality enough in a religion to carry it out to its work at the ends of the earth there is not vitality enough in that religion to do its work standing still. All the religion in the world today that has any power or vitality is "going religion," religion that is both the product and source of the foreign missionary undertaking. The

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\* An address at the Sunday Tabernacle, New York. Reported for the *MISSIONARY REVIEW OF THE WORLD*.

churches and universities that we see around us would not be here if it were not for foreign missions. As a matter of fact there is no Christianity in the world today except the Christianity that is due to the foreign missionary activity of the Church. Christianity utterly died out in the land of its origin. There is no Christianity, even in the land where Christianity began, except what was brought back as a reimport from the result of the missionary activities of Saint Paul and the early Church. We would have no Christianity and no Christian Church on earth if it were not for what the foreign missionary enterprise had done to perpetuate it. Religion dies if it does not attempt always and resolutely to conquer the whole world.

#### DISCARD OR DISTRIBUTE

We protest against these two tendencies, not only for the sake of the life of Christianity, but also in the name of fairness and common honesty. Either Christianity is a good thing or it is not a good thing. If it is not a good thing, then we ought to discard it. If it is a good thing, then we ought to distribute it. And we have no right to set any bounds around that distribution. If Christianity is a good thing for us, we are under obligation to give it to all men everywhere in the world. If it is any good for me, it is because it is good for every man, and I am bound to pass it on to every other man. There is no Christianity in the world to which any man can lay claim as exclusively his own, by which he can separately develop himself, by which—I will dare say it—he can merely save his own soul and stop there. The only corporate Christianity in the world that the Master and Founder would recognize as His is the Christianity which its possessors try to share with every man—not only with the man who is their near neighbor. We have something that we are bound to share with all the world, not with New York City alone, not with the American nation only, not with the western races of the world only, but which we are bound to carry to every man and every woman and every child everywhere.

We protest against these tendencies because every need that led to the establishment of the missionary enterprise in the past exists, intensified and accentuated, today. If men have needed Jesus Christ in the years gone by, does any one of us need to be told that they need Him just as much, and that this old world needs Him more today, that if we need Him, every man, woman, and child in the world needs Him, in the same way? And if the people of China or India can get along without Him, the people of New York can get along without Him just as well. Men object to our carrying Jesus Christ to the Far East and to the Far South today. They have no quarrel with us. Their quarrel is with the Incarnation, for if it is not necessary for Christ to go to China today, it was not necessary for Christ to come to Palestine nineteen hundred



years ago. He was less needed for Judaism than He is needed for Hinduism, Confucianism, Buddhism, and paganism today.

#### THE NEED OF THE WORLD

All the need that there was for the Atonement in the beginning exists today in every nation of the world. Men need Christ and they need Him now. They need Him for their bodies' sake. Where in the world are men hungry today except where the Gospel has not come really home to the lives of men? Did you ever stop to think that the great deserts are within the bounds of the non-Christian religions, and that many of these deserts were made by these religions? The great racial assassinations have been under the aegis of great non-Christian faiths. Only where Christ has gone have men's lives been deemed sacred, have men's bodies been fed, have the common, elementary needs of life been met. If Christ were King in the world today, there would not be a hungry mouth anywhere under the sun, nor one little crying child.

Men need Christ today not for their bodies' sake only. The moral needs of the world are as deep now as they were when Christ came, and they are everywhere. If they are in America, they are in every land. Where Christ's influence has never been felt even so slightly as in our own land there those moral needs are deeper and darker still. Christianity is the only religion in the world that forbids polygamy. Every other religion either allows it or encourages or enjoins it. In a world like this there are abysmal moral needs rooted, many of them, in the unjust treatment of womanhood, that call for Christ.

There are everywhere, as there are in our hearts, deep, unsatisfied spiritual needs. Nothing else ever contented us until we found Him. Nothing else will ever content them until they find Him. "Thou, O Christ," we sing, "art all I want"—and Christ is all that every man wants. We protest against any denial of Christ to the world. It has a title in Him equal to any title that we have. The world calls for Him because He is as indispensable to its life as He is to ours.

Was there ever a day when, not for all men one by one, for the wants of their individual homes and hearts, but in one great mass of want, the world's need of Christ was so sharp and imperious as it is today? Who but Jesus Christ can ever bind this torn and discordant world together? We tried to do it with trade, and it could not be done. We tried to do it with diplomacy, but diplomacy failed. We have tried to do it with secular education, but secular education has been unequal to the task. There is only one way in which the world ever can be united in one: "And I, if I be lifted up from the earth," said Jesus Christ, "will draw all men unto Me." In the one Head of all humanity, the one Shepherd of the whole flock of every race and every people and

every tongue—only there can any hope of human unity ever be found. In a day when we are weary of the strife and hatred and war of the world, the need of the world for Christ protests against any abridgment of our will and purpose to share Him now with all the life of men.

And we believe in not only maintaining all that we have begun, but in even now enlarging and extending every effort to carry Christ to-day—not when the war is over, but today—to the last ends of the world, because we know what carrying Christ will signify and what nothing else will signify to mankind.

Men often say that they do not believe in the missionary undertaking. What is it in the undertaking that they do not believe in? Twenty-five thousand men and women have gone out, not for money's sake, not for honor or earthly gain, for they bury themselves out of sight. They have given up everything and have settled in the midst of uncultured, unappreciative millions of people. They have made friends with them. They have made their own lives a part of their life. The missionaries are there for nothing else than to be kind and Christlike to the peoples to whom they have gone. Is there anything in that ministry in which a man cannot believe?

They have gathered over two million little boys and girls together in schools in those lands to prepare them for the manhood and the womanhood that is remaking the nations of the earth. Is there anything in that with which anyone can disagree?

They treated in their hospitals this last year more people than the entire population of Greater New York, opening the eyes of the blind, enabling the lame to walk, enabling the deaf to hear, curing sickness and disease and banishing pain. Is there anything in that with which men will disagree?

They lay down their lives for their brethren as they did in China during the Boxer uprising. Is there a greater love than that that men can have?

The only life that ever can be wasted is life that is not laid down in ways like that. Life that is laid down, seed fashion in the soil—there is no waste to that. It springs up and bears abundant harvest in changing things, in changing the world, in the fruitage that lasts beyond death and the grave.

Because we know, having seen it with our own eyes and shared in it with our own hands, what the enterprise of Christ is accomplishing throughout the world, we protest tonight against the common tendency in men's thoughts that would now hold that enterprise in abeyance until some future day.

There are great needs in Europe. The Red Cross work for our own troops and our allies is an imperative and unmistakable need to which we can and must respond to the full measure of its every need. There are hungry people to be fed in Belgium and Serbia and Poland,

and there are thirty millions of human beings in India who never know what it is to have enough to eat, who say if only they could be fed adequately for two days they would be willing to lie down and die. There are millions of little children in Asia every night who cry themselves to sleep in their hunger and want of bread. For the sake of the world's need, which only Christ's Gospel can supply, we make our appeal today more earnestly and imperatively than in any past day, that Christ's last command should not be postponed now for an interval of a few months or years. It is valid now.

It would be easy to gather up the witnesses and let them bear testimony to the truth of these statements.

You may have read what the Chinese Ambassador to Washington recently said in Chicago, when without anybody's suggestion, he bore his testimony to what his nation needed, and to the men and to the women who were meeting his nation's need. He said:

"I have outlined the work of the American missionaries in my land in order to show their activities and the utter unselfishness of their purpose. Some of them devote five or ten years to China, while others spend their whole lives there. But whether for a longer or for a shorter period, they all do it with the desire to give and without the hope of gain to themselves beyond the gain of satisfaction in service rendered and in duty done. These men penetrate the innermost parts of our country and mingle with the people as members of the local community. Neither hardships nor difficulties deter them. In the last half century troubles sometimes arose between them and the local people; but they were always peaceably settled without the display of military or naval power on the part of the United States, and without the loss of political or territorial rights on the part of China, so that by contrast and comparison the people of China have long come to recognize the difference between the missionaries from the United States and the people from other lands. For this reason, they have manifested their readiness to receive and welcome them with open arms. Nothing which individual Americans have done in China has more strongly impressed the Chinese mind with the sincerity and genuineness and altruism of American friendship for China than this spirit of service and self-sacrifice so beautifully demonstrated by American missionaries." And he was thinking not merely of social benefits rendered. "As religious teachers," he added, "they have made the Christian faith known to the millions of China who had not heard its truths before and thereby gave them new hope and a new source of inspiration. It is impossible to estimate how much happiness and comfort they have brought to those who found life miserable because of its lack of spiritual vision."

In a little spot near the wall of Mukden, that old capital of China away up in Manchuria, is a grave, and nearby a tablet placed on the wall of the new medical school and hospital. Two years ago I stood in front of that tablet to the memory of young Arthur Jackson, who led his school at Liverpool, and who was one of the best-known athletes and scholars of his day in Cambridge University. He went out in the fall of 1910 as a medical missionary to Manchuria. A month later the pneumonic plague began to come down from the north. The Chinese hunters had been sending down their marmot skins, and the deadly germs had been

carried in them. Before the Chinese Government had taken adequate precaution, the pestilence had worked its way down from Harbin to Mukden. The death rate was one hundred per cent. Not one man, woman, or child attacked recovered. When China learned what an awful terror was moving down upon her four hundred millions, she stood dumb and aghast. Arthur Jackson laid down all his other work, went down to the railroad station at Mukden to erect a barrier between that on-coming pestilence and the helpless masses of Chinese behind him. Day after day, clothed in oilskin boots and a long white robe, with a bag over his head; breathing through a sponge, he went about his work segregating the diseased and visiting every railway car that came in and separating every suspected Chinese, until at last he had stemmed the fatal tide. Then when his work was done he discovered one day in his own sputum the blood traces that told him of the inevitable end, and in a few hours the great Christlike life had come to its close. They carried him around the walls by night and buried him outside the gates. Two days afterwards, in the British Consulate, they held their little memorial service. The old Chinese Viceroy made a speech. He never had known of anything like this, and had never seen a man lay down his life in sacrificial love. All this was the revelation of a new principle of life and character. He said:

"We have shown ourselves unworthy of the great trust laid upon us by our Emperor. We have allowed a dire pestilence to overrun the sacred capital. His Majesty the King of Great Britain shows sympathy with every country that calamity overtakes, and his subject, Doctor Jackson, moved by his sovereign spirit, with the heart of the Saviour who gave His life to deliver the world, responded nobly, and we asked him to help our country in its need. He went forth to help us in our fight daily. Where the pestilence lay thickest, amidst the groans of the dying, he struggled to cure the stricken and to find medicine to stay the evil. Worn by his efforts, the pestilence seized him, and took him from us long before his time. Our sorrow is beyond all measure; our grief too deep for words. Doctor Jackson"—I am still quoting the old Chinese—"was a young man of high education and great natural ability. He came to Manchuria with the intention of spreading medical knowledge, religious comfort, and other blessings on the eastern people. In the pursuit of his ideal, he was cut down. The mission has lost a recruit of great promise; the Chinese Government, a man who gave his life in his desire to help them. O Spirit of Doctor Jackson, we pray thee intercede for the twenty million people of Manchuria and ask the Lord of Heaven to take away this pestilence, so that we may once more lay our heads in peace upon our pillows. In life you were brave; now you are an exalted spirit. O noble spirit who sacrificed your life, please help us still and look down in kindness upon us all."

Remembering the men like him, the thousands and thousands of them, scattered up and down the non-Christian lands amid pestilence that will not postpone itself until the war is done, amid sin and moral and spiritual needs that are present and insistent realities, we plead with Christian men and women to make of their lives a new consecration, and to resolve, in the face of the new conditions that we confront today, upon

a larger and fuller measure of obedience. Our fathers, in darker days than these, did not feel justified in demitting their missionary responsibilities. In the darkest days of the Civil War they maintained and enlarged their undertaking. Our own board testified in the fourth year of the war that it had never withdrawn a single missionary or shut up a single station or withheld, for financial reasons, a single man or woman. The Scotch, Canadian and English churches are not surrendering today. The Methodist Church in Canada had the largest missionary income in its history last year, and the English Wesleyan and London Missionary Societies in Great Britain the same. Shall we, with vastly more wealth than they, not do our full duty? If there ever was an hour when this cause was needed, it is needed now. This is no day to surrender any international bond, any instrumentality of Christianity that overleaps racial division and bridges the chasms that separate the peoples of mankind. This is the day for us with every last sacrifice we can make to maintain and expand our activities to make Christ known to the whole world. We have been singing again and again up and down this land those words of Julia Ward Howe:

"He hath sounded forth the trumpet that shall never call retreat";  
"He is sifting out the hearts of men before His judgment seat."

How is He sifting them out? By watching whether or not they, in this day, follow the call that sounds no retreat. The Church is not now, if ever, warranted in huddling in upon herself, in drawing back from her most distant and complete devotion. Now of all days we are called to the ends of the world.

You remember the incident—it may be apocryphal, but it has truth in it—of the drummer boy in one of Napoleon's campaigns to whom the great commander turned in an hour when the cause for the day seemed lost and said, "Boy, beat me a retreat!" And to him the lad dared to reply, "Sire, I know not how. Desaix never taught me that; but I can beat a charge that will make the dead fall into line! I beat that charge at Lodi; I beat it at the Pyramids. Let me beat it now!" And without waiting for the word, he beat his charge and over the dead and the wounded, and over the breastworks and the batterymen, he led the way to victory. Today let us not know how to beat any retreat. Let us hear the voice calling now more clearly and more appealingly than it ever called in any of the days gone by, "If ye love me, ye will keep my commandments."

What did He command? In those very last moments, His chance for one final word, until the sky grows ruddy with the hope of His coming again, there before the clouds caught Him up out of sight of men, He said, "Ye shall be my witnesses unto the uttermost parts of the world." And the thunder of the guns across the battlefields of northern France cannot drown in the heart of any Christian man the summons, the deathless abiding summons, of those last words.

# What Have Missions Done for India?

FROM J. T. TAYLOR'S "IN THE HEART OF INDIA"

Words of grateful appreciation of the work of missionaries in that Empire

**S**IR BARTLE FRERE, after serving as Governor of Bombay, testified: "The teaching of Christianity . . . is effecting changes, moral, social and political, which for extent and rapidity of effect are far more extraordinary than anything you or your fathers have witnessed in modern times."

*Sir William Hunter*, one of India's best informed officials and authors, wrote to the *London Times* as follows: "English missionary enterprise is the highest modern expression of the world-wide national life of our race. I believe that any falling off in England's missionary efforts will be a sure sign of swiftly coming national decay."

*Sir Andrew Fraser*, late Lieutenant-Governor of Bengal, asserted fourteen years ago in an address given at Simla: "It has been my policy to find out the school from which boys who are candidates for the civil service come, and I find that the best boys we have come from missionary schools and colleges. That, after all, is not wonderful, for our missionary schools and colleges have professors of high character and education: . . . There is nothing that England can give to India, notwithstanding the many blessings she has given, to compare with the Gospel of Christ."

*Lord Sydenham*, the late Governor of Bombay, speaking in Calcutta on the "Problem of India," said, "that he went to India with no very great prepossessions in favor of missionary work. But after five and a half years of careful study of the conditions and tendencies of modern India, he had come to the conclusion that missionary effort was playing a far greater part than was generally realized in raising the standards and ideals of life among the people and therefore fulfilling one of the greatest and most sacred of their national responsibilities."



#### BLIND WHANG—A CONVERTED KOREAN SORCERER

This Korean Christian invented an apparatus for reading. He strung different shaped bits of tin and wood (representing letters) on a cord to spell out a Bible verse and then memorized it to do evangelistic work

## The Bible in Chosen—I

BY REV. WALTER C. ERDMAN, TAIKU, CHOSEN

Missionary of the Presbyterian Church, U. S. A.

**T**UCKED away in a narrow valley among the criss-crossing mountain ranges of South Korea is the little village of Hyo-Sun. You will not find it indicated on your map by even the tiniest of black dots. Twenty houses of sun-dried mud and rice thatch nestle along the edge of the stream on the sunny side of the valley. Above on the hill-side at the edge of the pine grove is a structure, more pretentious than the others, almost fifteen feet square indeed, with latticed doors and heavy tiled roof, and a large inscription whose twisty black characters

with their carefully finished flourishes proclaimed the building as a "Hall of Literature." It was not a library except in so far as a Carnegie "library" is a library before the funds have been subscribed and the books purchased. It was the "school-room" of a Confucian scholar whose ability to memorize, analyze and paint with loving strokes more thousands of those same twisty characters than any of his neighbors could manage, had given him a reputation far and wide through the countryside. When we saw it first it was packed full of the disciples of Old Kim, peering through huge horn-rimmed goggles at yellow-paged books flat opened on the slippery floor. But for once Old Kim was not teaching or expounding, not even reading aloud the black columns of picture characters in his customary sing-song. He was humbly asking questions. Before him on the floor lay a thick copy of the Bible printed in the classical Chinese character. He had bought it from a passing colporteur and had read it for weeks, puzzling over its stories and wondering at its new teaching about Life and Resurrection. There was nothing like that in *his* books! But today was a day long awaited. In response to a Macedonian cry oft repeated, a foreigner had come for the first time to explain the doctrine of the Book. (Someone in America may have to explain some day why that foreigner had not come sooner.) Face to face they sat on the polished floor, Old Kim with his grizzled hair twisted into a skimpy top-knot beneath his transparent gauze hat, his wrinkled face all lighted by the brightness of two keen eyes glowing with the interest of new and suddenly grasped ideas, his stumpy finger on the printed page, and the Westerner who had come to open to him the Scriptures. They were not random questions that the old man asked. He had jotted them all down beforehand on scraps of paper. He read them off slowly, one by one, and then as the answers were given he turned the pages of his Bible to verify the quotations given in answer, only smiling with a little quizzical grimace toward one or another of his disciples now and then when he thought he had made a point in argument or puzzled the foreign teacher. Around them on the floor were crowded Old Kim's disciples listening in polite and eager attention to the dialogue between the two "Elder Born," the teachers of the old religion and the new. So they searched the Scriptures together late into the night and half the next day. Then they burned the fetiches in their houses and "turned from idols to serve the living and true God and to wait for His Son from heaven, even Jesus. . . ." And there is a Christian church in the village today. It is worth noticing that men's attention is still arrested and their consciences touched by the message of the printed page. Also, the Berean method of Bible study (Acts 17: 11) is still the method approved of God. Searching the Scriptures to see whether the message is so, will take you farther on the way of Life than searching your intellect to see whether the Scriptures are true. The Korean Church is a witness to the fact today.



The Korean Church is a scriptural church. In its beginning and its life and its growth it affords striking parallels to the experiences of the church of apostolic days. It is scriptural, too, in the sense that the Word of God occupies a central place in the life of Christians, individually and collectively. An examination of the providential preparation of Korea for the reception of the Bible, the Koreans' reception of it "as indeed it is the very word of God," the direct and always evident relation existing between their treatment of the Word and their spiritual life, and the degree to which scriptural thought and even verbal expression have penetrated their life and thought and literary expression, will bring into prominence some of the most interesting features of the history of evangelical Christianity in what is now the Japanese province of Chosen.



LITTLE KOREAN GIRL WITH HER BIBLE

She has her mother's hat and her own Bible which she has learned to read

The preparation of Korea for receiving the Bible and its message was distinctly providential. Conditions of Korean life and thought were no small part of this preparation. It was natural that a people who exalted literature to the point of reverencing it should receive with attention and interest a written message which claimed to be the record of divine revelation. The very fact that it came as a *book* carried with it an irresistible appeal which the Western mind cannot fully appreciate. There was the further appeal of the very Orientalism of the book. Its spiritual teachings and its central message of Redemption were new, its historical and geographical references were meaningless allusions to things in the outer world of barbarians, but after all it seemed to be their own book. It reflected their manners and customs, to a certain extent their rites and sacrifices and their familiar forms of speech. Something like that vague sense of having been in a certain situation before which sometimes puzzles and interests us became to the Korean a link of fascinating appeal as they found in the Scriptures, not descriptions of Western things and barbarian customs which no amount of explanation could make intelligible or even credible, but the familiar things of daily life. The people of the Book said, "Peace be with you" in their salutations, and all the Kims and Paks and Choys of Korea did that too. There were sacrifices and offerings, there were marriage customs and mourning costumes, there

were beds you could carry and mills at which two could grind, there were devils that harassed men, and exorcists who tried to cast them out in vain, there were threshing floors and winnowing fans and plows and reaping hooks and fishermen mending their nets, and there were visions and parables and dreams, and they said "These things were written for *our* instruction. Let us examine the doctrine set forth."

The spiritual concepts of the people were a preparation for their reception of the Book. Their thought of God, dim and vague and impersonal though it had become through centuries of degeneration, was still a point of contact and only a little instruction and explanation was necessary to restore its forgotten values. It was like digging again the wells which their fathers had known but which the Philistine centuries of sin had stopped. Their familiarity with the idea and practice of prayer to unseen agencies and powers prepared them for a Book of prayer life. Their idea of sin had been confused by social custom and perverted judicial procedure that was not judicial at all, until sin and crime had become practical synonyms, and only that was sin which by discovery to the authorities became crime. But after all there was an innate consciousness that they were morally responsible, and they believed that sometime, somewhere retribution would follow sin. They knew that their case was evil, yes, and hopeless. "If a man sins against heaven," so the proverb runs, "there is no place in his life for prayer." Was it any preparation for the good news of salvation, this sense of sin?

"As for me," writes a certain other Mr. Kim, "death and misfortune reigned in our family and in my distress I took up the study of Geomancy. At that time a friend in our village first became a Christian and when I saw that he was in no way harmed by doing so and when I saw that others who became Christians suffered no evil effect, I thought over the saying 'It is the righteous man whom evil cannot harm' and I also had a desire to believe the Gospel. Moreover, my desire to believe (in Jesus) was the greater because there was a certain fearfulness of my mind constantly growing on *account of my sins* . . . but how it all came about is too long a story to tell."

In addition to all this subjective preparation there was a remarkable provision for the rapid spread of the printed Scriptures. Korea's excellent alphabet and easy script prepared in the providence of God nearly five hundred years ago, awaited in practical disuse for the coming of the Book which would be translated into the vernacular and printed in the easy character which even a coolie could learn to read. Not only was the instrument ready to hand, but there was scarcely any other literature in that same easy script and therefore available for the common people, so that the Bible was from its first introduction practically free from competition. It became the library and literature of thousands who had no other they could read. The classical literature of the country was in Chinese, and only those familiar with that language

understand what a foe to literacy is that difficult ideographic script. But in Korea there was this providential instrument of evangelization and an open field for its spread. Houses which had no other books soon had their Bibles or Testaments, certainly a Gospel or two and some hymn books. Scholars might scoff. For them there were versions in the Chinese character, but effective instrument and unchallenged opportunity were never more happily united than when the Bible was put into the language and script of the people of Korea.

The first translations of portions of the Bible were made only thirty-three years ago by missionaries in Manchuria in the days when Korea was as yet closed to the world. These were carried across the Yalu River by Christian Koreans who had been living on the Chinese side and became in a measure the seed sowing of future harvests. From the very first the Bible Societies, particularly the British and Foreign Society, have been the chief agencies in promoting accurate and complete translation, publication and wide distribution of the Scriptures. Their colporteurs go everywhere. Moreover, the Korean colporteur has been both ingenious and enthusiastic in his work. A certain village was notorious for its refusal to allow the Gospel to be preached within its bounds, and no "foreign books" could be sold in the market place. But once on a crowded market day a man appeared with a pack apparently full of the little circular pads which Korean women wear on their heads when balancing burdens there. He stood on a heap of wood in the market place and spoke to the gathering crowd. "See these little pads," he said, "they are woven from a special kind of reed that grows in a Southern province. Did you ever stop to think how those reeds got there? God put them there for our use and convenience. Would you like to know more about the God who provides such things and great spiritual blessings, too, for men? With each of the pads you buy I am giving away free a copy of a little book which tells you all about the matter. We call them the Blessed Word (Gospel) head-pads. Who will buy a Gospel head-pad?" Small wonder there is a church in that market town today. It is only an illustration of the evangelistic energy of the workers and the fruitage of the work. Today not only is the work of official and salaried colporteurs being carried on, but there is a growing movement of volunteer colportage among the churches, which is still more largely increasing the circulation of the Scriptures. Churches regarding themselves as merely evangelistic organizations (as indeed they should be, whether in Korea or America), send out their members two by two into "all the villages round about" in the effort to get the Scriptures into every house, and they follow it up with personal work. Moreover, the Korean Christian in his personal work does not fall into the error of trying to pass on a subjective experience without corroborative evidence. He tells of the joy and peace that are his through faith in Christ, but his answer to incredulity and opposition has become almost

stereotyped, "Do not listen to my word; if you read the Holy Writings you will know."

Missionaries themselves were colporteurs, and on the road always carried supplies of Bibles and portions of Scripture. New Christians were encouraged to buy copies for themselves, and if illiterate, were required in the majority of cases to learn to read the script and make a personal study of the Scriptures. Candidates for baptism must be able to say that they had read prescribed portions of the Bible. All of these things combined to give large importance to the Word, and the constant carrying of a Bible wrapped in the inevitable cotton parcel carrier, became a mark of the Christian. This latter custom, indeed, proved an actual lifesaver to many in the turbulent days before annexation when the insurgents were shooting on sight any of their countrymen suspected of pro-Japanese tendencies. The cropped hair of the Christians was a suspiciously pro-Japanese token, but the little bundle containing Bible and hymn book were taken as counter evidence that the haircut indicated religious rather than political predilections! There are instances on record, however, where a Christian who concealed his Bible was shot on suspicion and his assailants learned too late that he really was a Christian, but one ashamed of his calling!

This wide distribution of the Scriptures is making scriptural conceptions and language familiar to thousands who have never professed themselves Christians, and no one can ever tell the number of those who have been brought to a knowledge of Christ from a simple reading of the printed Word. Let one Christian testify to his own experience.

"In the year 1902 I received casually from an unbeliever a scripture tract called 'Principles of Truth' and having read it carefully I knew in my conscience it was truth, and then in 1907 at the Yung Chun market I bought a copy of John's Gospel in the vernacular and having studied this for a year had a mind to believe in Jesus, but there was no house of worship in my neighborhood so I let another year go by, but in 1908 I looked up the church at Im Pung and attended there for five months until having preached effectively to some two score people in mine own village I made a place of prayer meeting in mine own house and there in the next year I myself understood clearly the truth of the forgiveness of sins and thereafter, digging at the matter little by little, I have come to a true belief in John 11: 25-26 (I am the Resurrection and the life)."

There you have in his own words the initial impulse, the means and the method. God's Word piercing a conscience, received in faith, studied with persistence makes wise unto salvation.

*(To be concluded in October)*



MISS WYCKOFF'S CLASS OF OUTDOOR GYMNASTICS IN THE UNION CHRISTIAN COLLEGE, MADRAS

## College Women in America and Their Sister College in India

BY MRS. HENRY W. PEABODY, BEVERLY, MASS.

**S**IR RABINDRANATH TAGORE, in his final address as he was leaving America, stated that American women, in his estimation, are crude and impotent. It is due, however, not to Mr. Tagore and his countrymen, but to American and British women that even one per cent. of Indian women are able to read Mr. Tagore's poems. Pioneer work of Christian women has resulted in a chain of secondary schools and has created the demand for a Christian college for women in India.

The first Union Christian College opened in July, 1915. A Board of Governors was appointed representing twelve boards, six in Great Britain, including the Church of England and the Church of Scotland, five in the United States, and one in Canada. Miss Eleanor McDougall, a member of the faculty of London University, was chosen president.

The history of the college reads like a fairy tale. It opened in the second year of war with every discouragement, with no permanent home, and with the assurance that the British Government in India, usually so generous with grants of aid for educational enterprises, could do abso-

lutely nothing during the war. It demanded faith and courage to forge ahead. They were not lacking. The college opened July 1, 1915, with 42 students, in a rented house, with an incomplete staff. July 1, 1916, found an entering class of 72, a permanent home known as Doveton House, with ten acres of land in the most beautiful residential section of the city of Madras, on a street prophetically named College Road. These premises were the gift of the Woman's American Baptist Foreign Mission Society from the legacy of Laura Spelman Rockefeller. This legacy came to the Society with the recommendation that a certain part of it be used for higher educational institutions for women in the Far East.

Miss McDougall's recent Journal gives a description of this permanent home, and the latest news regarding the additional building which was needed for a large entering class at the opening of the third year, July 1, 1917.

"The house is approached from both gates by a very beautiful avenue of trees. It opens in front of the house and discloses what is, I believe, the tallest portico in Madras, raised on four huge white pillars and sheltering both the entrance and the room upstairs from the southern sun. The house extends symmetrically to left and right, three rooms in length on each side, and recedes far back northwards in the middle, giving us on each floor a magnificent room with the ceilings supported by two rows of white pillars. Each room ends in a large bow and a very wide verandah goes all round. We use these rooms as dining hall and library, thus sacrificing, we are told, the best dancing floors of Madras, for, curiously enough, though every part of the building is of stone, the stairs and these two floors are of wood. The staircase also is a great wonder, for it goes in seven flights round the walls of our square hall without any visible means of support, and it is not strange that some of our new students who had never before been in a house of more than one story, felt a little nervous about going up to bed. On the roof there is a large sleeping room with very many doors and hardly any walls, but most of the space is clear, and it is an admirable place for observing the stars. In the daytime we have a delightful view chiefly of treetops with occasional spires and towers, for though Madras has half a million inhabitants they and their houses are lost in the ocean of leaves. Madras itself turns from green to brown in the hot weather, but the trees always keep their fresh green leaves.

"This house which has been inhabited by a long series of government officials in high place and occasionally by Indian potentates, such as the late Gaekwar of Baroda who was detained there, is used by us chiefly for academic purposes. Our five class rooms are here, and the library and dining hall, also the office and the small porch which is all that we can spare for a students' Common Room. Four of the staff live here, but only nine of the fifty-two resident students. The rest are in the bungalows consisting of three large rooms and a very wide veranda. We



MISS DIBELL'S CLASS IN BIOLOGY ON THE VERANDA

have built another story on the roof of this—nine small rooms round an open space, Indian fashion, and the house is now inhabited by two of the staff and some twenty-five students. The others live in small rooms round an open courtyard in what was, I think, the Gaekwar's zenana. We made a window in every room and added bathrooms, and it has resulted in a very charming little habitation overlooked by a great tree.

"Between this and the big house there is an oblong building of some size with a large upper room approached by two external stairways. This we have made our chapel, and a real church bell, the gift of a few Westfield students, calls us to prayers twice a day and to other services such as the regular meetings for intercession about the war, and the Sunday afternoon chapel service. It is a peaceful spot, full of light and silence. Its white walls have no adornment except a series of Hale's pictures of the life of Christ and a copy of the 'Praying Hands,' of Dürer. The many windows are protected by dark green shutters, and the breeze blows softly through.

"My own room is the most charming in the college, but I must not say much about it as I think that next year I shall be lodged elsewhere. If the college increases, as no doubt it will, my present abode will be needed as a class-room, and the rooms at present used by Miss Coon, Miss Paul and Miss Fisher will be adapted for the teaching of Science. Our great desire is to put up a new residential building to house these

dispossessed lecturers and the new students whom we must expect, and to devote this house entirely to teaching, keeping only the beautiful high-roofed dining hall in domestic use. We have at present 52 resident students, and I think that we shall rapidly rise to 100. After that it becomes a matter for very serious consideration whether we shall not defeat our own purpose by admitting more students. Some of us feel strongly that the Indian girls at their present stage cannot profitably be taught in large classes and that community life will, for them, lose its chief value if the number of students is so large that personal relations become slight and general. Both in their studies and in their social life each individual needs the close personal attention which cannot possibly be given to multitudes.

For these two purposes, the extension of our residence and the establishment of our science department, we needed £9,000. A very great joy came to us last month in the shape of a promise from Government to pay half the expenses of the building of the new residence, and it is believed that probably half the expenses of the Science Hall will come from the same source.

We have still untouched \$7,500 of the Westfield gift which is lying in the bank and peacefully producing two rupees a day for us in the way of interest. So we still need \$10,000 or \$15,000, and we are hopefully trusting that this may be sent to us."

The challenge we meet just now is not great and must be answered immediately. The Indian Government will break its rules and provide a half grant of £4,500 if British and American women will secure the other half, \$22,500. British women have already bravely pledged \$12,500 of this amount, of which Miss McDougall's own college in London gave \$7,500. Let us remember that these British women are in the midst of war, which has not yet touched us to the point of sacrifice. They are taxed and burdened beyond all comprehension, and yet they rise bravely to meet this challenge. We must not fail them. We are their allies in this enterprise of peace.

The Board of Governors earnestly hopes that collegiate alumnae of America will unite in meeting the imperative needs of this sister college. Among the best gifts from America are the three young women for the faculty.

Already Boston, Cleveland and New York have appointed committees of twenty-five representing groups of collegiate alumnae. These women are securing their full share of this amount, \$7,500. It is hoped that other college groups and individuals interested in the higher education of women will respond to the call. Since this article was written a gift of \$2,000 nearly completes the assessment of \$7,500. Miss McDougall's recent letters however urge that if possible \$10,000 be secured, and the fund will be left open for gifts which we trust may be received before October 1st. The Secretary and Treasurer is Rev. W. I. Chamberlain, 25 East Twenty-second Street, New York City.





A TRAVELING SCHOOL HOUSE ON THE MEXICAN BORDER

## A Traveling School House

BY MISS LEE McCRAE, LOS ANGELES, CALIFORNIA

*This interesting story is an illustration of what might be done in many out-lying towns on the railroads to supply Church and Sunday-School services where there are none or where construction work is being done.—EDITOR.*

**S**OMEWHERE along the Southern Pacific railway, in the desert lands close to the Mexican border, you may find a train that looks like a freight, but is not. It is a passenger train. All of the red box cars have little high-up windows—or shuttered holes for windows—and stove-pipe chimneys sticking up through holes in the roofs. The car on the end flies the American flag to show that it is an American school-house.

This traveling school-house is not on Uncle Sam's books. It is built and maintained by the railway company, and the idea originated in the brain and heart of Superintendent W. H. Whelan. It is the first of its kind in the world, and meets a great need. This railroad stretches over a territory so immense that the fastest train takes nearly three days and nights to go from New Orleans to Los Angeles. Much of this is prairie primeval, with never a town or hamlet to which the crews of its construction trains can go at night for food and shelter. The men must eat and "bunk" in the cars wherever they happen to be, and their families must live in the box cars, too, to be shifted as the construction work demands.

It is a hard life, yet the laborers come eagerly and consider themselves fortunate to hold so good a job. Only the foreman and time-

keepers are Americans. All the rest—2,200 of them scattered over this division—are Mexicans, and when they came straggling across the border in little bands, seeking work, they brought absolutely nothing with them save their wives and children and dogs. Few were decently clothed; they had only what household goods they could carry in their arms. All were so hungry that they had to be fed for several days before the men were able to go to work.

Seeing their pitiful need, Mr. Whelan resolved to put into practice that good old Salvation Army slogan, "Soup, Soap and Salvation." At his orders, the poor migrants were taken into settled camps, fed, made to "wash up" (and disinfect), were given clothing and shelter and allowed some days in which to get physically fit before being put to work. The wives and children shared in all this, so that it is no wonder that they clamor to "speak Americana" and *be Americana*! That is exactly what the great railway system wants of them.

In each camp where there are cabins regular settlement work is done among them. They are given quick-growing trees and vines to plant; an abundance of pure water is provided; and even ice is supplied in torrid weather. Paid teachers go to the homes to teach the women simple sewing, cooking, sanitation, and general principles of health and home-making. A white-painted hospital car is installed, with its physician in charge, equipped with cots for the sick, baths for everybody, and medical advice as free to them as the winds of the desert. Many and many a wee Mexican opens its eyes to the light of earth in this white box car—so many that it is called the "Nursery."

The people respond to this kindness, for in the *real* Mexican—where the strain of the Yaqui Indian is missing—is always a vague out-reaching for better things than he has known. Once fed and clothed and given a decent wage and he becomes a good worker. In the women, particularly, underneath their moral evil and the vileness of their outward living, there is an anxiety for things that make for civilization, for homes and beauty and music, for what their lives have missed till now. Perhaps it is a far bit of inheritance from their Spanish ancestry.

Wherever the railroad can do so they build little school-houses—often of railroad ties on end—to which the children come gladly. Mr. Whelan started in life as a school-teacher, and for a good many years has carried on this work along his Arizona and New Mexico divisions. Some of the first pupils were graduated from high school last summer. Mr. Whelan says:

"There was one problem hard to solve: schooling for the children of our extra gangs which live in outfit cars and are moved about as the construction work demands; hence the need for and the establishment of school cars. The experiment is working so well that we now have three more school cars ready for the road. The children themselves



INSIDE OF THE TRAVELING SCHOOL HOUSE

are, as a rule, quite bright, study hard, and are as proud of their school and Stars and Stripes as any little Americans."

The new invention, the telegraphone, has been installed along this railway and the construction crews have learned that by connecting them up they can have music all along the line. So at night, when the toil of the day is done, when the great flaming sun has blinked its last ray across the hot mesa, the tired people lounge outside their box-car homes and listen to the music that comes from miles and miles away. It quiets their quarreling, silences their swearing, and makes the whole world seem good and kind. While the phonograph grinds late into the night, these little children climb up the brakeman's iron ladder on the sides of their houses, spread their blankets upon the roofs, and lie down under the open sky to sleep, thinking how nice it is to be an American. It is the car with the flag at the end of the train that is responsible for much of this; and back of that the big-souled man who says:

"Wages are not all we owe in this world."

# Why Am I a Christian?

Answers to that question from three Indian Christians, as found in J. T. Taylor's  
"In the Heart of India"

**I** AM a Christian because the love of Christ constrains me. He lived and died for me. He is now my living, personal Saviour. His loving presence is all-sufficient for me. He satisfies all the cravings of my heart. Without Him I find life not to be worth living. I cannot but be a Christian, most unworthy though I am to be called so."

*Another testifies:* "I do not know how I can live a holy life in this world and be in communion with the Divine, without being a Christian. Since accepting Jesus as my Saviour I have got such a victory over temptations and my sins in which I used to fall so often. The vision of the loving Father through Jesus is so clear that there is perfect peace and joy, and love to help my fellowmen. That's why I am a Christian."

*A third says:* "I am a Christian because in my own experience I have found a personal Saviour in our Lord Jesus Christ. He is to me not an abstract, philosophic Ideal, nor a mere Historical Person, but a Living Presence, realized in my everyday life, leading and guiding me through the vicissitudes of life, notwithstanding my weaknesses and frailties. I have found Him a ready Helper in all my trials and difficulties, and a loving and sympathizing Friend in my life struggles through this world, giving me assurance that He will be the fulfillment of my hope when this life ends to be resuscitated again in the glory of the resurrection. In communion with Him I have found that peace of mind and spiritual strength which enabled me so far to battle through the indifference and misunderstandings of the world. In the knowledge that I am one of His—a Christian, I have felt that joy and peace which the world had not given me. I am fully convinced that there is nothing in this world which can give that assurance of salvation and divine life that Christianity can give."

# What Christianity Has Given Japan

TRANSLATED BY REV. OTIS CARY, D.D., OF KYOTO

From an editorial in the (Japan) *Christian World*

**A**N American pastor investigating conditions in our country said to me, "I specially desire to learn what Christianity has added to the former civilization of Japan, and what it would have come to in the course of natural development." The subject thus proposed is one interesting not only to an American Christian, but also deserving consideration by Japanese believers. Hence I will give the main points of my reply.

1. *A conception of Kami.* [This Japanese word is the one that has been adopted by Christians to designate God. The word may be used in either number.] Christianity has to a very marked degree transformed our conception of Kami. Formerly we thought of many kami who were the deified forces of nature, the spirits of heroes, or the patron deities of different localities. Although the philosophy we had received from China spoke of "The Heavenly Sovereign," or "Celestial and Terrestrial Kami," these terms were very indefinite in their meaning. Christianity, on the other hand, has told us of a Kami who is the Supreme Personality, the Ruler of the Universe. The thought contained in the English word "God" has wrought a great change in Japanese literature and also in our spoken language, so that most persons now think of Kami as the Lord and Ruler of heaven and earth. When Japanese now hear such expressions as "the unseen Kami" or "the Kami of heaven and earth," instead of thinking of the Kami as they once did, they spontaneously connect the word with the conception of Kami as taught by Christianity.

2. *A conception of humanity.* The reading-book used by primary schools at the beginning of the Meiji era (1868-1912) contained the sentence, "God is the Ruler of heaven and earth: man is

the spiritual head of all things" [the book was largely a translation, and probably the English of the latter half of this quotation was something like "Man is the head of creation"]. This statement concerning man has now gained general acceptance. If we seek the source of the facts that our laws now recognize the rights of individuals and that everybody now thinks of the soul as immortal and of infinite value, we must look to Christianity and Western civilization.

3. *Sound views of the world.* In contrast to the Buddhist view which looks on the world as only evil, and to the Oriental view of human life which treats it as a passing jest, an earnest moral conception of the world has been introduced by Christianity. English literature has therefore given to the young men of Japan a sane view of life. Among our writers there has sometimes been a tendency to speak disparagingly of Western nations, sneering at their civilization as materialistic and governed by the worship of wealth; but this only shows that they have written with insufficient knowledge.

4. *The person of Christ.* For more than a thousand years our people have worshipped Confucius and Buddha, looking up to them as the greatest of men. At the beginning of mission work in this country Jesus was regarded with disdain. Now, at the very least, he is thought worthy of a place beside these two sages as an object of reverence. Probably he is of the three the one whose life is being most widely made known. The personality of Christ is the most valuable gift that Christianity has brought to Japan.

5. *The Bible.* Of the thousands of books that have been published in modern Japan, no other has had such con-

tinuous and wide circulation among people of high and low estate as has the Bible. Christians are not the only ones that love to read it. It has attained a wide circulation. Its value as literature and its influence on other literature cannot be measured. The Bible must be included among the great gifts that Christianity has brought to Japan.

6. *The home.* It is Christianity that has brought us the conception of a pure home founded on the union of one man with one woman. The missionaries have in this matter given us excellent object lessons. Confucianism, Buddhism, and our native Bushido did not teach the sacredness of the marriage relation, or present monogamy as its ideal. They failed to make these principles fundamental in family and national life.

7. *Elevation of woman.* When Christianity came to Japan, it put forth efforts to raise woman's position and to encourage her in taking an active part in society. Oriental ethics and religion had a tendency to look on women as inferior beings and to treat them tyrannically. Although Japan in ancient times often saw women taking a prominent part in affairs, it is evident that the influences of Buddhism and Confucianism were against this. When Christian missionaries came, they opened schools for girls, and we owe it chiefly to Christianity that we now have women's societies, women's temperance unions, young women's associations, and other social organizations of a similar nature.

8. *Philanthropy.* Christianity has originated many social movements in Japan. It is true that long ago Buddhism engaged in some works of charity, but afterwards these degenerated into mere ceremonies that were chiefly for the benefit of the dead. Shinto did nothing worthy of mention in the way of charity. On the other hand, even when Christians were few in number, they founded orphanages, homes for discharged prisoners, and working girls' homes. They have been the leaders in establishing associations for young men and for young women, in the work of the Salvation Army, in moral reform as-

sociations, temperance societies, movements for abolishing licensed vice, etc. Christianity has not only been active in introducing new thoughts and in giving spiritual consolation, but by initiating and energetically conducting philanthropic enterprises it has set such an example that other religious and non-religious bodies have become its imitators.

9. *The Sabbath.* Early in the Meiji period the government offices and some other public institutions put aside the former system of holidays and made Sunday a rest day. Though this was not done from religious motives, it was an unconscious adoption of an important Christian institution. From our point of view the use made of this holiday is unsatisfactory, yet it cannot be denied that it is bringing great benefits to many people. It need not be added that the meetings held on Sundays in the churches are of spiritual advantage.

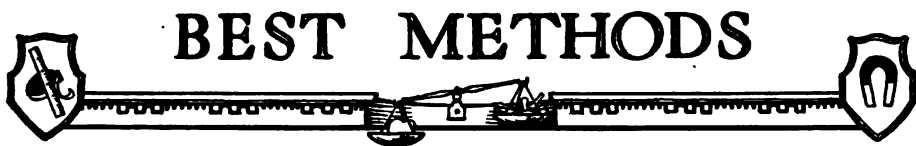
10. *The influence on other religions.* Christianity has been a spur to the old religions and has aroused them to activity. The many signs of life lately displayed by Buddhist and Shinto sects that had fallen into a state of decay cannot all be referred to a single cause, but the chief one is the spread of Christianity. Buddhists are to be congratulated on their success in imitating Christian movements. They have founded schools for the education of the priests and the laity. They have established women's societies, young men's associations, charitable institutions, and Sunday-schools. Something in the same line is seen in Shinto. It is evident that in addition to what Christianity has done directly for Japanese society, its indirect benefits are many.



In the letter accompanying his translation of this very interesting statement Dr. Cary says:

"Perhaps this article is a little too optimistic in two points. I hardly think it correct to imply that the larger part of the Japanese people think of the God of Christianity when such expressions as 'the unseen Kami' are used, though it may be true of the educated classes.

# BEST METHODS



Conducted by BELLE M. BRAIN, 38 Union Avenue, Schenectady, N. Y.

## MISSIONARY STORIES OF THE HYMNS

This month we present a group of missionary stories of well-known hymns and suggest the following ways of using them:

1. *Missionary Song Services.* An entire meeting may be devoted with pleasure and profit to a Missionary Song Service in which a number of hymns are sung and their stories told. This plan may also be used for the Sunday evening church service. The stories may all be told by one person (the leader), or they may be given by a number of different persons. The singing may be entirely congregational or a few hymns may be sung as solos or quartets. In its simple form a Missionary Song Service may be arranged for on very short notice, which makes it available for an emergency program, *i.e.*, a program that must be hastily put together because of some failure.

2. *A Hymn a Month.* In the Sunday-school, Young People's Society or the Woman's Missionary Society, one hymn with its story might be given each month for a year. This plan is being used by a Woman's Missionary Society in Schenectady this year.

3. *A Hymn a Year.* Some missionary societies select a hymn for the year and have it sung at each meeting. If one is selected with a strong missionary story, it will make it more interesting and effective.

4. *A Topic for a Paper.* A paper or address, giving the missionary stories of a number of hymns, together with some account of the use and value of music on the mission field, will be found profitable for any missionary program.

### A Hymn with a Missionary Postscript

The hymn, "He leadeth me," has much to commend it to those who love

the cause of missions. It has been translated into many tongues and is known and loved around the world. Its author, Professor J. H. Gilmore of Rochester, N. Y., has given a daughter, Mrs. Ruth Gilmore Hattersley, and a son, Professor David Gilmore of Rangoon Baptist College, to missionary work in Burma; and it has the distinction, unique among hymns, of having had added to it a missionary postscript after it had been singing its way around the world for fifty years.

In response to our request for information in regard to the hymn and its postscript, Professor Gilmore has sent us the following letter. Though not prepared for publication, we take the liberty of printing it entire, believing that it will be of great interest just now.

"The hymn, 'He leadeth me,' was written in 1862 in the very darkest period of our Civil War. I was supplying the pulpit of the First Baptist Church in Philadelphia for a few Sundays, and was expected to give a somewhat extended talk at the mid-week service. I began to give an exposition of the Twenty-third Psalm which I had given elsewhere two or three times before. But that night I did not get farther than the words, 'He leadeth me.' I saw a depth of meaning in those words that I had never seen before. I felt then, as I feel now when this terrible war is being waged in Europe, that it made no difference where we were led, if we were only sure that God was leading us.

"After the meeting broke up, a few of us went into the house of Deacon Wattson next door to the church, where I was stopping, and we kept on talking about the blessedness of being confident of Divine leadership.

"While the good people talked, I took out my pencil and wrote 'He leadeth me,' just as it stands today with one exception. I made it a hymn of six-lined stanzas. My wife sent it to *The Watchman and Reflector*. Mr. Bradbury saw it and added the two lines,

'His faithful follower I would be,  
For by His hand He leadeth me.'

"About the postscript. It was not written on the fiftieth anniversary of the hymn, as has been stated. But something did happen on that fiftieth anniversary which I like to associate with the hymn. As I have said, the hymn was written in 1862; in 1912, just fifty years later, my daughter Ruth married the Rev. Linn W. Hattersley and sailed for Burma to devote her life to foreign missions.

"Naturally I was feeling deeply interested in foreign missions at that time, and the postscript may have taken shape then, though I think it was a little later. In 1914 the one hundredth anniversary of Adoniram Judson's entrance on his work in Burma was celebrated in Boston, and my son, Doctor David C. Gilmore, who has been a missionary to Burma for more than a quarter of a century, was to be one of the speakers. I gave him some copies of the *Missionary Postscript*, thinking they might be useful, and a lady who was present at the Judson Centennial has told me how greatly the missionaries enjoyed singing the new verses of the old familiar hymn.

"You will be warranted, I think, in saying that the *Missionary Postscript* to 'He leadeth me' was inspired by the consecration of Professor Gilmore's daughter to foreign missionary work just fifty years after her father wrote the hymn and that it was first sung at the Judson Centennial in Boston, 1914.

"I might add in closing that some have objected to 'He leadeth me' on the ground that 'there is no Christ in it.' It was partly to counteract that objection that I wrote,

'Jesus, our Saviour and our Lord,  
We bow to Thee with glad accord.'

#### THE MISSIONARY POSTSCRIPT

1. Jesus, our Saviour and our Lord,  
We bow to Him with glad accord.  
'Tis His to point us out the way;  
'Tis ours to follow and obey.

#### Refrain

He leadeth me, He leadeth me,  
By His own hand He leadeth me;  
His faithful follower I would be,  
For by His hand He leadeth me.

2. He leads us on to foreign lands,  
'Mid Arctic snows, o'er tropic sands;  
And we, obedient to His will,  
Still follow where He leadeth still.
3. Obeying His divine command,  
Sustained by His Almighty Hand,  
'Tis ours to usher in that day,  
When all the world shall own His sway.

#### "He Leadeth Me" in Armenia

A touching illustration of the power of the hymn, "He leadeth me" to help those who are passing through sorrow and trial, has recently come from Armenia. It is told as follows in a letter from a young woman missionary of the American Board in Turkey:

"Miss — and I saw the departure of hundreds of Armenians into hopeless exile. It was heartbreaking and too awful even to imagine. Yet we praise God that we were permitted to see the Christian faith and humility manifested by so many. There may have been examples of cursing against God and utter loss of faith, but we did not personally come in contact with them.

"How often did we pray together with those about to go, and with tears streaming down our faces beseech God to keep our faith sure! How often did men and women clasp our hands at parting and say, 'Let God's will be done; we have no other hope!'

"Effendi —, the Protestant preacher, came to our compound the morning of his leaving and asked that we might all have worship together with the girls and teachers. His young wife, who was about to become a mother, was left to our care. Whether they will ever be reunited I do not know. With entire calm he read from God's Word and prayed for God's protection for us all



who were left behind. At the close he asked that the girls sing 'He leadeth me.'"

### The Master Missionary Hymn

Doctor Augustus C. Thompson, the eminent author of "Moravian Missions," declares that "From Greenland's icy mountains . . . they call us to deliver," is a mere poetic myth, for there are no living creatures on those icy heights to call. And Dan Crawford, suffering from thirst in the heart of the Dark Continent, with nothing to drink but "filthy green stuff," thinks it would be a great improvement if "Africa's sunny fountains" rolled down water instead of "golden sands!" Nevertheless, notwithstanding the critics, "From Greenland's Icy Mountains" continues to be, as it has been for nearly one hundred years, the master missionary hymn.

The hymn was written in 1819 by Bishop Heber, then a young English rector, but not until 1823 was a suitable musical mate found for it. Then Lowell Mason, a young composer of Savannah, Ga., set it to the tune "Missionary," to which it is now sung everywhere—except in Central Madagascar! The story of why it is sung to a different tune there will be much enjoyed by those who object to having their favorite hymns set to new music. It is told in "Thirty Years in Madagascar" by the Rev. T. T. Matthews as follows:

"There was a new missionary hymn in use in the capital, a free adaptation of 'From Greenland's Icy Mountains,' and I wanted it sung at the opening of our new church at Fihaonana. So I told my people that I wanted them to learn it, and at one of our singing classes I started off singing it to its tune, 'Missionary.' But no one joined in.

"I stopped and asked, 'Why do you not join in the singing?'

"They answered, 'That won't do, sir.'

"'Why not?' I asked.

"'Sir,' they said, 'that can't be the proper tune, for it is the *vady* (wife) of another hymn.'

"In Madagascar all things that go to-

gether in pairs are called *Mivady*, i.e., mated, matched, married—literally husband and wife. Thus a pair of gloves are *mivady*; so are a pair of socks or boots or shoes. The same idea is applied by our people to a hymn and its tune. The hymn is regarded as the husband and the tune as its *vady* (wife). Every hymn must have its own tune and our people will not allow them to be separated—'divorced,' as they call it. It seems that they had married the tune 'Missionary' to another English hymn, and felt that it would be improper to separate this harmonious husband and wife! And they demanded consistency on my part.

"'You often tell us,' they said, 'that divorcing is wrong. Yet here you yourself want to divorce these united ones.'

"'But that is absurd,' I said. 'The hymn suffers nothing by the separation, nor does the tune. Over on the other side of the ocean we use one tune to a dozen hymns and one hymn to a dozen different tunes.'

"'You white people may do as you please,' they answered, 'but we don't like such doings. We regard it as altogether wrong.'

"'Well,' I said, 'I don't want to force you to do what you think is wrong. But I did want to sing this hymn at the opening services.'

"'So you can, sir,' they replied. 'Just seek another *vady* for it.'

"'But where could I get a tune for it?' I asked. 'I'm afraid I don't know enough about music to set a hymn to a tune even if I found one.'

"'If you set yourself to it, sir, you could manage somehow,' they replied.

"I tried some of the old Scotch psalm-tunes in vain. They would not fit. But on Friday afternoon, while preparing for the Bible class, there flashed into my mind a tune that I had heard in Edinburgh eight years before. It sounded as though it might be a suitable *vady* for the hymn. I tried the two together, and the 'marriage likeness' was so clear I proclaimed the banns and united them then and there. In the afternoon I sang the hymn set to the new tune.

"'That's it, sir,' they said. 'We knew you could find a *vady* for it if you only set your wits to work.'

"It satisfied them perfectly, and at the opening service they sang it with great heartiness."

#### Livingstone's Favorite Hymn

"When we know the favorite hymn of a man," says William T. Stead, "we have gained a glimpse of his inner life."

This was certainly true in the case of David Livingstone, whose favorite hymn was "O God of Bethel, by Whose Hand." It cheered him greatly during the privations and sufferings of his long journey through Africa, and it was sung at the great service in Westminster Abbey when his body was finally laid to rest on April 18, 1874.

Whoever will take the trouble to carefully study this hymn will certainly gain a new insight into the inner life of the great "hunter of paths who walked 27,000 miles as the white man counts distance."

Through each perplexing path of life,  
Our wandering footsteps guide;  
Give us each day our daily bread,  
And raiment fit provide.

O spread Thy covering wings around  
Till all our wanderings cease,  
And at our Father's loved abode  
Our souls arrive in peace.

#### When "The Ilala" was Launched

In May, 1875, when a party of Scotchmen, led by Mr. E. D. Young, of the Royal Navy, started for Africa to found the Livingstonia Mission in Nyasaland, they took with them the *Ilala*, a little steamer named for the village in which Livingstone died.

It was to be used on Lake Nyasa, 450 miles inland up the Zambesi and Shire rivers, and it was no small task to get it there. At the great Murchison Rapids in the Upper Shire it had to be taken apart and carried 60 miles on the backs of 1,000 natives along a roadless mountain track through long grass and thorny thickets under a tropical sun. Then it was bolted together again and launched

on the river for its last one hundred miles.

It was the first steamer ever launched on an African lake, and many had prophesied that it would never reach its destination. But at length, on October 12, 1875, just as the sun was rising, the little vessel steamed out of the river into the broad waters of the lake, the entire journey having been accomplished without hurt or mishap. It was an auspicious moment which is thus described by Doctor Wells in his life of "Stewart of Lovedale":

"The entrance of this little steamer into the sealike lake was the birth-hour of a great era in the history of Central Africa. Five slave dhows were then on the lake, and one of them lowered its flag to the British flag flying at the mast-head of the *Ilala*. As the bell of the mission steamer rang out, it sounded the death-knell of African slavery. The sight and sound filled the Arabs with consternation, for they knew that their slaving days would soon be over.

"'God speed you,' Mr. Young said reverently, as the little craft entered the lake.

"'Amen!' his mates responded.

"Then the steam was shut off, the engines ceased to throb, and a hushed silence fell upon the little party. They assembled on deck and engaged in divine worship. With awed and rejoicing hearts they sang the metrical version of the Hundredth Psalm, so dear to Scotchmen everywhere:

'All people that on earth do dwell,  
Sing to the Lord with cheerful voice.  
Him serve with mirth, His praise forth tell,  
Come ye before Him and rejoice.'

#### Consecrating "The Church in the Slave Market"

Three hymns, all favorites throughout Christendom, are associated with the consecration of Christ Church, Zanzibar, the famous "Church in the Slave Market," erected by the Universities Mission to Central Africa.

On June 6, 1873, one month after the death of Livingstone at Ilala (who shall say it was not in answer to his dying

prayers?) a treaty was signed between Great Britain and the Sultan of Zanzibar which closed the great open slave market at Zanzibar at once and forever. The notorious shambles, where for generations men and women had been bought and sold like cattle, stood empty and deserted, and the Rev. Arthur N. West, a wealthy young clergyman who had come out as a missionary, suggested that a Christian church be built on the site. Early in September he bought as much of the ground as could be purchased and the church was begun shortly after. By Christmas the foundation stone was ready to be put into place, and a notable service was held. After the stone was laid, prayer was offered, and "Jerusalem the Golden," Bernard of Cluny's much-loved hymn, was sung. As the words rang out, consecrating to the service of God the place that, less than six months earlier, had been a citadel of Satan, many hearts were filled with rejoicing. There were many difficulties connected with the erection of the building, but with Doctor Steere (afterwards Bishop) as master-builder, the massive structure slowly reared its walls, successive Christmas days marking epochs in its progress.

At length, on Christmas, 1879, the church was completed with the exception of the altar, which now stands on the exact site of the old whipping-post, and a great opening service was held. It was attended by all the Europeans in the island and a great crowd of natives in festive attire. The hymns, "Hark, the Herald Angels Sing" and "While Shepherds Watched Their Flocks," were sung in Swahili, and one of the strange sights of the day was the groups of Arabs who had so often bargained for slaves on this spot, standing in the ante-chapel listening to the singing.

#### A Floating School

"All Hail the Power of Jesus' Name," said to be one of the ten hymns most used in English-speaking lands, is sung in almost every mission field where the name of Christ is known and loved.

At one time George Grenfell, the

Congo missionary and explorer, was greatly cheered by hearing it sung by some native school boys on a canoe in the river. Many things had combined to depress him—especially the long and trying delays that prevented his establishing a new station farther inland—and to use his own words, he had had one of the longest and biggest fits of "the blues" in his experience. How the hymn helped is told in a letter written on board the little mission steamer, *Peace*, under date of October 1, 1905. We reprint it from Grenfell's biography by Hawker.

"I have not been under the clouds all the time, for bright gleams have broken through again and again; had it not been so I must have given up in despair. I shall never forget one evening, a few weeks ago, as we were looking for a good camping-place among the reed-covered sand banks. There was a threatening sunset and we sought a shelter from what promised to be the stormy quarter.

"Suddenly we heard strike up 'All hail the power of Jesus' name,' from on board a big fishing canoe among the reeds. We had not noticed it, but the crew had recognized the *Peace*, and gave us what to me was a glorious welcome that will long remain a blessed memory! We anchored right there, and found that the boys on board this canoe and several others (they sleep out in these canoes for weeks together at the fishing season) had brought their lesson books with them, and were 'keeping school' in the fishing fleet, and teaching the hymns they had learned ashore to their comrades afloat. Whose heart could not be moved to hear 'Crown Him Lord of All' under such circumstances?

"It was just about this same place that, twenty-one years ago, we first came into view of the burning villages in the Arab slave-raid of 1884. I little thought then to live to see so blessed a change, and my heart went forth in praise! God's Kingdom is surely coming; day by day the progress is not very apparent, but to me there is no fact more certain in the whole realm of Truth. The as-

tounding thing about it is that God is able to make use of such poor tools!"

#### A Hymn for the Orient

"Rock of Ages," regarded by many as the finest hymn in the language, is especially significant throughout the Orient where the followers of Buddha and the devotees of Hinduism are willing to perform any task, no matter how difficult or repulsive, in the hope of making merit and escaping the pain and sorrow of countless reincarnations of the soul.

Mrs. Lucy S. Bainbridge, who with her husband made a tour of the world studying Christian missions many years ago, tells of seeing a woman who, to make merit, dug with her own hands a well 25 feet deep and from 10 to 15 feet across. Not until long after it was completed did she learn of free salvation through Christ.

When Mrs. Bainbridge saw her she was an old woman past eighty, but she stretched forth the old, crippled hands that had performed such incredible labor in a vain endeavor to save her soul, and sang with her visitor,

"Nothing in my hands I bring,  
Simply to Thy cross I cling."

#### The Testing of a Hoa

"I'm Not Ashamed to Own My Lord" was used by Mackay of Formosa to strengthen the faith of A Hoa, his first convert. He was proving an efficient helper, but was early learning that the path of service, blessed as it is, is sometimes strewn with thorns. Doctor Mackay was preaching for the first time at Kelung, a heathen city in North Formosa, and was surrounded by a mob of angry idolators. Among them were some of A Hoa's old associates and their hatred for the missionary was only exceeded by their contempt for his convert. It was a trying moment for A Hoa. How the hymn helped him is told as follows by Mackay in "From Far Formosa."

"I turned to A Hoa and asked him to bless the people. It was a moment of  
Never before had he spoken for

Christ in the public street, and it was only a few months since he himself had first heard the Gospel. As he heard the vile and scornful words of his old comrades, he was silent and hung down his head. Immediately I read the first verse of a hymn and we sang it together. It was the old Scotch paraphrase that has so often put iron into the blood and courage into the hearts of trembling saints:

'I'm not ashamed to own my Lord,  
Or to defend His cause;  
Maintain the glory of His cross,  
And honor all His laws.'

"It was enough. A Hoa raised his head and never again was he 'ashamed.' Looking out over that angry mob, he said, in the calm, clear tones of a man who believes and is unafraid, 'I am a Christian. I worship the true God. I cannot worship idols that rats can destroy. I am not afraid. I love Jesus. He is my Saviour and my Friend.'

"His testimony was brief, but it was brave and true. It is easy for a young man now to take his stand for Christ; there are other converts to cheer and encourage him. But it was different then. The word uttered by A Hoa to that crowd of rough and bitter heathen before the idol temple in Kelung was the first ever spoken for Christ to that generation by a native Christian in North Formosa, and he was enabled to do it through the hymn we sang."

#### Sooboonagam's Hymn

At her baptism, Sooboonagam Ammal, a high-caste Hindu convert of the Zenana Mission of the Methodist Church at Madras, sang the hymn, "Jesus, I my cross have taken," in a manner that touched every heart.

Sooboonagam was the daughter of a learned and influential Brahman of the strictest sort, and had been reared in seclusion in a home of wealth and refinement. She was the youngest and most petted child of the home, and all that money could buy or love could devise had been lavished upon her. She was clothed in the richest silk, and her jew-

els were rare and costly. At the same time she had been, from early childhood, unusually devout in her worship of the gods and there was no idolatrous ceremony into which she had not entered with zest.

Nevertheless, when she learned of Christ through the zenana workers, she gave herself wholly to Him. She soon found that she could not serve Him in her home—the opposition was so bitter. So she decided to forsake all—home, friends, high rank, wealth, costly jewels, even the mother she loved so well—and cast in her lot with the missionaries. On Christmas night, 1895, this timid, sheltered girl crept out into the streets alone and, under the cover of the darkness, made her way to the headquarters of the Methodist Mission. Five weeks later, though her relatives made strenuous efforts to win her back, she publicly confessed her faith in Christ and received baptism. At the close of the service she sang, at her own wish, the words so expressive of her feelings that they seemed written especially for her:

"Jesus, I my cross have taken,  
All to leave and follow Thee;  
Destitute, despised, forsaken,  
Thou, from hence, my all shall be."

#### Saving An Opium Smoker

In "Pastor Hsi, One of China's Christians," Mrs. Howard Taylor tells how "Jesus loves me," the children's hymn, was the means of saving an opium smoker.

Through his Opium Refuges, Pastor Hsi was the means of saving hundreds of men enslaved through the opium habit and transforming them into sincere and earnest Christians. The men placed at the head of these Refuges were, for the most part, those who had themselves been saved by this means. One of these, Pastor Song, had been a confirmed opium smoker for whom there had seemed no hope of deliverance. But he was saved through the power of God, and gradually worked his way up until Hsi made him manager of the Refuge at

Chao-ch'eng in the province of Shansi. Here he did a great work, praying for the patients (often with fasting) and caring for them night and day with a tenderness and love akin to a mother's.

In the summer of 1894, while traveling through Shansi, a party of missionaries, including Mrs. Howard Taylor, stopped at Chao-ch'eng to visit the Refuge. One evening at twilight a number of Christians gathered in and told about the work and their beloved Pastor Song. One of the visitors asked if the patients suffered much, which brought out the following story of the hymn:

"Oh, yes," exclaimed many voices. "They suffer terribly at times. Often the Pastor is up six and eight times in the night. Some of the men in their anguish almost give way; others become so exhausted that it seems as if they must die. At times we have thought that they were dead. In their extremity the Pastor never leaves them. He thinks nothing of being up all night with them if necessary, praying with them, preparing food and medicine, and as they get better, singing and comforting their hearts."

"Oh, that singing, how well I remember it!" put in old Deacon Lee, once an opium slave, but now a church officer. "The only hymn that used to comfort me was '*Je-su ai O!*' He must have sung it to me a hundred times—'Jesus loves me, this I know.'"

Just a rough, weather-beaten old Chinaman was Deacon Lee, his face and neck one unbroken succession of wrinkles, his back bent, his *queue* reduced to a few gray hairs. But such a spirit in him; such glowing love for Jesus! He had been a desperate character before Song found him and led him to the Saviour.

"It was the singing that did it," he said.

Even as old Lee spoke, Pastor Song softly started the dear old hymn, and soon the rest all joined in. It seems to be the Pastor's habit to fill up all the intervals of life with singing, which no doubt partly explains his cheery brightness and power to help.

### Welcoming a New Hymn in Japan

Doctor Samuel Robbins Brown, one of the great pioneers to Japan, had a lifelong passion for music. His tune, "Monson," was composed especially for his mother's hymn, "I love to steal a while away," and he constantly made use of his talent to further his work. In his biography, "A Maker of the New Orient," his fellow-missionary, William Eliot Griffiths, relates the following incident which shows how much pleasure he was able to give through his music in Japan:

"Music made up a large part of Robbins' life as boy, student, teacher, and missionary. How often do I remember him in Japan, with his rich tenor voice lifting up delightful song.

"Once in Tokio, at the house of Doctor Veeder of the Imperial University, when we were all around the piano, Mrs. Veeder laid upon the rack a fresh sheet of music, just received from the United States. Doctor Brown proceeded to read off the notes and sing while she played. The first verses were pleasant, the last two or three were entrancing. It was the now well-known hymn and tune, 'Tell me the Old, Old Story.' Delighted and thankful, we poured out our congratulations.

"Is it one of your old favorites?" I asked, not knowing its age.

"I never saw it before," he replied. "This is the first time I have ever sung it. But it's a good one, isn't it?"

### Hymns by Native Christians

Many notable writers of hymns have been developed among the so-called native Christians on the mission field, and the Church, both at home and abroad, has been enriched by their deeply spiritual productions.

Many of these hymns have been written to accompany native airs and are too essentially Oriental for Occidental use. But three, at least, have already found a place in our hymnals—"O thou my soul, forget no more," by Krishna Pal, Carey's first convert; "Awaked by Sinai's awful sound," by Samson Occum, the famous Indian preacher of New Eng-

land; and "In the secret of His presence," by Ellen Lakshmi Goreh, a Mah-ratta Brahman of the highest caste who became, after her conversion, a missionary to Hindu women. This last is a universal favorite and is especially adapted for use as a solo.

Another native hymn, that should have a place in our hymnals, is "Take my heart for Thine, Jehovah," by the Rev. Joseph Andrianaivoravelona, pastor of the "Church of the Rock," Madagascar, and a famous writer of hymns which were sung all over the island. This man, called "The Spurgeon of Madagascar" on account of his eloquence, knew what it was to suffer for Christ. He had endured bitter persecution under Ranavalona I., and in February, 1897, when Ranavalona III. was deposed by the French, he with many other Protestants shared her exile on the island of Reunion. Five months later, on Sunday, August 1, he died suddenly soon after rising in the morning. The hymn was written during his imprisonment shortly before his death. It may be sung to any tune in 8, 7, 8, 7, 4, 7 metre—Olipphant, Sicilian Melody, or Zion.

#### TAKE MY HEART FOR THINE, JEHOVAH

Take my heart for Thine, Jehovah,  
O my Father and my God;  
Dwell within my heart forever,  
Of that house be always Lord.  
O my Father,  
Let it be Thy dwelling now.

Take my heart for Thine. O Jesus,  
O my Saviour and my Lord;  
'Tis my heart instead of riches  
Now I offer unto Thee.  
O receive it  
As a willing sacrifice.

Take my heart for Thine, O Spirit,  
Holy Ghost from God sent down;  
And this heart of mine enlighten,  
Cleanse it for Thy temple throne.  
O now take it,  
Consecrate it for Thine own.

I will never close my heart, Lord,  
But will open it to Thee;  
To this heart of mine now enter  
Reign without a rival here.  
Yes, Master,  
Three in One, One in Three.

# Woman's Home Mission Bulletin

Edited by MISS E. B. VERMILYR AND MRS. PHILIP M. ROSSMAN

## HOME MISSION WEEK

**T**HE Home Missions Council and the Council of Women for Home Missions have decided to participate in the observance of a week set apart and consecrated to the prayerful consideration of Home Missions in its nationwide phases. The theme adopted is: "America for Humanity—a Challenge for Service"—a topic so peculiarly in line with the needs of the hour.

The Council of Women offers the following suggestions for use in prayer meetings, Women's Missionary Societies and Bible Schools:

"That each denomination be asked to prepare material best suited to the needs of its own work, but that the Councils would suggest emphasizing all forms of Americanization effort such as schools for aliens, special courses for patriotism, civics, and English, and that patriotic programs and celebrations be used as much as possible especially with a view to influencing the children. It might be helpful if the churches could use their combined influence in their respective towns to bring about special patriotic celebration during Home Mission Week which should have a Christian significance. It has been suggested that it might be well to have at least one service which will be deeply spiritual with the thought of humiliation, penitence and prayer for guidance in meeting the tremendous national problems facing us in 1917-18. The regular Thanksgiving service would appear the logical time for this, and it might be possible for the Councils to prepare a statement to be sent to the Governors of the various states urging the incorporation of such an idea in their Thanksgiving Proclamations. As many know who have near relatives at the front, young men are going out to face things worse than suffocating gases and the destruction of bombs and bullets, and we should try to bring a solemn influence to bear

that will really bring our nation to its knees before God. In observing Home Mission Week some feeling of the solemnity of the times should be conveyed so that in a real spirit of humility and seriousness our people may enter upon the observance of this week, for God, America and Humanity."

The Council of Women has also decided to hold its Day of Prayer for Home Missions, usually called in February, during this week, in order to center interest on this period. It will be observed November 22, and the program issued in the early fall will be in line with the topic for the week.

It is earnestly hoped that at this time of national peril and world catastrophe this week will be observed more widely than ever before. Every women's religious organization should plan to participate in this great national observance, that the imperative needs of our nation from the Christian viewpoint may receive the impression and expression which the peculiar opportunities and demands of this solemn time deserve.

## Current Topics in Home Missions

### *American Indian Fields*

The evangelical churches are united in the Home Missions Council for a forward move in Indian missions. New stations have been established by several denominations in California, Wyoming, Arizona, and other states, and the pupils of the Government schools have been more adequately provided with religious instruction and pastoral care.

One-half of the Indians of the United States are still unclaimed by any church as communicants or adherents.

In the State of California almost 20,000 Indians are widely scattered—fourteen thousand of these in the central and northern part of the state are in 257 bands located in 36 counties. Here the greatest religious destitution is found, not more than 2,000 of these Indians being

adherents of any church. Perhaps as many more have had some instruction in the Christian faith. This leaves 10,000 who are neglected, for whom the influences of the Church and its ordinances have not been provided.

The Indian population of the United States, exclusive of Alaska, is 335,753 according to the last report of the Commissioner of Indian Affairs.

Of 1,893 marriages reported in the statistics of the Government for last year, 494 were by tribal custom, and 1,395 by proper legal procedure. The death rate per thousand of Indian population was 23.33, and the birth rate 31.85.

The long-suffering Pimas of the Arizona desert are having their irrigation rights more adequately protected, and recent legislation provides for the construction of a dam on the Gila River, as also the determining by the Secretary of the Interior of the rights and priorities of the lands occupied by these Indians for generations.

A great opportunity is presented to Christian leaders to call the attention of Christian men and women to the need through the Civil Service for additional workers on the Government Indian fields.

The American Indian race is slowly but surely coming into the light and liberty of Christian faith and civilization. Paganism is on its last legs, and the younger generation of educated Indians has no further use for its rites and ceremonies, except here and there in the observances of outward forms and traditional customs. This is the opportunity of the Church and its missionaries to inculcate the teachings of Christianity in the whole race of red men. In spiritual, social and industrial advances the Indians have moved slowly, but during the last decade this rate of progress has been accelerated. A new spirit is manifest in Indian affairs.

### *In Kentucky*

An interesting community work has recently been undertaken by the Woman's Board of the Presbyterian Church in Wooten's Creek, Kentucky.

While stopping there over night upon a recent trip through the mountains, representatives of the Board were greeted in the little one-roomed school house by practically the whole community, who were pathetically eager in their appeal to the Board to "do somethin' to help us."

The new work will be of the type of rural settlement with, for the first year, a head worker who is already on the field, and associated with her a trained nurse and director of religious work.

It is not the intention of the Board to establish another school, but to co-operate with the local authorities in rebuilding the present public school, in selecting teachers and in making it a model of its kind for that section of the mountains. It had been called graded, as the room was divided in the center by a curtain, on each side of which classes were conducted.

The nearest doctor is 12 miles away, his patients paying a dollar for each mile he travels on his way to see them.

The only religious influence in the community was a service held once every two weeks by the pastor from Hyden, the adjacent county seat.

Wooten's Creek is only one of many mountain communities which are beseeching the Board for work of this kind.

*Lumbermen and Miners*—recent efforts by Congregational missionaries among lumbermen in Washington.

There are several thousand men working in the forests of Washington, about 50 per cent. of whom are Scandinavians. Dressed as real lumbermen, carrying our bed and necessary luggage on our backs, we visited five camps in Snohomish and Kings counties. We were well received in all of the camps but one. At five-thirty the men came to the camp from their working places. After supper a meeting was announced and the service began by ringing the bell, the guitar serving that purpose. Preaching was in English and Swedish—the latter greatly enjoyed by the Scandinavians. At some of the camps the service could hardly be brought to a close as the men wanted to keep on sing-



ing. There are all kinds of men among the lumbermen, educated and uneducated, young and old, men with good characters and men who are low down, those who are Christian and those who are not. Therefore the missionary who goes to them with a heart to heart gospel shall receive blessings and be a blessing.

### *Lumber Camps of Minnesota*

One cannot travel about northern Minnesota without seeing the wonderful transformation in all stages of its progress. There is still lumbering in the state, but the days when Minnesota was a veritable Eldorado to the lumberman are passing. But the lumber camps are by no means a thing of the past, and the lumberjack, one of the most picturesque figures of northern Minnesota is still in existence. He makes a bright and attractive figure on the background of the pine forest, and he is not only interesting to see but to hear, for like nature he speaks a various language. He has faults and they are grievous ones, but he is as a rule kind hearted and generous. It is because of his environment, as well as his human need, that a religious and brotherly interest has been taken in the lumberjack. It has not been easy to furnish lumber camps with religious services because of their remoteness; Congregational work has been largely confined to the villages and towns along the railroads where the greatest number of people could be reached, but in many instances, and wherever opportunity has offered and conditions have made it possible, missionaries are visiting remote camps in Minnesota and finding a hearty welcome and respectful hearing.

### *The Anthracite Miner*

During the pioneer period in mining the operators provided rough homes for their workmen. There are only a few of these remaining now. English-speaking people, including Welsh and English, Scotch and Irish, occupied such homes forty or fifty years ago, but a large percentage of them now own their homes,

others rent better houses, and a few of the old houses are rented by the foreign element. When the Welsh and English came to Pennsylvania some seventy-five or more years ago, they brought their religious customs with them. One of the first things they did was to organize Sunday-schools, prayer meetings and preaching services. They stood in no need of evangelists inasmuch as they were zealous Christians. The large number of people who have come to this state in recent years have materially changed conditions in the coal fields. In truth, the district has become a mission field, and as we find openings we offer to these people such as we have.

### FINDING HER LOST TREASURES

*She calleth her friends and her neighbors together, saying, "Rejoice with me!"*

A quadri-centennial service of glad rejoicing at the Church's recovery of her valued lost silver pieces (Luke xv: 8-9), in the Reformation Era. Celebrating the four hundredth anniversary of the beginning of Protestantism, October 31, 1517. Compiled by Mrs. Charles L. Fry.

#### *Order of Service*

Opening Hymn: "The Church's One Foundation."

Prayer.

The Scripture Lesson—Isaiah LV.

The Apostles' Creed.

Hymn: "Glorious Things of Thee Are Spoken."

#### *Foreword:*

Our Lord once told the story of a woman who was so distressed by having lost one of her precious silver pieces, that she lit the candle, and swept the house, and spared no pains to find it. When at last it was found her gladness was so exultant that she could not contain it. She had to tell all her friends and neighbors, exclaiming with radiant face, "Rejoice with me! for I have found the treasure which I had lost!"

If there be joy in heaven over the re-

covery of one lost sinner, what must have been the joy among the angels of God, at the Church's recovery in the Reformation era, four centuries ago, of the lost *doctrine* on which the salvation of *all* sinners depends, the precious doctrine of justification by faith! Since the woman of the parable was so overjoyed at her finding *one* lost silver piece, what tenfold greater gladness would have filled her soul to have found the whole ten of her treasures if she had lost all the ten!

This is an exact picture of the Christian Church in the Reformation age. Will you count, one by one, on the fingers of your two hands the ten jewels which the Church had lost, and which she found again by the lighting of the candle and the sweeping of the house? And as you name them, remember that without a single exception, each is today the common possession of all Protestants everywhere. There are some things, alas! that divide us, but what this quadri-centennial year emphasizes is the blessed fact that after four centuries of history, there are some things that still *unite* us, and will unite us until the end of time.

Listen then as these are now enumerated, each by a separate spokesman of its own. And say whether these ten precious stones more precious than rubies or, if you prefer to use another figure, whether here are ten foundation stones that are basis enough for a conjoint celebration by all denominations of the four hundredth anniversary festival.

In this twentieth century let us realize what is the world's mighty debt to the great Reformation, which is being commemorated in all parts of the world, and may it kindle in our own souls a new appreciation of the immeasurable value of the heritage we have received, to be faithfully transmitted from generation to generation.

1. The Open Bible.
2. Justification by Faith.
3. The Universal Priesthood of all Believers.
4. The Right of Private Judgment.

5. The People's Part in Public Worship.

6. Schools.

7. An Unmutilated Sacrament.

8. Christian Hymns.

9. The Protestant Parsonage.

10. Civil and Religious Liberty.

Prayer—closing with the Lord's Prayer. Offerings and Anthem.

The Battle Hymn of the Reformation:  
"A Mighty Fortress Is Our God."

(German words and music written by Dr. Martin Luther in 1529.)

Doxology—"Praise God from Whom All Blessings Flow."

Benediction.

### A Significant Action

The clerk of the Presbytery of Brooklyn, New York, sends the following resolutions which we most heartily second. We hope that the Oxford University Press will explain the matter. The Presbytery of Brooklyn, representing eighty-seven ministers and more than 22,000 members, adopted the following resolution at the June meeting:

Whereas it has come to the knowledge of the Presbytery of Brooklyn that the Oxford University Press is publishing Mormon literature and putting out the same bound up with the King James Version of the Bible, such editions being entirely undesigned by any mark to show that they are published in the interests of the Latter Day Saints:

We do hereby express our sincere regret that an organization which has for many years enjoyed the confidence and the patronage of Protestant Christians should ally itself with the Mormon Hierarchy, and

Do protest most earnestly at this evident attempt to palm off Mormon teachings under the guise of Christian literature, and

Do warn the members and adherents of our churches to exercise great care in the purchase and distribution of so-called Christian literature, making sure that it is really Christian and not truth mutilated or untruth in disguise, and

Do urge other Presbyteries and religious bodies to make like protest, inasmuch as the representative of the Oxford Press excuses the action of this Press by saying that up to this time no protest against such method of putting out Mormon literature had been received, although they had been putting it out in this way for several years.

# NEWS FROM MANY LANDS



## JAPAN—CHOSEN

### The Temperance Movement in Japan

**A**LTHOUGH Japan is claimed as a Buddhist land, and although Buddhist doctrine condemns the use of intoxicating drinks, for centuries the drinking of *saké* (liquor made from rice) has been practically universal. Other varieties of alcoholic drinks are also manufactured. Beer has become a favorite drink with many, and large breweries are growing up. The tax on *saké* has been one of the largest received from any single source, standing usually next to the land tax, which is followed by the tobacco tax.

With the coming of Christianity to Japan, a temperance movement has taken firm root. The first society was started in 1875, by 1898 twenty local societies had been formed; and by 1915 they had increased to 198, with a total of pledged abstainers of about 12,000.

The temperance campaign is carried on by public meetings, exhibits, distribution of pertinent literature, and publication of a magazine. American temperance workers, says Dr. Sidney L. Gullick, might well give, not only their moral, but their financial, support to the temperance movement in Japan.

### Factory Girls in Shimada

**T**HE Rev. R. D. M. Shaw, of Shizuoka, Japan, in the course of a report to the S. P. G., writes: "Mr. Mori of Shimada has begun a new work for factory girls. He is in charge of a cotton-spinning mill (the first to have been established in Japan), with about 100 women and ten or fifteen men working in it. Since December we have had a regular course of mission meetings in the factory hall. On Thursdays the factory gives the women twenty minutes longer for their mid-day rest hour, and they are assembled in a large upstairs 'reception room' for hymn-sing-

ing and Bible instruction, the factory (which is privately owned) providing a New Testament for each woman. This new development of the work in Shimada is due partly to a clause in the preamble of the new Japanese Factory Law, which urges managers and owners of factories to give opportunities for moral instruction to all their workers. Mr. Mori, being a Christian manager, knows that instruction in the Gospel is by far the best kind of 'moral instruction' he can provide for those under him."

### Work for the Next Generation

**R**EV. P. K. GATO writes in *The Spirit of Missions*: "Shitaya is a section well known as the 'poor district' of Tokio. The kindergarten of 'The Love of God' was started with a view to reaching the children who are so sadly in need. The Japanese proverb, 'Many children have the poor,' seems especially true of this part of Tokio, for it is not uncommon to find a family of six or seven huddled together in a house not larger than nine feet by twelve, and generally it is in the rear of other buildings. The children are in many cases in a most pitiable condition, due to the character of their environment. 'The Burglar' and 'Pawn-broker' and worse, are among the favorite games for the children. The aim of the kindergarten was to save the next generation by rescuing the children of this class. Since it began it has reached more than four hundred homes in this district. Many homes have been practically reformed, and in some cases wonderful conversions and healings have occurred."

### A Woman Missionary to Formosa

**T**HE first woman missionary from the Japanese Protestant Episcopal Church to Formosa is to be sent by the women of the auxiliaries in Japan

proper, who have pledged themselves to her support.

### The Chosen Christian College

**THE CHOSEN CHRISTIAN COLLEGE** has received its charter under the Educational Regulations of the Government General of Chosen. This establishes it as a special school of the college grade working in harmony with the government system and entitled to all the privileges of a government school.

Among the provisions of the charter are one stating that its object shall be "to establish and maintain this college in accordance with Christian principles," and another to the effect that "the Managers, Officers, Members of the Faculties and all the Instructors must be believers in and followers of the doctrines contained in the Christian Bible."

After the death of the late Dr. Horace G. Underwood, founder and first president of the college, Dr. O. R. Avison was elected to the presidency. The Board of Managers hopes to be in a position to begin building this fall. Work in the first three years of the course is going on in the rooms of the Seoul Young Men's Christian Association, about seventy students being in attendance.

### The Jesus Doctrine Book

**A**T a colporteurs' meeting at An Dong, Chosen, report was made of larger sales than usual of Bibles and Bible portions, as the result of the work of a larger force. At the Korean New Year few of the Koreans work for two weeks; it is easier then for the colporteur to meet them and they have more ready money. The average sales reported were over 500 for the month, whereas for the whole year they had not been half of that.

One colporteur reported that although the expert salesman from the Bible Society had told them that in approaching the people they should first say, "This is a very good book, from the reading of which you will receive a blessing," or

"This is God's Word," they found they made the readiest sales by saying in the beginning: "This is the Jesus Doctrine Book." One new man had sold out all his first load of books before his month was one-third up, and on his way back to An Dong, passing through a village he had missed on his way out, the people said, "Why do you not sell us any books when you sold lots to the other villages near by?"

### A Korean Good Samaritan

**H**ELPER YI handed a man a leaflet. "What is this?" "It is a leaflet on Christianity." "Oh, thank you, thank you." His effusiveness surprised Yi, but the man went on to say: "I never meet a Christian but I want to thank him again and again. I was coming home drunk from Chungju market place and fell into a ditch full of water. My clothes became soaked and it was freezing weather and worse yet I could not climb out. I would have perished had not a Christian found me and taken me to his house. He gave me a bowl of hot soup, dried my clothes, let me sleep there that night and sent me home in the morning with some good advice."

On inquiry it was found that it was Kim, a servant of Dr. Cook's who had acted the Good Samaritan in this case. Ten years ago he enjoyed drinking and gambling more than anything else, but the grace of God came into Kim's heart and life, and has been bearing fruit, as this incident shows.

### Widespread Suffering in Chosen

**T**HE nearly half million people who live in Soonchun live all their lives subject to bondage through fear, and are taken captive by Satan at his will. The earth, sky and sea to them is peopled with avenging spirits, and they fear the dead more than the living. Awful physical suffering is caused by their utter ignorance of all laws of health, of hygiene, or of the science of medicine. The death rate is fearful among the infants and children surrounded from birth with filth and flies and countless microbes.

Among all the nearly half million in this territory there is only one native doctor who has any knowledge of the diagnosis of sickness or of its proper treatment. Quacks there are by the score whose medicines are ever potent only to extract the desired coin from the purse of poor victims.

In the City of "Obedience to Heaven" (Soonchun) there is a modern hospital, built by the Southern Presbyterians of the home land and named in honor of Dr. W. H. Forsythe, who literally poured out his life here and loved not his life unto the death. After his return to the homeland and years of suffering, God marvelously raised him up to voice the claims of these suffering millions in Korea and their claim to the healing touch of the Great Physician, as it is administered by those who follow in His train.—R. S. CORR.

## CHINA AND TIBET

### Cooperation with Non-Christians

A Methodist missionary in West China writes concerning his conferences with non-Christian men concerning plans for bringing the Gospel to their cities in especial evangelistic meetings. He says:

"Temples have been put at our disposal and a general willingness manifested to help us. At the close of our meeting two brothers asked me if the Methodist Church would like to have a certain knoll of land in the edge of the town. I replied that we should like it very much, but did not know where the funds to buy it would come from. They said they were prepared to donate it to the church work, and asked for pen and paper that they might write the deed of transfer then and there. Think of it: the missionary in consultation with non-Christian men in a heathen country as to how best to carry out an evangelistic campaign in their midst!"

### A Reminder of Boxer Days

METHODIST MISSIONARY GEORGE L. DAVIS writes from Peking of a new church of which

they are building the basement, that when the men were digging the foundation of the church they found some Boxer swords. "When we inquired among the neighbors, we found that the church yard was occupied by the Boxers in 1900 and from there as headquarters they went out to kill the missionaries and native Christians. One morning it was reported that the foreign soldiers had come and the Boxers dug a hole in the ground and buried their swords. They have been there for seventeen years, and now the gospel message of Peace will be preached in the very spot where some Christians probably testified for the Master with their last breath."

### Saving the Idol's "Face"

IN the western hills, about fifteen or twenty miles west of the city of Peking, are located many once famous and popular Chinese temples, but they are now fast falling into decay and ruin. The gods are often covered deep with dust, their vestures and the paint upon their faces are dropping away. Few pilgrims now come and go, for China is fast losing her faith in her gods, and the temples are rented to foreigners, while the gods are pushed back out of the way. In one temple, after some foreigners had rented the place, the gods looked so hideous that the new occupant suggested to the priest that a paper screen be put up to shut the gods out of sight. This the priest readily consented to provide, if a small hole were made in the paper of the screen so that the god should not entirely "lose face."—REV. J. HERMAN WYLIE.

### Medical Standards in China

THE joint Conference of the National Medical Association and the China Medical Missionary Association discussed the need for a central organization to regulate the curricula and standards of medical schools throughout China and control admission to the practice of Western medicine. The Conference placed itself on record as to the value of creating such a central medical council, which should include among its duties the following:

The fixation of a minimum standard of general education required of students before entering upon medical studies; the maintenance of a student register on which the names of all who, having complied with the entrance requirements, have commenced the study of medicine, shall be recorded; the fixation of a minimum medical curriculum; the supervision of examinations; the recognition of hospitals where medical students and graduates may obtain clinical teaching; the drawing up of laws and regulations affecting the medical profession in China, and their enforcement; the issuing of a medical register containing the names of all those qualified to practice Western medicine in China; and the adoption of a general nomenclature of medical terms in Chinese.

#### Union Services in a Temple

RECENTLY a most interesting experiment was tried in Ichang, China. The Swedish, Scottish and American Episcopal missions combined for a series of special services. They succeeded in securing a large heathen temple in the city—the Temple of the God of Fire—and invited the Reverend Robert E. Wood of Saint Michael's Church, Wuchang, to conduct the mission. The fire god is supposed to be especially fond of the theater, and he is best propitiated by giving him a play now and then. That is why his temple is provided with a stage. The names of three hundred and seventy-three inquirers were taken.

#### Morphia Trade with China

THOUGH the opium trade with China has come to an end, Great Britain, according to a statement by Rev. G. S. Muir in *Medical Missions at Home and Abroad*, is supplying China with large quantities of morphia, which may be popularly described as concentrated opium. It is about ten times as effective or destructive, and being scentless and bulkless, lends itself to illicit traffic. Two firms in Edinburgh and in London are the sole makers in

Britain. They sell it to, or export it to the order of, middlemen, the destination being chiefly Japan, whence it is smuggled into China. A proportion of the drug is no doubt used as medicine, and as such is an untold blessing. But the bulk is intended for the Chinese market, and is known by all concerned to be used for vicious purposes there. It is a lucrative business. In 1915 nearly six tons were shipped to Japan—two-thirds of the total export. The average dose for a subcutaneous injection is a quarter of a grain, but taking the average annual exportation and allowing half a grain per injection, enough has been provided to drug daily 500,000 persons. Moreover, most of the morphia sent to China in recent years has gone by parcel post via Siberia, and is not tabulated by the customs authorities, or, at least, not divulged. It is, therefore, safe to say that the amount supplied from Britain annually is sufficient to demoralize a million of Chinese.

#### Along Chinese Rivers

DR. FRANK A. KELLAR, after having spent a number of years in China, returned to that country in August, 1916, under the auspices of the Bible Institute of Los Angeles. He is pursuing missionary work along the rivers by means of a house-boat, used both as a chapel and as a residence for the workers. The boat touches at towns and villages, where the native workers preach the Gospel, distribute literature and bill the town with flaming gospel posters.

In the boat chapel, Dr. Kellar conducts a Bible school for the training of native evangelists, and has thus been enabled to carry the Gospel to unnumbered thousands in their own tongue, spoken by their own people.

This is a far-reaching work, which can carry the Gospel to scores of interior communities with as little expense and effort as is requisite to establish and maintain a single fixed mission.

Dr. Kellar's long experience and his familiarity with the Chinese language and customs, enable him to accomplish

results entirely beyond the reach of missionaries new to the field. He is accompanied by his wife, whose experience and ability are fully equal to his own, and her work among the girls and women of China has been blessed in a special way.

## SIAM AND LAOS

### Siam—An Ally

THE entrance of the kingdom of Siam into the war on the side of the Allies gives new interest to the relations between our country and that little monarchy.

Siam regards the United States as the home of its special friends, for to the American Presbyterian missionaries she owes her introduction, not only to the true religion, but to Western education and science. The entire educational system of the empire, the introduction of vaccine, the practical elimination of smallpox and the use of quinine in the fight against malignant malaria are among the benefits which the missionaries have brought to Siam. The Mission has also introduced a leather manufacturing plant, the entire output of which is purchased by the Siamese government. Men skilled in craftsmanship and agriculture are coming from Prince Royal's College in the north. In the north also, on an island of 160 acres presented to the Siam Mission for the purpose, is a Leper Asylum, where some 200 lepers are housed in neat brick houses amid cleanly surroundings.

### Investigating Christianity

AT the Theological School in Chiang Mai, Siam, two of the students are ex-priests who came to study the Christian religion with a view to accepting it if they found it satisfying. The Rev. Henry White states: "They came to me, asking if they might come to school to find out what the Jesus religion was. In consultation with other members of the Faculty, we considered that it might be wise. The men are both keen, bright young fellows over twenty-five, and they are studying as if they meant real business.

"No non-Christian has ever sat in any of our classes for a day before. All the teachers and pupils believe them to be in earnest. They want to go to Chiang Rai with those of us who are to attend Presbytery to see what is being done. Christianity has nothing to conceal, and whether these men finally accept or not we feel that nothing but good can come. At any rate, the wall of partition is being broken down. The other students believe their surrender to the claims of Christianity is certain. God grant that this may be so."

## INDIA, BURMA, CEYLON

### For the Jews of Calcutta

THE sad condition of thousands of depressed Jews in India, and especially in Calcutta, has for years past weighed heavily upon the heart of a lady who at length believes herself called of God to seek their elevation and instruction in the Gospel. The Jewish people in India, largely of the community known as Sephardim—descendants of Jews expelled from Spain in the fifteenth century—remain untouched by Christian influences. Actuated by racial pride and traditional prejudice, they have hitherto kept closed doors against all such influences, and the circumstances are such as call, not only for a missionary, but rather for *one of themselves*, who is able not only to help them in their difficulties, but on the ground of kindred experience, to enter into their feelings from their own point of view. This lady, herself a Jewish convert, a graduate of a British university, and possessing the highest qualifications, is now engaged upon such work of preparation as she deems to be necessary for the complete realization of her long-cherished desire.

The restrictions of war-time prevent immediate action on the field, but important preliminary measures are under contemplation.—*London Christian*.

### Lotteries and the War Loan

THOSE who have the highest good of India at heart must share the sentiments expressed in the following ed-

itorial from *The Harvest Field*, published in Mysore:

"Much indignation, surprise, and regret have been expressed at various gatherings that the Government of India should have permitted lotteries to secure money for the war loan. Those familiar with Indian history in the earlier years of the last century know what a curse lotteries were to the people of the land. They had produced such evils that the Government suppressed them. When the British Empire and her allies are fighting a war of righteousness and justice, it is humiliating that the Indian Government should sanction such a questionable method of raising money. If our soldiers fight with clean hands, the money that enables them to fight ought to be raised in a righteous manner. No one familiar with Indian ways can be ignorant of the immense amount of harm that will be done by the action of the Government. The Government in recent days has tried to check the gambling of the people, and now it bids them do it with its sanction. Such inconsistency will not strengthen its hands. We trust that the Government will never again sanction such questionable methods of securing money."

#### Winning Moslems in Bengal

**M**ISSIONARIES of the Church Missionary Society in a country district not far from Calcutta report signs of an incipient mass movement toward Christianity. For some time past there has been an undercurrent at work among a Mohammedan sect called Fakiris, who number about 5,000 and follow a man whom they call their *pir* (priest or spiritual guide). This man came under the influence of Christian teachers years ago, and now says openly that he will become a Christian. When two missionaries visited him recently he gave them a warm welcome. While the missionaries were there a deputation came to the *pir* from a distant district where some of these people live to say they also had been visited by missionaries and liked the teaching—should they accept it?

Whereupon the *pir* told them solemnly, "This is the way to God; I shall follow it." Some of the leading Fakiris afterwards came to the services at a mission church and listened very devoutly.

#### A Marked Man in the Town

**A**N American Presbyterian missionary at Etah, India, tells the story of how Bihari, who lives in a village of 3,000 inhabitants and who was a convert from the "untouchables," ministered to a beggar, a Brahmin woman and a high-caste boy, all of whom were in dire need and two of whom died at Bihari's home. He continues:

"More than ever, Bihari is a marked man in that town. He is more respected and loved than ever before, and, considering his origin, and India, it was wonderful the respect he had enjoyed before these incidents took place. He showed tact as well as love in handling these cases. He had offended no one's sense of propriety, and yet had personally ministered to three needy ones, each of a different caste. The people of the town remark on his spirit of brotherliness, and are nothing loath to ascribe it to Christianity. Notwithstanding the respect Bihari has won in that town, the people are strongly resisting the admission of his boy to the public school. So far, government officials to whom the case has been referred, although recognizing the injustice of this opposition, have been unable to overcome it."

#### Temple Lights in Burma

**N**EW illustrations are constantly coming of the way in which the East is adapting to its own purposes the various elements in Western civilization which it is taking over. Even the ancient religions find ways of using the inventions of the white man.

"Within the past two years many of the larger pagodas of this land have had electric installations added to their equipment," writes a Methodist missionary in Burma. "Rows of incandescent lamps outline the terraces and are kept burning all night. Many can be seen for long



distances across the level plains. The great Shwe Dagon pagoda in Rangoon has many rows of electric lamps around it, which are reflected in the rippling waters of the Royal Lakes."

### MOSLEM LANDS

#### Continued Appeals for Turkey

**T**HE return of Abram I. Elkus, former ambassador to Turkey, has given further knowledge of the terrible conditions prevailing there. Mr. Elkus states that there are a million and a half Armenians, Syrians and Greeks within the Turkish dominions alone in great distress.

A cablegram from Mr. W. W. Peet of Constantinople, now in Berne, contains the following:

"I estimate the number of deported, destitute Armenians, Syrians, and Greeks now in Asia Minor, Syria, and Palestine, at one and one-half millions. Demands for help are inexorable. The imperial policy supports the army at the expense of other interests. Bread winners generally have perished through massacre, deportation, or in the army. Practically all now destitute were self-supporting before war.

"Property taken from these people by military or destroyed in deportations totals millions of dollars. The number of destitute is increased by the deportation of Greeks from the seacoast. Refugees from regions occupied by military are increasing the poverty. Attempts by deported people to engage in self-supporting work are generally prevented. Business paralyzed. Animals requisitioned. Schools and churches generally closed. Buildings used by military. Prices of food and other necessities of life increased several hundredfold, going higher. Needs greater because needy people are more numerous than last year.

"Extermination or material diminution of Christian races greatly deplored, as the hope of future upbuilding lies with this progressive democratic element, which is most useful for regenerating the empire. American and Swiss missionaries remain on the field for continuing

the work for destitute as in the past. They are now imploring that we continue usual appropriations. Funds in Constantinople are exhausted; cannot respond."

#### Recent News from Turkey

#### No Doctors in Syria

**L**ETTERS from an American, smuggled out of Syria by a kind-hearted German missionary, have appeared in the Arabic New York daily *Al Hoda*. They show the terrible plight of the sick in Syria: "Your friend, H—, died of hunger. We endeavored to save his property for his family, but were not successful. For a time we fed them, but cholera came along, and they all died. There are only three doctors left in the city, and when we sent for them to come to this family, not one responded (perhaps because there was no medicine to give them)." All advices from Syria tell of an utter lack of medicines. The daughter of a prominent man had been ill with dysentery for two months, but not a drop of medicine of any kind is in the city of Beirut. Others speak of the extreme severity of the Government, no one going from one town to another being permitted to carry with him anything to eat on the way. A violation of this involves instant death.—*London Christian*.

#### The Fall of Bagdad

**T**HE occupation of Bagdad by the British means the carrying of the flag of liberty into the heart of Bible lands. It will mean the dawning of a new era for the inhabitants of these lands which have so long groaned under the yoke of the Turk. The Moslem Arabs of Mesopotamia have long been a difficult people to reach with the Gospel, but as one glances back in thought over the thirty years that the Medical Mission at Bagdad has been established, one has the assurance that many have at least given a hearing to it as proclaimed in its twofold aspect—the publishing of the Message and the ministry of healing. And

now, for more than two and a half years, the privations and sorrows of war have been doing their worst amongst a people whose sacred book, the Koran, has not a word of comfort worthy of the name. Hitherto the genuine seekers after the Truth have been all too few, but that their ranks will be increased in consequence of the widely spread sadness inseparable from war, can hardly be doubted; here, indeed, is the missionary's opportunity with his message for the broken-hearted and the captive."—DR. F. JOHNSON.

#### Reforms at Mecca

**A**CCORDING to the Cairo press, a number of reforms have been introduced at Mecca by the new king of the Hejaz. He has increased the salaries of the officials of the sacred shrine of the Kaaba to three times what they used to be under the Turkish régime. This increase affects some 460 persons. A Health Bureau has been established at Mecca, with the necessary staffs of physicians, chemists and clerks. Energetic efforts are being put forth to provide equipments and other necessities for the Government Hospital and its clinic. The King of the Hejaz is also solicitous about the introduction of other improvements in Mecca, among which the widening of some of its principal streets is now occupying his Majesty's attention, and the Ministry of Public Works has received orders to expedite work on these urgent reforms.

#### AFRICA AND MADAGASCAR

##### Rescued Crew Gives Thanks

**REV. ARTHUR V. LILEY** of Tunis had an interesting experience on a recent tour. He says: "During my stay at Cherchell an English torpedoed crew of 39 men was landed and I was glad to be of use as interpreter. When all the business part and excitement were over I got the captain to one side and said: 'I am sure you would like publicly to recognize God in this matter.' He said he would; and it was arranged

that we should have a thanksgiving service in the large dining room of the hotel. The ladies of the French Red Cross were most kind to the men in providing them with various little comforts, and when they heard we intended to have a thanksgiving service, expressed their desire to be present as well as the authorities. The lady missionaries got together all the English hymn books they had with the hymn, 'Jesus, lover of my soul,' in them. After dinner the officers and men came together into the large room, and it was filled to overflowing by a great number of French folk. The Lord very graciously helped me as I addressed the men, using their escape as a warning to get right with God. I then read and commented on Psalm 91 and prayed, then all joined in singing the hymn. It was a very remarkable service."

##### Abyssinia Still Has Coptic Rule

**T**HAT the war has affected even the old kingdom of Abyssinia is shown by the story of the revolution several months ago. The disturbance not only resulted in favor of the Allies, but keeps control of the government in Christian hands.

The young Emperor Lij Yasu became a Moslem, it is alleged, under German influence. Notwithstanding the discontent aroused among the Abyssinian princes by the apostasy and libertinism of the Emperor, he managed to maintain himself in power by the aid of the Mohammedan tribes on the eastern border and by moving the capital of the Empire from Addis Abeba to Harrar. Ras Rafari, Governor of the Province of Harrar—a son of the famous Ras Makonnen—whom Lij Yasu had tried to put out of the way, placed himself at the head of the opposition, which was composed of all the ministers and native princes, and he proposed the dethronement of the Negus—as the Emperor is called.

On the national feast-day the supreme head of the national church, the Abuna Matheos, solemnly released the Abyssinian nation from its oath of allegiance,

and declared Lij Yasu deposed from the throne. Amid scenes of much popular enthusiasm, he proclaimed as Empress, Zaouditou, younger daughter of the late Emperor Menelik II, and installed as Regent and heir to the throne Ras Rafari. A tentative rebellion was promptly suppressed, some thirty chiefs were put to death, others were thrown into prison, and order was restored. Though the deposed ruler attempted to re-establish his throne, his forces were overcome, so that the Christian queen is sustained.—*Moslem World*.

#### An African Secretary's Work

**A**N Association secretary in East Africa writes in *The Young Men of India*: "We have another branch of the work which is not only interesting but very important. That is the work for the dark race here in this campaign. We have a small canteen for the carriers. These are the coolies of Africa, who have borne a great share of the hardships of the campaign, and through their efforts in carrying burdens have made the success of our arms possible, for the ration supply was carried by them in a good many places where motor transport was impossible, and where the life of a horse is only a few days, owing to the ravages of the tsetse fly. These fellows are the pure, unadulterated savage, except where they have been able to get the shirt of a European or his trousers or topee. Max Yergan, a colored secretary from America, is in charge of the work and is getting splendid results. In addition to his canteen work, he plays football with them, endeavoring through play to lead them to greater things. He finds a good many mission boys among the throng, and these alone seem to understand why we are out there, and that the work is done in the name of Him who taught the world the meaning of service. We believe that there is a great future for this type of work, and hope that as our staff increases we can do a great deal for the actual fighting men, such as the King's African Rifles, the Gold Coast and Nigerian regiments."

#### Studying French in West Africa

**REV. FRANK HICKMAN**, of the American Presbyterian Mission at Kribi, in the Kamerun, writes:

"On the French Government expressing a desire recently that the French language should begin to be taught at once, a small class of nineteen former school teachers was organized, representatives of our different stations, and the work of instructing them in French was begun at Batanga the latter part of last year. That class has now broadened out into a class of 228 pupils and is being carried on at this station. One hundred and forty-four of these young men are picked representatives from our different stations who have formerly been teachers and whom we expect to resume that occupation, while 84 are boys and young men from the vicinity of this station who are graduates either of our Bulu or our German schools. They are to be the vanguard of the French-speaking force in our mission. We have also a vernacular school of some 253 boys and young men, and a flourishing girls' school with some 105 girls and young women. Then there is a class of eight local evangelists here who are receiving special instruction for three months at the request of Presbytery. In addition to these we had 20 village schools scattered throughout the large district that this station is responsible for, and these had an attendance of 1,336 pupils. I am not sure that we reached such numbers even when peace prevailed."

#### ISLANDS OF THE SEA

##### Filipinos and the War

**I**N these days of emotional stress for Americans in all parts of the world," writes an American in the Philippines, "it is a matter of keen pride for the handful of Americans who call the Philippines their home to testify to the unstinted loyalty and support which the Filipinos have given President Wilson and the United States in the days during which the country drifted slowly into the war. In the press there has

been but one discordant note—that of fear of the consequences upon the Filipino people of actual warfare—but this note was a personal one. It was not an attempt to interpret the national Filipino attitude on the war. The Filipinos are heart and soul with the United States. They believe the American cause that of justice. They are fervent believers in the absolute honesty and sense of justice of President Wilson. They are intensely grateful to the President and to his representative in the insular government for the execution of promises which have led to the present system of government, and this gratitude is reflected in the united support the Filipino people have given the President. They are, in a word, patriotic Americans."

#### "We Brothers of 99"

A FEW months ago a Bible class of thirty young men in the Student Church in Manila organized under the name of "We Brothers of 99," as that was the membership they hoped to secure. On a recent Sunday there were 717 present, making it the largest Bible class in the Islands. "Practically all who joined this class were not evangelical at the time, and most of them are not yet so," writes Rev. J. L. McLaughlin, World's Sunday-school Secretary for the Islands, "but on a recent Sunday morning some fifty members of the class knelt at the altar and pledged membership to the church in which they had been led to find their Christ." From such classes a great harvest of recruits for the organized churches is expected. Trained Sunday-school workers are needed to organize similar classes in many such student centers in the Philippines. The idea of the organized class has met with a ready response among the student body, as nothing perhaps appeals more to the average young Filipino than the idea of organization and office holding. This opportunity is especially great when we consider that the majority of the student body in the Philippines are without religious belief of any kind, and are, there-

fore, particularly open to Christian teaching.

#### NORTH AMERICA

##### The Kennedy School of Missions

THE Kennedy School of Missions, on the Hartford Seminary Foundation, as is well known to all who are interested in the subject of adequate equipment for missionary candidates, is distinctively a school for special missionary preparation. It specializes in such fields as phonetics and language study, the history and methods of missions, missionary practice, the missionary phases of sociology, psychology and pedagogy, and preparation for specific mission fields. It is essentially a graduate school, and, as a rule, admits only those who have taken a full college or university course, or a very high-grade professional course. During the three years of the war the enrolment of the school has been more than double what it was previous to that time. Some of the increase has been due to the enforced presence in this country of missionaries from the war zone. On the other hand, war conditions have kept from the school some of those who would ordinarily have come to Hartford, and the greater part of the gain has been due to normal growth during the last years. For the past session (1916-17) the total enrolment was 44, exclusive of students from affiliated schools who were taking courses in the School of Missions.

##### The Russian Bible Institute

PASTOR WILLIAM FETLER, Director of the Russian Bible Institute in New York City, recently resigned his connection with the Baptist Board in New York and announced his intention of establishing another similar school in Philadelphia. The school at 162 Second Avenue, New York City, is to be continued by the American Baptist Home Mission Society, and Mr. John Bokmelder has been elected Dean. It was decided to limit the number of students next year to thirty, as the ac-

commodations were very much overtaxed during the last year by the presence of fifty-two students. The American Baptist Home Missionary Society has assumed responsibility for a share of the necessary running expenses.

#### Plans for Catholic Troops

THE Protestant Young Men's Christian Association is evidently not to be allowed a monopoly of the privilege of serving our American soldiers, for the Supreme Board of Directors of the Knights of Columbus has announced the appropriation of \$1,000,000 by the order for the establishment and maintenance of recreation centers at all of the principal army concentration camps.

"Of the million men soon to be in concentration camps preparing for war," says the statement, "thirty or forty per cent. will be Catholics, many of them members of our order. Plainly, then, our society is confronted with the proposition of opening up recreation centers at all of the principal concentration camps and of furnishing moral and material aid, comfort, and support to our soldiers. Our centers, of course, will be open to all, regardless of creed or membership in the order. The Supreme Board of Directors has appropriated \$1,000,000 for the purpose, and has issued a nation-wide appeal to our membership for contributions to this war camp fund."

#### A Missionary Training School

THE Union Missionary Training Institute of Brooklyn, which was founded thirty years ago by Mrs. Lucy D. Osborn, for the education and training of missionaries, has a record of notable achievement. The school's prospects of future usefulness seem greatly increased by the fact that it has been taken over by the National Bible Institute, of New York. It will continue to be located in Brooklyn, but is seeking increased equipment.

In order to meet the ever-increasing demands made on missionaries, by both

mission boards and present-day conditions in mission fields, the courses of instruction have been greatly strengthened and the present requirement for graduation raises the standard more than one hundred per cent. in the Biblical department. The medical department also has taken an advance step in readjusting the courses, incorporating a few additional subjects and providing a certificate course in "First Aid and Practical Nursing." However, the most decided and the most important change in the curriculum is in the Biblical department, where a full year's work in addition to the old curriculum is now required to complete the course.—*The Bible Today*.

#### Salvation Army Statistics

THE following tabulation of Salvation Army work in this country for ten years ending in 1916 was made by the Army commissioner in Chicago and quoted in *The Literary Digest*:

Buildings in use at present.....	1,218
"Missing friends" found.....	2,391
Tons of ice distributed.....	6,032
Accommodation in institutions.....	11,499
Officers and "non-coms".....	11,070
Children cared for in rescue homes...	12,350
Girls passed through rescue homes...	18,155
Tons of coal distributed.....	30,162
Men passed through industrial homes..	152,815
Families visited .....	298,405
Number given outings.....	343,418
Number of converts.....	571,642
Situations found .....	771,726
Hours spent in active service.....	1,250,180
Number given temporary relief.....	5,486,002
Number beds supplied.....	33,925,189
Number meals supplied.....	43,624,744
Attendance at outdoor meetings.....	96,293,750
Attendance at indoor meetings.....	120,385,963

#### An Afro-American Synod

NEARLY twenty years ago the Southern Presbyterian Church organized an Afro-American Synod, which failed for lack of leadership, from the refusal of two Presbyteries to enter this Synod, and from the lack of proper support. Now the time has come when the colored Presbyteries and ministers have united in the request for this separate Synod, their Presbyteries being represented in the General Assembly on the same basis as the others, and the first meeting of this Synod took place at Stillman Institute, Tuscaloosa, Ala., May

12, 1917. Some of the ministers and churches are so far separated from the majority that they have decided to exercise their choice and remain in the white Presbyteries. This will prevent a show of the real strength of the colored membership and instead of 2,700 communicants, 71 churches, and 33 ministers, the new Synod will contain only those in the states of North Carolina, South Carolina, Georgia, Alabama, Mississippi and Louisiana. The others will come in after the Church develops sufficiently to bring them in touch with each other.

#### In a Pacific Coast Harbor

**O**SCAR ZIMMERMANN, who is in charge of the work, writes of the evangelistic efforts that have been conducted on the large Japanese ships which have put into San Pedro, Cal.:

"One Japanese vessel, the *Anyo Maru*, was on her way to South America. The workers were met at the gangway by the chief officer and given a cordial welcome when their mission was made known. A sailor was dispatched to go through the Japanese quarters informing the passengers of a service to be held, and a room was given us in which to hold the meeting. A Japanese student from the Bible Institute gave the message to about 300 of his people. Eagerly they listened to the words of eternal life, and when a definite invitation was given for a personal acceptance of Christ, about forty-five men and women responded. These converts were given New Testaments and were organized into small Bible-study classes and taught briefly how to study. In the meantime, the other workers went over the whole ship and left in the cabins and bunks gospel literature in Japanese and Chinese. In all, 2,600 tracts, 114 New Testaments, 111 Gospels of John, and three Bibles were left on this ship.—*The King's Business*.

#### LATIN AMERICA

##### Negro Christians in Canal Zone

**B**ISHOP KNIGHT and Dr. Gray, the Secretary of the Protestant

Episcopal Board of Missions for Latin-America, recently made a visit to the Canal Zone. They found a most encouraging state of affairs so far as the loyalty of the people is concerned, and they have returned with the strengthened conviction that the Church must do something for these negro congregations and do it soon. Many of them came originally from Jamaica or others of the West Indies and were trained under Church of England clergy. Again and again the visitors came to places where no public ministrations had been held by a clergyman for many months, but they found the churches well cared for and the people eager. At Bocas a Chinaman was brought forward for confirmation. He had been prepared by a volunteer, an unauthorized lay-reader up in the country, and they came twelve miles to the service. Dr. Gray knelt by him at his first Communion and helped him find the places in a prayer book. The fact that these deserted people had brought into God's Church a man of so different a race is a testimony to their loyalty which needs no comment.

#### Mexican Mission Conference

**F**OR several years the missionaries of the Southern Baptist Convention who have been laboring in Mexico have held their annual mission meetings on Texas soil. This year the meeting was held in El Paso, Texas, and there was frank, free discussion of all the problems connected with the work in Mexico. The new constitution adopted by the state of Queretaro touches the mission endeavor at almost every point. Foreign preachers are prohibited from "exercising their ministry"; only native-born preachers may be pastors of congregations. Very few of the missionaries in recent years have been pastors of churches. The consensus of opinion is that the administrative work of the missionaries will be permitted, but administering the ordinances would be considered an infraction of the law.

Primary schools directed or established by a religious body or by a preacher are

prohibited. But in some places the primary schools under the direction of the missionary are allowed by the local authorities. Religious instruction is strictly prohibited in all primary grades.

Professional schools, such as theological seminaries, are permitted, but all properties owned by religious bodies are claimed by the state, though no church properties owned by the mission boards have yet been confiscated by the Mexican government. Various plans were agreed upon which it is hoped will result in the ultimate reorganization and rehabilitation of all the Board's work in Mexico.

#### Influencing Even the Parrots

"A WAY back in the mountains of Guatemala," so writes a Presbyterian worker, "many leagues away from the nearest railroad, and even from the nearest wagon road, the missionary stepped out on the corridor of a country house and was surprised to hear a parrot sing out in a full, round voice: '*Firmes y adelante!*' (Onward, Christian soldiers!) to Sullivan's splendid music. She had picked it up from the singing, by some of our converts, of the Spanish translation of our famous holy march. World evangelization is progressing; even the parrots are taking it up. Unfortunately pretty nearly all the rest of the parrots here use expressions and sing songs much less printable than this, as parrots will, so the work of the Presbyterian Church in Guatemala is not yet done."

#### The Power of "Buried Poison"

IN an article in *Moravian Missions*, Rev. G. R. Heath, of Nicaragua, gives an interesting picture of the superstitions with which the missionaries have to deal. Poisons of various kinds have been a favorite means of getting rid of an enemy, being generally administered in rum or coffee, very often by some third person who has been on friendly terms with the victim. The Indians believe that, besides the method of direct administration, poison can be buried in

the ground, when it eats through the cork of its bottle and enters the feet of those who pass that way, causing severe sickness, usually dysentery. The discovery of the "buried poison" is a fruitful source of income for clever rascals. Certain medicines are also in great repute as antidotes for this "witch poison." All sorts of articles are worn or carried on the person as "shields"; even the bitter antidote-bean, which when fresh is a most valuable drug for both internal and external administration, is worn round the neck as a charm! That buried or wafted poison cannot hurt a missionary is always conceded; but the Indians have a ready explanation: in the first place, the missionary is under God's special protection; in the second place, poisons never hurt their masters, and the fact that most missionaries in this country have a fairly good knowledge of drugs, constitutes them "poison-masters" of a superior order!

#### Late News from South America

BISHOP W. F. OLDHAM, of the Methodist Episcopal Church, who is back from Panama for a few weeks to report on the South American work, says that the republics of South America are greatly moved by the entrance of the United States into the war; the entire drift of South American sentiment is toward closer conformity with the general plans of the United States.

Religiously, the Bishop reports growing interest in the schools and a deepening life in the churches. Evangelistic fervor begins to show itself in many parts of the work, and Bishop Oldham is enthusiastic about the rapid approach of a larger gospel movement, which he emphatically asserts is very close at hand.

South America is increasingly the object of attention and of commercial desire, both to Europe and to North America. He believes there is no better way of cementing friendship in its higher aspects than by the sharing of the good the Gospel conveys to all who receive it. He therefore urges that the merchant minds, occupied with the thought of the advance of South Amer-

ican commerce, and others who are interested in the general progress of our common humanity, should avail themselves of this time of monetary stagnation, combined with a spiritual arousal, for the strengthening of the agencies that are ministering to the higher needs of these great lands.—*Christian Advocate*.

#### Prayer for Argentina

**REV. J. L. HART**, of the Southern Baptist Church, writes:

So much has been said and written of the progress of Argentina that I fear some may think it unnecessary to pray for these people. If you could see Argentina as I have seen it, you would join in earnest prayer for the following: First and foremost, for the Argentine youth. It is literally true that even the children gamble, and boys of twelve years old are already living immoral lives. No decent mother will allow her girls to go alone on the streets, even in the day time. Surely such conditions call to prayer, and especially when we think that Argentina is the strategic Spanish-speaking country of America and is leading all the rest. Then pray for the women. Frankness, loyalty and modesty are almost unknown in Argentine women. What kind of mothers will they make? Would you like to send your children to such teachers? What of the men? Irreligious and immoral many of them, cold and heartless, they have ruled God out of their thoughts. They regard women as their tools and children as a necessary evil to be avoided when possible. Last but not least, I am praying that God will put it into the hearts of many consecrated men and women to come to Argentina and help us take it for Christ."

#### What is Lima Like?

**THOUGH** nominal religious liberty has been granted in Peru, the grip of the Roman Catholic Church is as strong as ever according to Dr. Manuel G. Prado, the director of the museum in

Lima and a well-known Peruvian publicist. He writes:

"What does Lima resemble? A dead sea in which churches and monasteries appear as barren and waterless islets. When a street is projected a nest of Jesuits is planted. When an avenue is marked out a building of the Salesians glares white. Convents, which for lack of native inmates ought legally to be closed, fill up with foreign friars and, as in obedience to a word of command, are transformed into colleges. Thus the city's peoples are ringed in by more than a hundred edifices built for worship and religious teaching, but do not possess a single public school worthy of a civilized city. From the city the religious orders radiate through the whole republic, and master even the remotest ranches. All this with the complacent permission of Congress and our governors. One cannot have education where there are no normal schools, where all instruction is limited to the disjointed repetitions of manuals made up from alien works."

#### EUROPE

##### Value of the War Work

**GIPSY SMITH**, the famous English evangelist now in the service of the Young Men's Christian Association, adds his testimony to others that have been given in the *Review* as to the evangelistic opportunity offered by the troops in France and its significance for the future of the Church. He was asked when he came home from the fighting front in France for a furlough, if he was going back. "Going back?" he cried; "of course I'm going back. I expect to start next week, and I am there to the end. It is the most important work I have ever done in my life. I am getting in touch with the manhood of the nation. I have never found people anywhere readier to listen to a simple, sane presentation of the Gospel. The churches must be ready to receive these boys when war is over. The churches then will have the best chance



in all their history. But the boys must feel that the churches have something they want or they'll leave us and despise us. They complain now when they come back from short leave in England that the churches are cold—that the preachers take too long to get at what they mean. Preachers must learn to say what they want to say quickly and quit.”  
—*Congregationalist*.

#### A Million Soldiers Reached

**T**HE goal of the World's Sunday School Association to provide a million European soldiers with copies of testaments or gospels has been more than realized. A large proportion of gospels, costing less than five cents, have been printed. Word has been received from the International Young Men's Christian Association that nearly 400,000 copies of the Scriptures have been distributed by that society with funds received from the World's Association, through the American Bible Society. These Scriptures were printed in more than twenty languages.

Now that the first million copies have been provided, the World's Sunday School Association is starting on its campaign for the second million. The call is as great as ever. The Waldensian Society of New York is making a special request for help in supplying the Gospel to the Italian soldiers. The American Bible Society is constantly receiving similar requests from Russia, France and other European countries.

#### The McAll Mission's Opportunity

**J**EAN ALCIDE PICARD, an Alsatian, who served two years in the trenches, when incapacitated for further military duty, engaged in Red Cross work. He reports that France seems to have been made over since 1914. At one time in a hospital he was reading the Bible and praying with a soldier who was a Protestant, when a wounded man who had no religion said to him: "I do not understand what you are saying, but I feel it in my heart." Many,

like this man, do not know how to express their religious feelings and need help. This is where the McAll Mission is doing a great evangelistic work by gathering the people into their halls with their Christian atmosphere, and giving them the opportunity to discuss religious questions.

#### Algeria in Paris

**T**HOUSANDS of the Kabyles and Arabs of North Africa have settled in the poorer quarters of Paris and in its suburbs. Ten thousand of these are at present engaged in the munition factories, and even before the war great numbers found employment in the sugar refineries. One sees them in the evenings in the southeast quarter of Paris, huddled together in shabby cafés and eating houses, idling or strolling about and giving to this section of the French metropolis much of the appearance of an Algerian city. A clean, respectable temperance hotel, managed by a Kabyle-speaking missionary, could do a vast deal of good for these strange uprooted exotics. Mr. S. H. Anderson, a well-known missionary in Paris, relates the conversion and baptism of one of this class. This was due chiefly to the study of the New Testament. The convert was baptized recently in the French Baptist Church in Rue de Lille, after answering clearly the questions put to him by the brethren. He is a volunteer soldier in the French army, drafted into the Hospital Train Service which carries the wounded from the war zone to all parts of France. He has abandoned his Moslem name of Si El Khider for the Christian one of André, and his great desire now is the evangelization of the North African Mohammedans settled in and about the city.—*Record of Christian Work*.

#### War-Time Work in Italy

**N**OT to one city only, but practically to every part of the land, the Spezia Mission for Italy takes or sends the message of the Gospel. Its work began more than fifty years ago, has widened

and grown, and been more largely blessed as the years have passed. Now war has immensely increased its opportunities and its responsibilities. The exigencies of the war have brought a great many British men-o'-war's men to Italy, and much has been done for the spiritual and temporal needs of the men and of their officers. On some occasions Mr. H. H. Pullen, the director of the Mission, has been asked to preach, for many Sundays in succession, to the full ship's company of some great British iron-clad detained in Italian waters.

Among Italian soldiers, too, a fine work is being carried on. They are welcomed to these services; they are visited in the hospitals; and a thoroughly well-organized distribution of Scriptures and of gospel literature is being carried on from over seventy centers, by means of which many thousands of soldiers are receiving the Word of Life. A work of even greater importance, and of increasing magnitude, is that which the Spezia Mission is doing for the wives and mothers of the soldiers at the front. They come in a constant stream—for consolation, for help, for guidance, for information about their loved ones.

### A Jewish Flag

IT may be for the first time since the Maccabean wars that a Jewish flag has been borne in front of Jewish soldiers, as is now the case in the present world-war. Jewish volunteers from Galicia have imitated their Polish countrymen and have chosen a national flag for the battles in Russia. On a blue field it shows in white the *Mogen David*—the shield of David—in it the first letters of the name of the Emperor Franz Josef, and round it in Hebrew "Immanuel" and "O Lord Help, O Lord give Victory." Blue and white are suitable colors for a Jewish flag, as we find these two colors prominent in the sanctuary of Israel. White represents purity, blue the color of heaven. The shield of David has been used from time immemorial as a sign of recognition among the Jews. Emperor Charles gave to the

Jews of Prague a standard with the *Mogen David*, which is in existence today. The Jewish organizations for the care of the sick and wounded have this sign instead of the Red Cross, as have also the field rabbis.—*Das Prophetische Wort*.

### OBITUARY NOTES

#### John W. Davis of China

JOHN W. DAVIS, D.D., who died in Suchau, China, last February, was the oldest missionary in service and the second in age in the Southern Presbyterian Church. He came to Suchau in 1873, and most of his missionary life was spent in that city. He had at the time of his death been in China fifteen years without a furlough. Dr. Davis was a strong preacher, a lucid teacher, an able expounder of the Word of God, and a wise executive, careful in every detail. The impress that he made by his teaching and preaching, and the memory of his well-rounded character, are the abiding monuments of one of the strongest men that the Southern Presbyterian Church ever sent to the mission field.

#### Archdeacon Elliott of China

DR. ELLIOTT HEBER THOMSON, Archdeacon of Shanghai, China, died in that city on April 23, in his eighty-fourth year. Archdeacon Thomson was the oldest member of the Protestant Episcopal mission staff, both in age and in point of service, either at home or overseas. He went to China in 1859, and for more than fifty-seven years devoted himself with characteristic modesty and fidelity to making the Christian revelation known to the Chinese people.

#### H. B. Frissell of Hampton

DR. HOLLIS BURKE FRISSELL, for many years Principal of the Hampton Normal and Agricultural Institute at Hampton, Va., died suddenly on August 5th, at his summer home at Whitfield, N. H. Dr. Frissell was a noted educator. He was ordained in the Presbyterian ministry in 1880.

# THE MISSIONARY LIBRARY

## **Religion in Europe and the World Crisis.**

By Charles E. Osborne. \$2.50 net.  
Dodd, Mead & Co., New York, 1916.

**T**HE rector of Wallsend, England, has ambitiously attempted to describe religion in Europe at the present time. In many respects the writer has succeeded in his venturesome task, and yet there is a mixture of satisfaction and disappointment in reading the book. Mr. Osborne is very fond of interjecting the parentheses, and has made very frequent use of German and Latin expressions which prevent his sentences from conveying what might have been more clearly stated in English.

Peculiarly strong, however are the chapters on "The Will to Power," "Religion in Germany," and "The Russian Spirit." In spite of his naturally strong English bias, the writer has attempted to be fair. He does not spare the Church of England or the need for readjustment in the religion of Great Britain.

The chapter on religion in Germany is, perhaps, the strongest in the book, when read in the light of the problems which are now facing all continental nations. If history is the gradual unfolding of the will of God, present-day events in Germany can only be interpreted as a desperate warning to the nations of the world. Any conception which permits those who call themselves Christians to excuse cruelty and barbaric conduct, on the ground that the end justifies the means, is nothing more or less than a return to the Dark Ages. Mr. Osborne rightly says: "The teaching of Christ was to Nietzsche but an opium drug robbing mankind of valor, of the heroic virtues, of the tonic strength of life." In this he unveils to the world the fundamental error that has plunged the nations into a carnival of bloodshed. The inability to recognize that the secret of power is love and that physical force without righteousness is futile, constitutes Germany's sharpest

intellectual and spiritual indictment. The fact that Nietzsche died insane is significant in forming an estimate of his theories.

The last chapters of Mr. Osborne's book which discuss the rechristianizing of the Church are perhaps an over-severe indictment of organized Christianity. They are, nevertheless, wholesome and stimulating, and Christian leaders may well read them with painstaking care.

## **Famous Reformers of the Reformed and Presbyterian Churches.**

By Rev. James I. Good, D.D. 16mo, 160 pp. 50 cents, cloth; 35 cents, paper. Home and Foreign Mission Boards of the Reformed Church in the U. S., 1916.

The four hundredth anniversary of the Reformation under Martin Luther is an appropriate time for the study of Famous Reformers and the truths for which they stood. Dr. James I. Good has helpfully sketched for us the leading spirits of the Reformation: Luther, Zwingli, Calvin, Beza, Knox, and others. The little volume is designed for a mission study text-book, and therefore emphasizes the missionary ideals and spirit of the reformers. Every Protestant Christian should be familiar with these men and with the main points in the history that has given us modern Evangelical Christianity.

## **Missionary Milestones.**

By Margaret Seebach. 12mo. 57 cents (cloth). 35 cents (paper). Council of Women for Home Missions, 600 Lexington Avenue, New York.

The Reformation was a home missionary movement. The evangel spread through Europe, from lip to lip, by letters and by the printed page. It is fitting, therefore, that the Home Mission Study course for the coming year should deal with the Reformation. Miss Seebach gives in her text-book some pen pictures of the Old World reformers and the progress of reformed Christianity in America. They are graphic sketches of old friends and new. It is



A BATTLE OF SUDANESE TRIBES IN THE ANGLO-EGYPTIAN SUDAN  
"Three hundred and fifty braves of Ofado and Minam rushed upon the men of Fylo"  
(Photograph by Rev. Stephen Trowbridge. See Article page 789)

# THE MISSIONARY REVIEW *of the* WORLD

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## SIGNS OF THE TIMES



### ISLAM AFTER THE WAR

ONE of the greatest results of the war will undoubtedly be the influence on the Mohammedan World. Men familiar with the situation in India and the Near East may differ as to the effect of the war, but they agree that a great change must be expected. Soldiers from India and North Africa who return home from Europe must be very different in their ideas and habits from their comrades who have never been away from home.

Some, like H. G. Wells, the novelist, who assume the rôle of prophet, with or without qualification, predict that Islam is destined to be the religion of the Orient. These see, in the Oriental nature and in the hold that Islam has on North Africa and Western Asia, a sign of victory for Moslem ideals. Such prophets fail, however, to study history from a broad viewpoint. They do not give sufficient weight to the fact that, for the past hundred years, Islam has been disintegrating; Moslem rulers have lost their power; Moslem lands have come under Christian governments; Moslem ignorance and superstition have been dealt death blows by modern science and Moslem morals have been shown to be hopelessly defective.

Islam and Christianity are contending for supremacy, but with different weapons. The former uses carnal, worldly methods and forces, while the latter depends on the spiritual, divine truth and power. The two religions have much in common—their belief in one God, in the Bible, in prayer, in a world campaign, but they differ in vital points and can never unite. Christ is certain to prevail. "He must reign until He has subdued all things unto Himself."

The students of the history of Islam are generally agreed that the war will produce a still greater disintegration of Moslem power and

prestige. The appeal to the *jihad* has failed and the unity of Islam has been shattered. The rule of the Turk seems to be doomed. The Russians are advancing from the northeast and the British from the southeast and southwest. Already Bagdad has fallen and the British railway extends from the Suez Canal to within forty miles of Jerusalem.

Men like Dr. Samuel M. Zwemer, Dr. James L. Barton, and Dr. Charles R. Watson predict that, after the war, countless new doors will be opened to Christian missionaries in Moslem lands, that many obstacles to the open confession of Christ will be removed and that Christian literature and education will meet with a still more eager reception from Moslem youth. The Christian Church must be ready to advance—not, however, trusting in the effects of political influence, or of intellectual awakenings. We must maintain supreme confidence in spiritual forces and methods—in prayer, in loving self-sacrifice, in the Word of God and in the living witness to the power of God as revealed in Christ and in the Holy Spirit.

### A HALF CENTURY OF PROGRESS IN TURKEY

IT is well in the present crisis to take account of stock in the missionary investment in Turkey. Has the life and money expended there been worth while? Have the results been wiped out? The following table, prepared by the late Joseph K. Greene, for over fifty years a missionary in Turkey, indicates some of the manifold results that he saw in a half-century of Protestant missionary work. But these figures cannot show the lives transformed, the thousands redeemed, the general influence of the work on the Oriental churches, the influence on the patients (many of them Moslems), treated in Christian hospitals, on the youth of all nationalities taught in mission schools and on the minds of millions who have read the vernacular Scriptures and the mission books and periodicals. Such a mass of influence, religious, moral, and educational, is beyond the reach of statistics. These results, tabulated and untabulated, were obtained in spite of wars, massacres, famines, emigrations, and all the varied hindrances of a despotic rule.

	In 1859	In 1910
Evangelical Churches .....	40	145
Protestant Church Members .....	1,277	16,161
Registered Protestants .....	7,000	54,000
Native Christian Workers .....	156	1,254
American Missionaries in Turkey .....	50	450
Annual Gifts of Native Protestants .....	\$4,000	\$132,630
Total of these Gifts .....		\$1,500,000
Boarding Schools .....	2	50
Colleges .....	0	10
Students Educated .....	2,742	25,922
American Hospitals .....	0	9
Patients Treated .....	0	114,000
American Board Expenditures from the Beginning .....		\$21,000,000
Property Value of All American Missions and Colleges .....		\$ 8,400,000
Expended by All American Missionary Societies .....		\$40,000,000

*What remains of all this work?* Alas! a large part of it seems to have disappeared! Most of the Christian constituency was found among the Armenian people, of whom some 750,000 have been killed by violence, starvation, and deportation. Omitting Constantinople and Smyrna, the people deported—mostly aged people, women and children—have been driven from their homes in Asia Minor towards the deserts of Mesopotamia and Arabia, and most of them have perished from hunger and thirst, sickness and abuse. Many churches, residences, schools, and hospitals have been seized by the Turks and used for barracks and stables. Many Protestant Christian pastors, school teachers, and college professors have been put to death. Thousands of able-bodied men, enrolled as soldiers, have been forced to do all manner of menial work, and many have been killed. Most of the missionaries have been compelled to leave Turkey, and probably one-half of the native Christian missionary force is now in America.

*After such a calamity what is the outlook?* No definite statement can be made until the end of the war has come and the terms of peace are known. Probably one-half of the Armenian population will be saved, if the relief work continues to be supported by American Christians. The large Armenian population of Constantinople and Smyrna for the most part remains. In Western Asia Minor, in Syria, in the mountains of Kurdistan, and in the regions beyond Aleppo there are thousands of Armenian survivors. Some 250,000 have fled to Russia, Persia and Egypt, while others have hid in the forests, caves and mountains of Eastern Asia Minor.

There is hope for the future, too, in that probably eighty per cent. of the Turkish population opposed the merciless deportations and the horrible outrages on women and children. The atrocities were planned and executed by a small clique of conscienceless men who were in power at Constantinople. They were aided by cruel officials sent to the provinces to carry out their orders. The Rev. Dr. Chambers, an American missionary at Adana, says that while the Armenian houses in that city were being systematically cleared—women, children, old people, the sick, all swept out and driven relentlessly forward—an elderly Turk, who was watching the proceedings, was heard to say: "Allah cannot accept this. This is not of Allah. Perhaps the men are traitors, who knows? But not these children and women and old ones. We shall see what comes to us for this. It is not Allah's will."

Thousands of other respectable Turks have been scandalized by the dreadful cruelties they have witnessed and have been made indignant by the folly of killing the artisans, the merchants, the doctors and lawyers of the country, and robbing the land of its best taxpayers.

At the same time the mass of the Turks have been greatly impressed by the fidelity and Christlike spirit of the Armenians who have refused to deny Christ and have bravely met deportation and death.

The unselfish help of American Christians has also made a deep impression on Turkey.

While the present situation confounds human wisdom and baffles those who attempt to make any satisfactory explanation, the friends of Christian missions must put their trust in God. It is certain that God reigns, and His promises are yet to be fulfilled. The Son of God will yet have the heathen for His inheritance and the uttermost part of the earth for His possession. Now is the time to send help to the Armenian and Syrian Relief Committee, 1 Madison Avenue, New York, to help save the remnant of the Armenian race. They must reconstruct the future Asia Minor.

### WHAT WILL BECOME OF PALESTINE?

**T**HE question of the future occupation of Palestine is one that is occupying a prominent place in world councils, both political and religious. It is expected that after the war there will be no restrictions upon the immigration of the Jews into the land of their fathers so that Jews can settle down in the Holy Land almost without any formalities, and many will make use of this privilege.

A widespread movement, quite distinct from the Zionist organization, and known as *Pro causa Hebraica*, has been started in Italy. Strong committees are in existence in Milan, Florence, and other towns, and committees are being formed in other important cities. The object of the movement is to impress Christian public opinion in the civilized world with the immediate necessity of solving the Jewish problem existing in the countries of oppression by the establishment of a Jewish autonomous State in Palestine. The movement is not confined to Jews, but includes numbers of influential Christians, political leaders of all parties, writers and professors. Cardinal Ferrari has promised to influence the Vatican in favor of the movement, which has likewise attracted the benevolent attention of the Italian Government. There are signs that prophecy may soon be fulfilled by the unintentional co-operation of racial, political and commercial interests.

### THE EMANCIPATION OF MOSLEM WOMEN

**H**INDU women are now being educated; Chinese women are unbinding their feet and holding conventions and now *Al Sufur*, a Moslem newspaper published in Cairo, says that Moslem women are calling for emancipation. "The Moslem women of Russia have held a congress in which they asked to be granted the same rights as men. Among these rights are that the habit of the husband paying his wife a dowry should be abolished, that polygamy should be put an end to, that a girl should not be married without her consent, that a woman



should have the right to divorce her husband, and that a divorced wife should be given the custody of her children, etc. These questions did not take long to discuss and were approved by the congress. The members of the congress were educated women, most of them being physicians, lawyers and engineers who had graduated from Russian and other European universities."

In this connection it is interesting to note again that a women's magazine is planned for Egypt. Dr. Zwemer thinks it one of the "most strategic and living proposals of advance effort amid all the diverse and manifold plans of missionary work" in Egypt. The Young Women's Christian Association is hoping to establish this magazine for the girls and women of the country. The magazine will contain articles on history, current events, biography, social, moral and religious matters, with special departments on the home and child training, dress, needlework, cooking and music. The articles will be written by the best known leaders of modern thought in Egypt, and will be printed in several languages—some in Arabic, some in English, some in French, and one or more in two languages. The editor of the leading Arabic newspaper in Cairo, Dr. Nimr, recently said: "If such a magazine succeeds in finding its way to the schools and homes of the daughters of the near east, it will be a help to them to guard against the effects of the environment as it is and continue their onward progress in life."

This and similar news does not lead the Moslem editor to hope that women will emulate their European sisters, but that they will be content with the best lot of Moslem women.

### A CAMPAIGN FOR MOSLEMS IN CHINA

**N**EW energy has been put into the campaign to win Moslems in China to the Christian faith and life by the recent visit of Dr. Samuel M. Zwemer, who sailed from Port Said on May 18, to spend two weeks in India and Ceylon and about four months in China at the invitation of the China Continuation Committee. Dr. Zwemer went to consult with missionaries and Chinese Christians on the best means of extending the Christian faith among Moslems. This is in accord with recommendations made at the China National Missionary Conference of 1913, that means be adopted to develop this work. The Kuling Missionary Conference in August was devoted largely to Mohammedan work.

Mr. F. H. Rhodes, of Shanghai, wrote of the need for a fourfold service in connection with Dr. Zwemer's visit.

(1) Direct—with Mullahs in Arabic; (2) by interpretation—addressing Chinese Churches; (3) by interpretation to Moslem audiences; and (4) direct to missionaries.

The whole work for Moslems in China is very promising, and in-

quirers are being reported more freely than previously. The Chinese Church is beginning to awake to its responsibility concerning the Moslem people in its borders.

Dr. Zwemer distributed a considerable quantity of literature, and much prayer has been enlisted. He conducted many meetings for missionaries, spoke in many mosques and took a journey to Kansu (Western China), where the Mullahs exercise more power than in any other part of China. The fact that they dare punish some of their co-religionists for not coming to the Friday services and that some of them threaten any who read the Bible, points to the advisability of extra effort for this, *the most needy province in China Proper from whatever point viewed!*

In the East, Center and Manchurian districts there is a friendly feeling between the missionaries and the Moslems, but in the Northwest and Southwest the Moslems are girding themselves for the inevitable conflict with the evangelical doctrine. The Chinese Christians are beginning to take an interest in the Moslems whom they have long despised or neglected. The conflict will be not with sword and guns, but with the unseen and more dangerous weapons that the enemy of souls knows so well how to furnish. Dr. Zwemer, who is returning to Egypt in October, asks for special prayer, that this campaign of love to win the Chinese Moslems to Christ may be successful and wholly under the guidance and power of the Spirit of God.

### PRINT AND PROGRESS IN CHINA

**T**HOSE who do not know the China of fifty years ago have little idea of her great changes in material, intellectual and spiritual things. A writer in the *Missionary Herald* says: "Until recently China never had public assemblies; the orator was unknown. Till within fifteen years there was not a public hall or auditorium in all China, aside from the Christian churches and chapels."

The Chinese did not depend on the spoken but on the printed word for their knowledge and their ideas. The regard which the Chinese have for anything printed is proverbial. The illiterate coolie on the street will pick up a flying bit of newspaper, brush it carefully, and tuck it away where it cannot be trodden under foot. Buddhist leaders have utilized this trait to their own ends in the distribution in Foochow of a tract which purports to contain the words that appeared on a stone that came down from heaven with a bolt of lightning, near Nanking.

All this emphasizes the value of an ample and effective Christian literature for China, and gives point to the effort now being made by the mission boards unitedly to promote that achievement. Today the Chinese are hungry for western books and eagerly read Christian literature.

Some signs of progress are noted by a missionary who went to China thirty-six years ago and now records his opinion of the progress made in that time, and the present opportunities. Rev. A. A. Fulton, a Presbyterian missionary of Canton, says that "the China of today differs from that of thirty-six years ago as spring differs from winter. Not that all the snow and cold have disappeared, but the great drifts are gone, and the south wind blows, and the reign of spring is here. Today we confront the most unique and magnificent opportunities for widespread evangelistic work. What is needed to turn into Christian channels the tens of millions of dollars that the Chinese spend annually in idolatrous and superstitious practices? More money is spent in the worship of idols, and in ancestral worship, and in efforts to propitiate evil spirits than is given by all churches in the United States to send the Gospel to the ends of the earth. We certainly need a sufficient supply of able missionaries to act as leaders and instructors. They must know how to do impossible things, and their chief function will be to discover, and help to train a large body of able Chinese preachers and teachers. They must initiate work, and must help the Chinese to help themselves. They must train the Chinese, for, given thoroughly trained young men as preachers, and the self-supporting churches will come. For every dollar spent in evangelistic work in China, the churches will soon be able to provide five times that amount."

### A NEW MOVEMENT IN HINDUISM

ONE effect of the contact of Christianity with the ethnic religions of Asia is to stir their dry bones into a semblance of life. Already Confucianism has cast off some of its grave clothes and is adapting itself to modern life and thought. Buddhism is taking on new vigor and in Japan is imitating Christian methods. Now hoary Hinduism is entering on a new phase of its existence. For centuries it has been non-missionary and has been satisfied with past achievements. Its force has been expended in resisting the onward march of Christianity. Now a "Hindu Missionary Society" has been started in India. This Society proposes to do aggressive work in order to maintain its strength.

This movement shows two things at least: First, that leading Hindus recognize the fact that they are losing ground and need heroic measures to prevent dissolution; and second, that Hindus tacitly acknowledge the power of Christian Missions in India and have determined to adopt Christian methods. They can no longer object to the missionary propaganda. If converts from outside are to be received more easily into Hinduism it may pave the way for less persecution for those who would pass from Hinduism into the Christian Church.



# EDITORIAL COMMENT



## INTOXICANTS AND MISSIONS

**A**LMOST from the commencement of modern missions, complaints have come from missionaries of the havoc wrought by intoxicating liquors among the natives in Africa, the Islands of the Sea and elsewhere. More than one Mission Board secretary has stated that the liquor traffic is the greatest detriment to humanity and the greatest obstacle to missionary work. In 1887 the Native Races Liquor Traffic United Committee was organized, with headquarters in London, to combat the sale of intoxicants to primitive peoples. A similar work has been done in the United States by the International Reform Bureau of Washington, D. C., and a year ago last June a committee representing all the leading missionary societies was formed to secure, as one of its objects, a national and international agreement to stop the sending of liquor into any part of Christian missionary fields.

How great need there is for its work is evident from the appalling facts of the American rum trade with Africa. For instance: The *Boston Herald*, in April, 1916, reported: "For transporting rum from Boston to the west coast of Africa, \$40,000 will be received by the owners of the four-masted schooner, 'Fred W. Thurlow,' which has just completed loading at the Charles river stores. The 'Thurlow' will carry more than 200,000 gallons for the natives. She is the *twelfth ship from the port with a rum cargo in a year. The increase in the demand for Boston rum is said to be due to the stoppage of shipment from England.* Another ship will leave here with another cargo as soon as a sailing vessel can be procured." The following figures show how the United States has taken over this trade of England with Africa: "Exports of spirits from America to Africa, shipped to meet the cutting off of British shipments because of the war, increased from 1,663,000 gallons for the year ending June 30, 1915, to 5,850,000 for the nine months ending March, 1916."

American Christians who realize the shame of these conditions have pointed out that legislation recently considered in Congress bearing on the import and export of intoxicants might be made to include a provision which would bring this infamous trade to an end. Friends of missions are urged to take action to bring this about.

What Christian forces can do in a prohibition campaign is shown in the recent movement against intoxicants in Porto Rico. Although the island was brought up under the influence of Spain, where drinking wine is almost universal, the Porto Ricans passed the prohibition law by a two-thirds majority. The International Reform Bureau of Washington, D. C., began its campaign for prohibition in Porto Rico some two

years ago. The Protestant missionaries were the one force that co-operated with them effectively in the campaign, and as a result, Protestantism has grown in influence with the Porto Ricans. The liquor dealers recognized their chief opponents in 10,000 large posters which they issued, on which the submarine, intent on destroying the liquor traffic, was labelled "Protestantism" and fired a torpedo named "Prohibition." There are only 16,000 Protestants in the island out of a population of over one million. The Protestant forces adopted the cocoanut as their emblem for Prohibition and used parades and pictures to reach the illiterate population. They also had official watchers at the polls. The liquor forces asked their friends to vote under the "bottle"—but they lost.

This victory suggests a larger opportunity to deal death blows to the traffic in intoxicants in other Latin-American countries and in various mission fields. It is suggested that a campaign be undertaken for temperance and social reform to benefit the 50,000,000 people of Latin-America.

### A PATRIOTIC LEAGUE FOR GIRLS

**W**E have already mentioned the need for preventive and constructive work for women and girls in times like the present, when the normal life of cities, towns and homes is disturbed by war conditions. It is not surprising that evil tendencies often gain momentum when the normal life of thousands of young men and young women is disturbed and ordinary restraints are removed. Some of the statements made about lax morality have been denied as fabrications of the enemy. There is nevertheless great need for constructive, moral and religious work around all the camps and munitions works.

The Womens's War Work Council has already raised a quarter of a million dollars, and expects to raise a million in its work. Already houses have been opened in Plattsburg and elsewhere as headquarters for women social workers and for wives of soldiers. The Patriotic League for Girls is being organized in all the cities or towns near the camps under the direction of the Junior War Work Council of the National Board. It is open to all girls, without regard to race or creed, the member's one obligation being to sign the pledge of the league and to have the spirit to keep it. The pledge is given in the article on The Woman's War Work described on another page.

In its efforts to develop the patriotic spirit, the league workers believe there will be a relegation of what they call the "lure of the khaki" to its proper position. The Young Women's Christian Association works only with women and girls, but this is distinctly a war work, as the attitude of the young girls in towns and women in the vicinity of the camps has a definite effect upon the young soldiers.



THE HOME OF BEDOUIN ARABS—A TYPICAL TENT

(A part of the tent is shut off for the women and children; the remainder is the general living room)

# The Arab and His Haunts

## A Series of Incidents and Pen Pictures from Arabia

BY PAUL HARRISON, M.D., BAHREIN, ARABIA

Missionary of the Reformed Church in America

**I**F you came with me out to Arabia, about the first thing that you would be likely to notice is the fact that the people are poor. Standards of living are low; indeed among the Bedouins of the interior, possibly as low as anywhere in the world. One day I sat with a well-to-do city Arab in the Kuwait Bible Shop, and we saw one of these Bedouins pass along the street in front of us. "Do you see that man?" asked my companion. "Do you see that man? Those people are Wuhoosh." "Wuhoosh" is an Arab word meaning "Wild Animals." Applied to human beings it is a term of great contempt, as might be imagined.

"Oh, no," I said, "I do not think so."

"Yes they are," replied the Arab. "They are Wuhoosh. Do you know what that man will do? He will go to the cloth merchant and buy himself a piece of sailcloth, the strongest and the heaviest he can get. Then he will have a dishdasha made out of it." A dishdasha is the undergarment these Arabs wear. A sort of nightgown, it is, reaching from the shoulders to the ankles. "When it is finished he puts it on, and he lives in it, and travels in it, and works in it, and sleeps in it, and he never takes it off until five or six or ten years later it begins to fall to pieces. Then he buys a new dishdasha and puts it on over the old one, which gradually drops away of itself, a piece at a time. They are Wuhoosh."

"No," I said. "They are not Wuhoosh or any such thing." But they are poor and standards of living are low.

### POVERTY, DIRT AND IGNORANCE

Once I had a chance to travel across the desert between Bagdad and Damascus. There were three of us, two Arabs and myself. On that trip I had an opportunity to see how those people live. I do not mean that they always eat just the same food as they did then, but the standard is much the same. We got up at four in the morning, and traveled till ten. By that time we had a real appetite. We halted, choosing a place where there had previously been an encampment of camels. Some of the dry camel dung was gathered, and with the aid of a dried camel-thorn bush, and a match, we soon had a bonfire. While this was burning down to ashes, the Arab postman, for we

were traveling with the official Turkish post, began the preparation of breakfast. He had a little tin pan into which he poured a certain amount of flour and water. He worked this into a big pancake, about the size of a large dinner plate, and about an inch thick. Just as nice and light as a paving stone. The fire had burned down to ashes by this time, and he put the pancake into the center, and covered it up with the hot ashes. After about fifteen or twenty minutes it was baked, and we broke off pieces like pieces of pie, and putting them into our pockets, we mounted immediately, eating as we rode along. That was breakfast, and we rode on till sundown, and then we cooked a precisely similar meal, which was dinner. The people are poor.

In the second place, you would probably notice that the Arabs do not take as many baths as would be for their good. I remember two Bedouins that came to stay in the hospital in Kuwait. They had one dish between them, a wooden dish, which apparently had never been washed since it was made. Whatever there was to eat went into that dish. If they had buttermilk, this dish held buttermilk; and if it was rice, the dish held rice. It was not possible to wash the dish when it was full of something to eat, and when it was empty there was no reason for washing it then; so it never got washed. I was telling one of my American friends about that dish, and she said, "I should suppose that the dish might have absorbed a great deal of dirt, being made of wood." When I saw the dish it had not absorbed anything for a long time. The absorption limit that we used to study about in physics had been passed long before, and the dirt was being plastered on to the outside.

Indeed the first introduction you have to the Arab is likely to be something of this sort. You travel on a steamer and the report goes about that a Doctor is on board. In the morning an Arab hunts you up and remarks: "I was in a fight last night, and somebody hit me on the head with a stick. It is sore up there now, and I want you to put some medicine on it." So you remove his turban, and what you see brings back memories of the days when you studied Greek, when Xenophon came to a large, well-inhabited, and prosperous city. You are glad to put on some medicine, and replace the turban. It covers a multitude of sins.

I learned a number of things on that desert trip to Damascus. One of them was that for traveling in the desert, old waterskins are better than new. All the water for such a journey must be carried in skins, two slung on one side of the camel and two on the other. An old skin does not give any taste to the water, but a new one just tanned gives very nearly fifty-seven different varieties of taste to it, and none of them a good taste. I was foolish enough to get new skins for that trip, and I learned by the experience. We had a little waterskin, too. One made from the skin of a lamb, with the hair left on the outside.



I suppose it cooled the water better that way. That little waterskin was just about the shape and size of a big cat. We filled it at the beginning of each day, and passed it from one rider to another so that we might not have to stop the camels each time we wanted a drink. It looked just like a big fat cat, and the water out of it tasted like one, too. I used to shut my eyes so as not to see it, and drink it down quickly so I should not taste and smell it any more than I could help.

In that country we can almost divide the year into seasons by the small acquaintances that we make at different times. We have flea season, and then we have fly season. We have some other seasons too. I remember one night when I was living in a native house in Kuwait. It was flea season, and I picked twenty-three fleas out of my trousers before going to bed. I did not have time to catch and execute any more that night; so I left the rest till morning.

And in fly season, traveling is a particular pleasure. We eat with "the Five" in Arabia. I have often had to brush off the flies from the dish of rice lest my hand-ful should be mixed up with them like raisin bread, but in one place in Oman, we were compelled not only to do that, but to keep on brushing them off all the way up to the mouth, and put the rice in with haste. Even so, one of us ate a fly. It is a country where more cleanliness would do no harm.

And the people are ignorant. The foreigner is the object of great curiosity. An Arab comes up and carefully feels the cloth of your coat. "Just feel that," he says. "Isn't it soft? Where do you suppose it came from?"

"Certainly from the land of the Franks. What do you suppose it cost?" asks another.

"It appears very expensive. And how warm it must be."

Then one of them turns to you: "Where did you get that cloth, and how much did you have to pay for it?"

And perhaps one of them takes you aside at the first opportunity and asks whether you have an old coat of that sort, which you would be willing to give him. We must not judge him too harshly. In somewhat the same way he gets things from his own chief, and the request is more than half a compliment.

When I was in Kuwait, the local leaders decided that they ought to organize a school for the boys of the city. There was a great con-



BEDOUIN BOYS OF ARABIA

troversy over the curriculum. The Radicals desired that geography and arithmetic should be taught, but the Conservatives would not have them. Just what harm arithmetic might have done I was not able to discover, but geography is a dangerous subject obviously, for if the boys studied that, they might learn that the sun does not set in a pool of black mud as the Koran says that it does, and their faith would suffer. The Conservatives won, and the questionable subjects were tabooed. Geography is a closed book for them. One afternoon I was talking with one of the judges of Kateef, and the conversation turned upon China. "Yes," said the blind old judge, "there is such a country—our books tell of it—but it is separated from us by a sea of fire, over which no man can travel."

"Well," I said, "there must be some road, for my brother who lives on an island near that country sends me letters regularly."

This statement displeased the old man somewhat, so we talked about something else.

Our machines look marvellous to these desert people. One of them came to the Tigris river and saw a river steamer for the first time in his life. He took passage on it, and sat down to watch the wonderful engine which worked on and on, turning the great side wheels. He watched it for a long time, and finally turned to the engineer and asked: "Doesn't it ever get tired?"

#### INDEPENDENCE AND LOYALTY

But the Arabs are a race of splendid qualities. I imagine that no race on earth is more independent. One afternoon I hired a donkey-boy to take me out to a boat. I was on my way to a nearby island to see a sick man. The price was agreed upon, and I mounted while he led the donkey through the shallow water. Something was evidently on his mind for he turned to look at me, first over one shoulder and then over the other. He did not enjoy leading along a donkey on which rode an "infidel." After a little he spoke: "I am just as good a man as you are."

"Well," I said, "I know you are. I did not say you were not."

He was mollified and took me on out to the boat, received his pay and departed.

In the days when the mission work was being started in Kuwait, the leading mosque preacher of that city was an old man named Sheikh Ahmed. Sheikh Ahmed saw the religion of his fathers crumbling around him. At least he thought he did. It did not appear to the missionaries to be crumbling very fast, but this old Puritan saw the times as corrupt and degenerate, and he preached against the laxity of the new generation with great vigor. He was a feeble old man, and only occasionally was he strong enough to do it; but whenever it

was announced that the following Friday Sheikh Ahmed was to preach, the largest mosque in the city would be filled. One Friday he spoke against the ruling chief of the city, a hardhearted, cruel, efficient ruler, who had the power of life and death over his subjects, the preacher not excepted. But Sheikh Ahmed did not hesitate to denounce him roundly; to mention his outbreking sins in bringing there dancing girls from Egypt, and in neglecting the rites of his religion. He told the people to have nothing to do with him, to keep away from his judgment hall. The wise old Chief said nothing. The old preacher's admonitions were unheeded, but his position in the city was such that it would not have been safe for even the ruling chief to lay hands on him. Some weeks later he preached again. This time he denounced the merchants of the city and the rich men in general, who were openly demanding and receiving interest on their loans, contrary to the Mohammedan law. He denounced them as of the reprobate in this world, and of the "Companions of Fire" in the next. Many of the people he was denouncing were in his audience, and many were the quiet smiles on the part of the others. In discussing the sermon the next day, the smiles were not all quiet. His next sermon was directed against the American missionaries who had come to the city to corrupt the pure religion of true believers. "It is better to die than to have your disease relieved by that doctor. Don't be seen in their neighborhood. Have nothing to do with them." But the people came for medicine just the same. I would have given a great deal to get acquainted with that old man, but he would have nothing of it. There was something magnificent about the stern inflexibility of his faith, and his own fearless courage as its advocate.

And they are a loyal people. One day there came to the Kuwait hospital a sick man brought by a wealthy brother. Five years or more before there had been a raid, and Hamadan was wounded. He had been disabled ever since. They came from a great distance to the hospital. It was a tedious case. A number of operations were necessary, and it was perhaps five months before he could go home. During that whole period the sick man was cared for by his well brother with a loyalty that was splendid. He kept the sick man clean, spent his money for him, stayed with him to keep him cheerful, did anything that could be done to help toward a cure, and finally to their great delight, it was possible for them to go home together, two well men. I do not know that I have ever seen a finer example of loyalty in my life. I love to ask those inland Bedouins about their great chief in Riadh, and see them grow enthusiastic as they tell of the greatest chief in the world, of his great stature, and marvellous prowess in war; of his perfect democracy of spirit, so that the humblest of his subjects has as easy access to his ear as the richest and strongest; of his relentless justice in dealing with offenders. I will not deny that I am looking

forward with no small anticipations to meeting that man myself. Men of this type may not be easy to get acquainted with, but there is real gold inside if it can be uncovered. I have friends among them that would not steal from me, I am certain, though I do not doubt that they would be glad to steal for me if I so desired.

#### CHEERFULNESS AND HOSPITALITY

And I am sure that the Bedouin is the most cheerful individual in the world. It seems to be impossible to make him complain. I used to try to make them complain about the weather. It is not difficult to get an American to grumble a little when the thermometer stands a hundred and twenty in the shade. "Today is a terribly hot day, isn't it?" I would say.

"Oh, I don't know," was the usual reply. "God is generous; tomorrow may be cooler."

Living in wretched, black cloth tents, patched and torn, with nothing to keep them warm in winter, and nothing to keep them cool in summer, with no square meal for months at a time, and not a clean or a well-ordered thing in his whole possessions, the Bedouin's common phrase is "Praise the Lord, anyway," and he does not complain. The sound brother of the two mentioned above was a man of some wealth in his own country. I said to him one day, after he had been taking care of his sick brother for several months, "I am afraid that when you return home you will find your property all gone. Raiders will have taken it." For in that country property is in livestock, and is more likely to take wings than is true with us even.

"Oh, yes," said he, "I suppose they will have it all by that time."

"Well," I remarked, "the matter does not seem to concern you a great deal."

"No," he said, "it makes little difference."

"But," I said, "I should suppose it might make a great deal of difference. You have been a rich man for years; and now you return home to find yourself poor."

"Oh, well," he replied, "it really does not make any difference, for as soon as I get out of here, I will steal somebody else's sheep and camels, and it will be all right."

I am sure that they are the most cheerful people in the world.

And as to hospitality, we of the West know little of what the word means. When the Kingdom of God is completed, I am sure that the Arab will teach hospitality to all the rest of us. In America, if I wish to go and see a friend in Akron, we will say, I must write a letter, and say, "You will remember that I met you a few months ago in Toledo," if that is the place, "and you were good enough to invite me to come and see you whenever I passed through Akron. I am going to

be in Akron within a week or so, and if you wish I will be glad to stay with you." And then if it is not convenient, he writes back that because his wife's brother's cousin or somebody or other is sick or in prison, or something else, it is not convenient; and then you cannot go.

In Arabia we have a much better method. I am in Muscat and I want to go to Rostock. So I gather together my donkeys and my servants and we travel from eight o'clock in the morning till three in the afternoon, when I arrive in Rostak. Once there I catch the first small boy that I can lay my hands on, and inquire the way to the house of Sheikh Abd Ali, the chief of the place.

"That is it," he says, "the big house down this road."

So we go to the house of Sheikh Abd Ali, and we walk into the big guest room, where we tell the servant, "Go and tell your master that the Doctor is here."

So he goes off and tells the chief, who comes in to take me by the hand. "I am so glad to see you; how are you, and where have you come from?"

"From Muscat."

"And did you not find the trip a hot and dusty one?" The only time that he even begins to complain is when he commiserates you on your hot and dusty trip.

"Yes," you admit, "it was a little hot and dusty."

So he gets a Persian rug, and sets a cushion against the wall for you to rest on, and he offers you a drink of water. "Abd Ullah," he says, "make coffee at once."

So Abd Ullah the servant puts a handful of green coffee in the little round-bottomed frying-pan with a long handle, and roasts the coffee over an open fire; then he pounds it in a mortar; and shortly you are served with the best coffee you ever drank. In the meantime the old chief has gone away to order you a feast. Now because you are an unusual guest, you must have an unusual feast; and because it is an unusual feast, it takes a long time to get it ready. You arrived at three o'clock in the afternoon, and your appetite at that time was perceptible to the naked eye. You wait till eight o'clock, and by that time as you look around on the landscape, there is nothing to be seen anywhere except your appetite.

But by and by, the servants come in, and such a feast. A platter nearly if not quite six feet across, piled high with rice, bushels of it. So much indeed, that a whole boiled sheep is quite decently interred under it. Two legs stick out of one side and two out of the other. Nothing is to be seen of him. So you sit down and eat with "the Five." There are times when it is an advantage to eat that way. When you have traveled from eight o'clock in the morning till three in the afternoon and then waited till eight o'clock in the evening before you have anything to eat, a spoon is an awfully small thing to eat with. We

had a considerable appetite that night, and we ate a considerable amount. But when the old chief came in after we had finished, he protested vigorously. "You certainly must not enjoy our food, for I can see that you have eaten everything."

And indeed, we ourselves could hardly see that we had eaten anything, for the great moment in front of us was much the same size and shape as at first. Their missions were arranged, and the neighbors came in and we all sat around the edge of the room while a general conversation was carried on concerning the latest news, etc. Several big cups of coffee were drunk, each preceded by the sipping of a single tea. Then they brought it tea. Tea is a Persian rather than an Arab beverage, but in this Chief's house tea was popular. They served it in large German coffee cups, tea and milk, half and half, very sweet and very hot, a most refreshing drink under the circumstances. So I took the first cup of tea and drank it; then, as I was offered another, I drank a second. Then the third was brought around, but this I thought I had better decline.

The chief would not allow it. "Only one cup!" he said.

"Well," I said to myself, "if it is a real affect to take two, I can drink a third."

So I drank a third. Then they brought around a fourth, and this time I protested in earnest. "I have had a great deal to eat and a considerable amount to drink, and I really do not think that I care for another cup of tea."

"I wanted to drink another cup myself," said the chief, who sat next to me, "but if you decline yours, I cannot, of course, think of it."

"Well," I thought, "I can get it down, I guess." So I drank my fourth cup of tea, and then they brought it around for the fifth time. "Really," I said, "really, I have had a most liberal amount to eat, and a very great deal to drink, and I feel that I should not drink any more tea this evening. Your hospitality leaves nothing to be imagined or desired, but I really do not think that I care for another cup."

"I was anxious," said the chief, "to drink one more cup myself, and was hoping that you would make it possible by drinking with me."

"I decided that if I died, it was in a good cause; so I drank my fifth cup of tea; and that night when I went to bed, I felt like a stuffed tomato."

The beauty of the hospitality was that the old chief meant every word of it; and wherever you go, you are treated the same way. The poorest Arab in that town would probably have shared his last piece of bread with me, had I been his guest that night.

The man who cannot see the magnificent qualities in a race like the Arabs is blind. The Glory and the Honor of the Nations is one day to be brought into the Kingdom of God, and when that day comes, the Arab will have no mean contribution to make.



A MISSIONARY'S HOME IN THE ANGLO-EGYPTIAN SUDAN

The home of Rev. and Mrs. D. S. Oyler at Doleib Hill Mission

## The World from Doleib Hill

BY REV. STEPHEN TROWBRIDGE, CAIRO, EGYPT

Sunday School Secretary for Moslem Lands, World's Sunday School Association

**A**S you look out upon your world from New York or Chicago you see everything elaborately constructed by modern science and ingenuity. But from Doleib Hill, the American Mission station on the Sobat River in the Southern Sudan, you see vast plains bordered with prairie fires; you see the ancient rivers that for ages have been bearing the rains of Abyssinia and Uganda to water the farm lands of Egypt; you see lying low in the water the ponderous and crafty crocodiles, and off in the brush, herds of tiang and water buck grazing. After sundown a huge hippopotamus goes lumbering through the river reeds in the distance. You could scarcely imagine a more striking contrast than an American manufacturing city and this expanse of prairie country, the possession of which is contested by black tribes and jungle animals.

But the human bond knits us into one. The motive of avarice makes the New York contractor falsify his records and the Shilluk warrior raid the next village for cattle. The motive of mystery and dread and curiosity lead an American into a spiritualist's parlor, while the young Nuer or Dinka offers a sheep to the "medicine man" for the wild ceremonies of the night. Remorse is at work; vengeance drives men on; hate and love fashion human living; sin leaves its awful scars

had a considerable appetite that night, and we ate a considerable amount; but when the old chief came in after we had finished, he protested vigorously. "You certainly must not enjoy our food, for I do not see that you have eaten anything."

And indeed, we ourselves could hardly see that we had eaten anything, for the great mountain in front of us was much the same size and shape as at first. Then cushions were arranged, and the neighbors came in and we all sat around the edge of the room while a general conversation was carried on concerning the latest news, etc. Several tiny cups of coffee were drunk, each preceded by the eating of a single date. Then they brought in tea. Tea is a Persian rather than an Arab beverage; but in this Chief's house tea was popular. They served it in large German coffee cups, tea and milk, half and half, very sweet and very hot, a most refreshing drink under the circumstances. So I took the first cup of tea and drank it; then, as I was offered another, I drank a second. Then the third was brought around, but this I thought I had better decline.

The chief would not allow it. "Only *two cups?*" he said.

"Well," I said to myself, "if it is a real affront to take two, I can drink a third."

So I drank a third. Then they brought around a fourth, and this time I protested in earnest. "I have had a great deal to eat and a considerable amount to drink, and I really do not think that I care for another cup of tea."

"I wanted to drink another cup myself," said the chief, who sat next to me, "but if you decline yours, I cannot, of course, think of it."

"Well," I thought, "I can get it down, I guess." So I drank my fourth cup of tea, and then they brought it around for the fifth time. "Really," I said, "really, I have had a most liberal amount to eat, and a very great deal to drink, and I feel that I should not drink any more tea this evening. Your hospitality leaves nothing to be imagined or desired, but I really do not think that I care for another cup."

"I was anxious," said the chief, "to drink *one* more cup myself, and was hoping that you would make it possible by drinking with me."

"I decided that if I died, it was in a good cause; so I drank my fifth cup of tea; and that night when I went to bed, I felt like a stuffed tomato."

The beauty of the hospitality was that the old chief meant every word of it; and wherever you go, you are treated the same way. The poorest Arab in that town would probably have shared his last piece of bread with me, had I been his guest that night.

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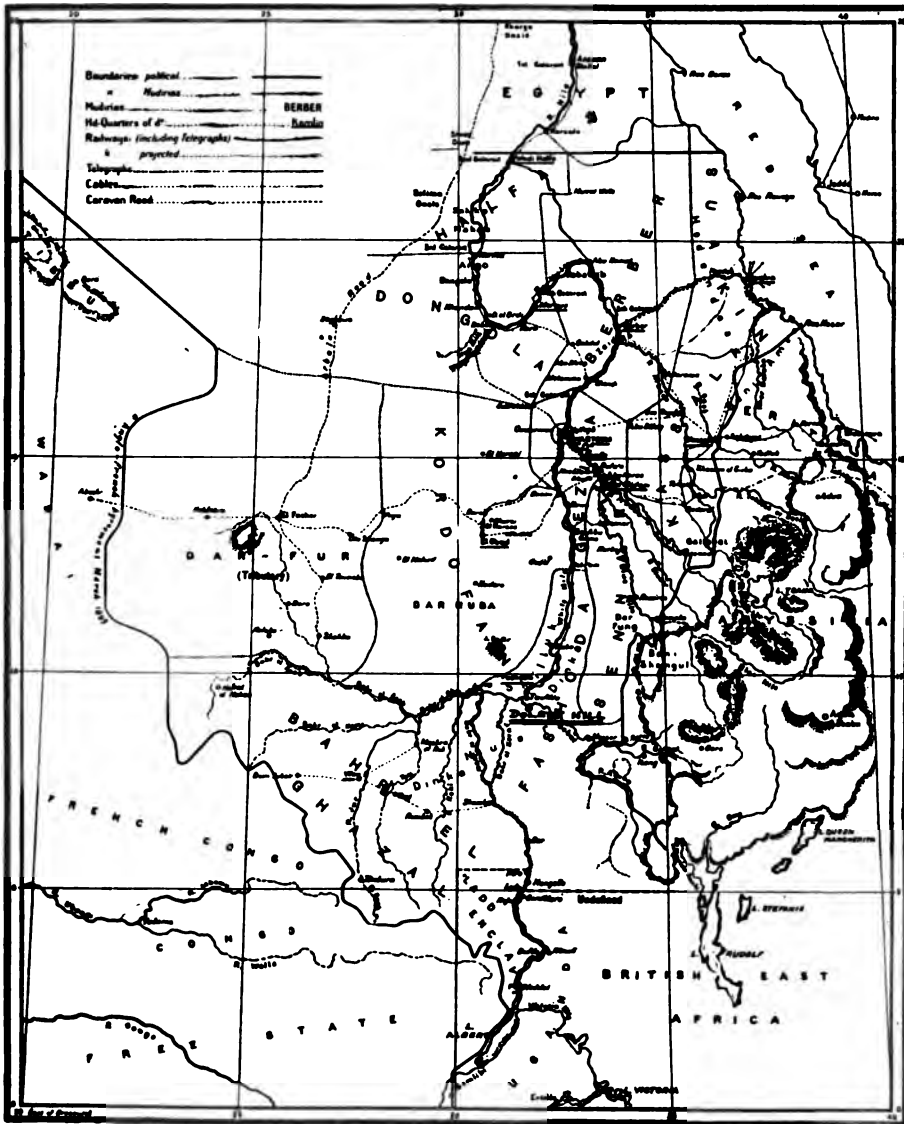
But the human bond knits us into one. The motive of avarice makes the New York contractor falsify his records and the Shilluk warrior raid the next village for cattle. The motive of mystery and dread and curiosity lead an American into a spiritualist's parlor, while the young Nuer or Dinka offers a sheep to the "medicine man" for the wild ceremonies of the night. Remorse is at work; vengeance drives men on; hate and love fashion human living; sin leaves its awful scars

we noticed seventy or eighty long spears leaning against the wall, for the Shilluks never go about without their weapons. Rev. D. S. Oyler's earnest, straightforward preaching is in the Shilluk language, the only one known by this tribe. What made the deepest impression upon my mind was the Sunday-school class of four girls and two boys, the first one, I believe, in the Southern Sudan. Mrs. D. S. Oyler has shown her good judgment in choosing for their first study the story of Joseph's life. The children are shy, but answer intelligently and clearly. They love singing, and one of them offered a most earnest prayer in simple, childlike fashion. This class has since grown to fifteen.

Bible translation is still at a very early stage. The Gospel of John and twelve Psalms have been finished but not yet printed. A first draft of Philippians has been made. The Book of Acts and Genesis will probably be undertaken next. It may require thirty or forty years' experience for a complete and accurate translation of the whole Bible, for this language is unconnected with Arabic and belongs to the great group of the Sudanic languages of Central Africa.

Mr. Oyler has had eight years' experience at Doleib Hill. By perseverance and close observation he has secured a good command of the Shilluk language. He speaks naturally and forcefully, and often has one of the congregation repeat the gist of the sermon before the close of the service. This method is helpful to the missionary because it gives a perfectly idiomatic rendering of the thought which may correct mistakes in language, and is of even greater advantage to the people, because they pay close attention all through the sermon, not knowing beforehand who will be called upon for the resumé. Mr. Oyler's plan is to itinerate for evangelistic work to the borders of the Shilluk country, up and down the Sobat River, on both shores of the Ziraffe, along the White Nile, and to some extent in the interior. Most of the villages, however, are on the rivers and may be readily reached by a motor-boat or canoe. Where he is not known, Mr. Oyler has more difficulty in holding attention, and there is not the same confidence on the part of the people; but he is always received, and never lacks a group of listeners. A part of the Nuer tribe lives in the Ziraffe region in a savage state. It is of the utmost importance to bring these people to a knowledge of Christ, because the Nuers are more inclined than any other Sudanese pagans to become Mohammedans.

Sunday morning Mr. Oyler goes out to two large villages near Doleib Hill and preaches to groups of men out of doors or in one of the large huts where the unmarried men live. These are five to eight minute sermons on some single theme, like the parables of Christ. Frequently the Shilluks vigorously reply to express their disagreement or approval. Some have been convinced of their sin and are truly seeking God. Sunday evenings are especially devoted to personal talks with these inquirers. The daily morning prayers for the fifty industrial



A GOVERNMENT MAP OF THE ANGLO-EGYPTIAN SUDAN

workers are conducted by Mr. C. B. Guthrie. The Shilluks are fond of music and enjoy singing the Psalms, with an organ or cornet accompaniment.

The question is sometimes asked by people in America who have heard about the rapid spread of Islam through all the northern and central parts of Africa, "Does the Christian work among these people prevent their becoming Mohammedans?"

In reply, let me cite this instance. Mr. and Mrs. Guthrie, of Doleib



THE CAUSE—PREACHING TO THE SUDANESE AT HOME

A Sunday morning audience in a village near Doleib Hill

Hill, one summer took Ding, their Shilluk servant, with them to "Fair-haven," on the seashore near Alexandria. He had learned much about Christ, but at that time had not been baptized nor was he known openly as a Christian. He found himself for two months among a number of Moslem servants who lost no time in trying to persuade him to accept Islam. One of them went so far as to jeer at him while he was engaged in prayer. But this pressure seemed rather to stiffen his resolve, and not long after he returned to Doleib Hill he asked to be baptized. The writer was present during his examination as to fitness for receiving this sacrament. Nothing could be more convincing than the expression of earnest desire in his face and the fervent prayer which he himself offered at the close.

The medical work is doing a wonderful amount of good, for, other than the missionaries, there are no physicians for the natives in the Southern Sudan. The few Government doctors are appointed to care for the army and officials. The native "medicine men," or witch-doctors, with their fetishism and incantations and covetousness are indeed a heavy curse to the people and are one of the chief forces opposing Christianity. Dr. Wilkerson is a skilful surgeon and withal a man of deep, strong sympathy. Among the Shilluks the commonest disease of all is syphilis. Owing to the crude habits of communal living, this dread disease has tainted a very large proportion of the people. The doctor estimates that ninety-eight per cent. of his patients suffer from it.

The Shilluks themselves call this scourge "the thing of the foreign trader," and there is abundant evidence to show that the Arab Mos-

lems have been the chief cause of its spread. On their trading expeditions they bring prostitutes with them. These women they keep on their boats, using every device to lure the Shilluk boys and young men into vice. In many villages fifty per cent. of the population have become infected, and in one community *all* except four persons. It is heart-breaking to have the doctor show you day after day, in his clinic, little babies in their mothers' arms suffering from the awful sores of this disease. The promiscuous use of tobacco pipes, the habit of sleeping in the same ash-heap, the exchange of infected amulets, the eating out of one common dish, and the disagreeable custom of spitting on one another to express admiration or welcome, are some of the secondary causes which explain its prevalence.

Students of comparative religion and political officials sometimes theorize about the power of Islam to advance the pagan tribes several degrees in civilization. And the late Lord Cromer cherished the conviction, perhaps for political reasons, that Islam would prove to be the stepping-stone to Christianity. This he publicly asserted to be his opinion. Let any who are of this mind watch Dr. Wilkerson in a morning's clinic treating fifty pagan patients, Shilluks, Nuers and Dinkas, forty-eight or forty-nine of whom have suffered the ruining of their lives by this contact with the Mohammedans! I can imagine nothing more hellish than the incursion of one of those treacherous, lustful traders into a pagan village. Family life is broken to pieces in a very short time, and the "advance into civilization" is too tragic for words!



THE EFFECT—A SUNDAY-SCHOOL IN THE ANGLO-EGYPTIAN SUDAN

Mohammedan boys in the American mission at Omdurman

Here are a few notes of four of the operations performed by Dr. Wilkerson one morning in January, 1917, with no anaesthetic, with no beds and no nurses to safeguard the results, with the heat at 102 in the shade, but with Christ's love in his heart, expressing itself in thoughtfulness and a firm, gentle touch for the sufferers:

(1) An injection of 606. Patient a young Nuer from a long distance up the Sobat valley.

(2) Sinuses which must be removed. Terrible condition of dead flesh and stiff passages. Remarkable self-control shown by this Shilluk. His condition also the result of syphilis. The doctor makes a bold operation, causing the most intense pain; but there is never a groan, nor is any sign of suffering allowed to escape!

(3) A woman whose knee is terribly corrupt, from the same cause. Just as brave as the men. Does not flinch, though from the suppressed emotion and from the nature of the incisions made any one can see that the pain is excruciating.

(4) A Nuer whose arm has to be amputated, with only two black fellows to help. No time wasted in persuasion as to whether the operation shall take place. Perfect trust in the doctor. This is faith, in very deed. "According to your faith be it done unto you." The whole thing is over in fifteen minutes. No anaesthetic has been used, excepting cocaine applied locally. At the end, the man gets up from the operating table and walks away!

You cannot say that these people have no nerves, for occasionally their feelings are too strong for them, and break through their self-control. Like the ancient Spartans, from childhood they are taught that it is ignoble to show any signs of pain, and they will laugh outright at any one of their number who winces or cries out under suffering.

On the same morning the doctor treated forty-eight patients in the clinic, including an old Shilluk woman, a leper, and a man whose ankle was so corrupt from syphilis that it looked like gangrene. The doctor's great, warm heart fairly labors with compassion, as he sees the utter need of these souls for Christ. And the Shilluk has his own quaint expression of gratitude: "Doctor, you are greater than the Rain, and stronger than the Wind." And everywhere in the villages Dr. Wilkerson receives a welcome of the utmost hospitality.

Not many months ago the daughter of the Shilluk king was suffering from an ulcer in the ear, and travelled with a special escort from Kodok (the old Fashoda) to Doleib Hill. This was the first royal patient at the clinic. She was a girl of eleven or twelve and became much attached to Dr. Wilkerson. She was entirely cured.

From the beginning, Doleib Hill has been an industrial station. Many crops and fruit trees have been experimented with. Fifty-six Shilluk laborers are on the roll at present. There are, however, very difficult problems arising out of the native indifference to toil, the costly

transport to distant markets, climatic conditions and the lack of irrigation. Yet the whole future of the Sudan depends upon agriculture and related industries. Therefore the Mission is resolved to carry forward and extend this branch of the work.

Many of the men have learned to use the wheel-barrow. This is indeed an achievement, for the Shilluks have never worked with their hands. From time immemorial they have lived by hunting, fishing and raising cattle. *Durra*, similar to kaffir corn, and somewhat taller than feterita, is grown in considerable quantity. The use of a disc plow before planting *durra* would no doubt be a great advantage. Limes, lemons, lima beans, bananas and cotton of excellent quality are raised. Irrigation is managed by the use of a steel windmill.

Two Shilluks came recently to ask Mr. Guthrie if he would procure a plow for them, as they had heard of the value of plowing and they wished to experiment during the coming wet season.

Mr. C. B. Guthrie, who has charge of the agricultural and other industries, believes that a great crop of dasheen, (a corn similar to elephant-ear,) could readily be grown in the swamp lands of the Sudan. Though much inferior to potatoes, such a crop would prevent famine in years of drought. Hundreds of thousands of acres are ready by nature for the planting of dasheen.

Good building bricks have been made; and it is planned to construct the new church with bricks made by the people. The old church building of mud and thatch accommodates a hundred, but the congregation is growing well beyond that number.

All the industrial workers gather at 6 a. m. for prayers, at which a resumé of the previous day's Bible lesson is asked from any one of the fifty men and boys. The morning the writer was present the



A WARRIOR OF THE SHILLUK TRIBE

lesson was breathlessly listened to, for it was the parable of the Sower. One is struck in such a place with the universal power and suitability of the parables.

The missionaries at "the Hill" certainly have a great many hardships and dangers to contend with, but they take them all with splendid good will as part of the day's work. Many of the snakes, such as the black spitter and the red, are extremely venomous and are difficult to exterminate. The spitters throw venom a distance of six or eight feet into the face of any one attacking them or even approaching unexpectedly, and the venom is so powerful that it leaves the eyes blind unless instantly treated. But more dangerous than any snakes are the malaria-bearing mosquitoes. Against these, constant precautions and strong doses of quinine have to be taken.

But by far the greatest difficulties the missionaries have to meet are the sinister influence of the pagan "medicine men" and the corrupt practices of the Moslem traders. The "medicine men" perform their charms and incantations at night. "They love darkness rather than light because their deeds are evil." They hold the tribes in their fear, and it would be hard to find a more crafty and unscrupulous set of men. This wrestling with the powers of spiritual darkness requires the mighty aid of Christ. So you, through faithful intercession, have a very personal share in this work.

The Sudan Government has assigned as the field for the American Mission (United Presbyterian Church) the vast plain through which the Sobat River flows. And this is a part of the Sudan which is threatened directly by the advance of Islam. In Nasser, for example, where Dr. and Mrs. Lambie and Mr. and Mrs. Smith are the only Christians, there are 700 Arab traders, who are intent upon exploiting the Nuers and making them Moslems. Does it not require a strong faith for victory when the Christian Church has sent four persons to meet the need, while Islam has thrust in 700?

Yet the people know who their true friends are. They love and trust and honor the missionaries. And they are breaking away from the old superstitions and sorcery.

While I was at Doleib Hill in January, a quarrel over cattle grew to extraordinary proportions between two groups of villages. The "medicine men" began making sacrifices at night and working charms to protect the warriors in the impending fight. Finally the clans gathered one morning on the plain, just off the Mission premises. Each man was carrying two or three spears, a war club and his heavy, long shield. We who were standing close by could feel the intense excitement as the bolder spirits urged the rest to the attack and the men crouched low, not to be seen from the enemy villages. Mr. Guthrie and Mr. Oyler did their utmost to prevent a battle. But after an hour or more of maneuvering, 350 braves of Ofado and Minam rushed upon the



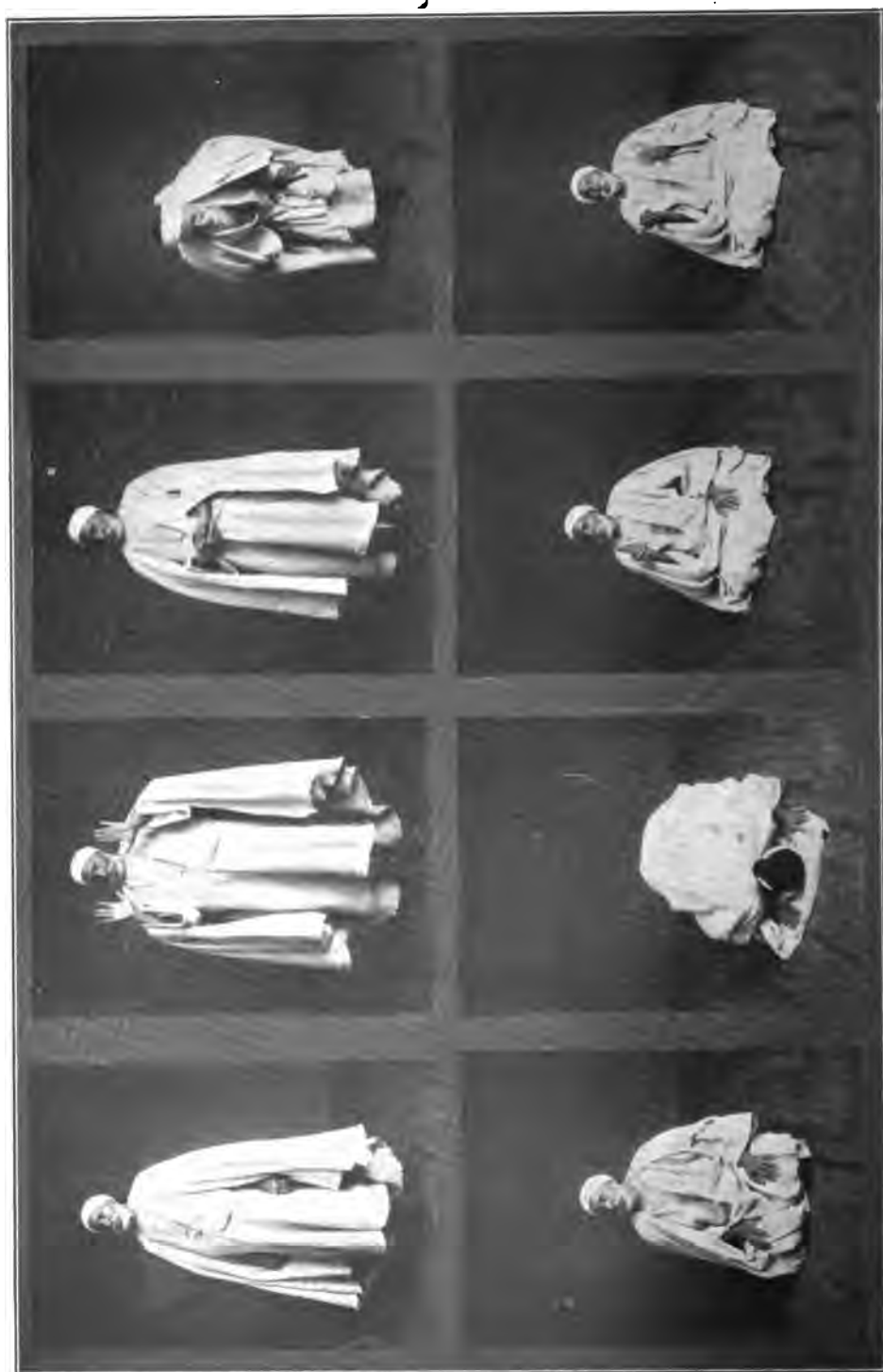
men of Fylo, who numbered about 300. With fierce yells they advanced, and in a few moments we could see the knob-kerries hurtling through the air and the flying spears flashing in the sun. We saw one after another of the fighters fall, until eight lay dead and over forty were seriously wounded. Had the battle been continued long there would have been an immense number of casualties, for the wounds made by the broad Shilluk blade and by the terrible pronged fish-spear are cruel indeed. But as soon as the Ofado warriors saw that they had killed six of the enemy their desire for revenge was satisfied and they returned homewards, prancing and howling with delight. (*See Frontispiece.*)

But the significant fact about this whole episode was that, when the "medicine men" were performing their incantations prior to the fight, seven of the young fighters refused to have any spells worked upon them, and thus to the astonishment of everyone, threw off the authority of the witch-doctors. Nor did any one of the seven become wounded in the battle. In fact one of the "medicine men" was speared and came to the mission hospital in his pitiful plight. These seven stood out like Daniel; and it will be only another forward step for them openly to accept Christ.

Do you think you can measure the joy in the missionaries' hearts over their earnest of victory? And do you think the Living Christ can see without deep sorrow in His soul multitudes of the Sudanese being drawn into Mohammedanism?

Roseires on the Blue Nile, and Gambela on the Upper Sobat, should be occupied as mission stations. A generous annual gift has been offered to the Foreign Missions Board of the United Presbyterian Church in America, if work is opened among the Anuaks, near the Abyssinian border. A station should be planted on the Ziraffe, and one between Doleib Hill and Nasser. Only by such a concerted movement, co-operating with the Church Missionary Society, further south, can the encroachment of Islam be checked. Broadly speaking, the pagans are open to Christianity, and the Moslems are fixed against it. More than one million of the Sudanese are still pagans, and this is one-third of the whole population. The provinces of the Northern Sudan are solidly Mohammedan.

This, then, is the world from Doleib Hill: immense plains of fertile, untouched soil; thousands of villages built and occupied by the proud, conservative black tribes, the Shilluks, the Nuers, the Dinkas and the Anuaks; Mohammedan traders pushing in everywhere from the Northern Sudan, from Egypt, from Arabia, from the Sahara, intermarrying with the pagans, persuading them, in a score of ways, to give up their fetishes and to believe in Allah and Mohammed; and finally, at a few scattered points, a handful of American and British missionaries making a plucky stand against all the hostile forces, resolute in their faith that their beloved Lord upon the Cross laid down His life to redeem these tribes and bring them forth into eternal life.



THE MOSLEM AT PRAYER—FIVE TIMES A DAY

# “A Moslem at Prayer”

BY ARTHUR V. LILEY, TUNIS

**I**N the religion of Islam there are five foundations or pillars, of which the second is prayer, “the key to Paradise.” It is a devotional exercise which every Moslem is required to render to God five times daily—just before sunrise, at noon, in the afternoon, at sunset and lastly, when “the day is shut in.”

Before each of these times for prayer the mutden, or crier, will be heard calling from the minaret to the faithful to come to prayer. The call of the mutden should be listened to by each Moslem with great reverence; if he be walking, he should stop, or if reclining sit up and repeat the cry to himself.

When the faithful have gathered for prayer, the imam, or leader of prayer, stands in the Kiblah which looks toward Mecca, and says; “Prayers are now ready.” It is presumed that all the faithful have performed the prescribed ablutions.

1. The people take their places, standing barefoot, with their hands on either side, and say: “I have proposed to offer up to God only, with a sincere heart . . . my prayer.”

2. Then follows the Takbir-i-tahrimah, when he says: “God is Great.”

3. The hands are then lowered, the right being placed upon the left on the chest or stomach according to the sect to which the worshipper may belong. One or two short prayers are said with the repetition of the first chapter of the Koran. This first chapter of the Koran is to the Moslem what the Lord’s prayer is to the Christian.

4. Then follows the position called the ruku, which consists of placing the open hands on the two knees and bowing forward, while “God is Great” is again repeated.

5. The worshipper then goes right down on his knees.

6. Then he bows right forward carefully touching the ground with his forehead and nose, open hands and elbows, knees and toes and repeats three times “I extol the holiness of my Lord, the most high.”

7. The prayer having been performed, the worshipper raises the forefinger of the right hand thus witnessing that “There is no god but God, and Mohammed is His prophet.” He then closes with the Salam by turning the head first to the right then to the left, saying: “The peace of God be with you.”

8. At the close of the whole set of prayers he raises his hands while he is on his knees and offers the supplication.

Thus by outward observances the Moslem believes he can draw nigh to God.

## The Bible in Chosen—II

BY REV. WALTER C. ERDMAN, TAIKU, CHOSEN

Missionary of the Presbyterian Church, U. S. A.

The missionaries in Korea have from the very first made an effort to stimulate and facilitate Bible study on the part of Christians and thereby give to the Bible its rightful place and fundamental importance in Christian life. Bible study classes have been a marked feature of the work. Classes of all kinds varying in duration from four days to two weeks have been held annually in every centre, in every district, in every county and in some sections in every church. These are, of course, in addition to regular church services and Sunday-schools and other meetings and involve separate classes for men and women, special classes for evangelists and leaders, normal classes for Sunday-school teachers and salaried and volunteer Bible women and colporteurs. These classes have been the means not merely of familiarizing Christians with the Scriptures, but of increasing the sense of unity in the Church. And then again the Koreans' acceptance of the Word in simple faith, and his willingness to act on it accounts in large measure for the growth and spirituality of the Church. The numbers that attend the classes, the real hardships they undergo for the privilege, and the trying conditions under which they often study are sufficient evidence of their appreciation of the value of Bible Study.

Through the snow they come in the dead of winter, over rough mountain trails, ten, twenty, a hundred miles, bringing with them the rice and pickles to keep them through the class, sleeping in cramped and crowded quarters, cooking in little skillets in the open court-yard and studying under conditions of discomfort which test their enthusiasm and sincerity. Over fifty thousand were enrolled in these periodic Bible classes in the last reported year.

Young K——— had never attended a class before, and came prepared to endure great hardship in order to study. He could scarcely be persuaded to go into a comfortable room which happened to be available. He was afraid he would forget to trust God if he could be comfortable and study at the same time. Surely we would not ask more eloquent proofs of interest and sincerity.

Conditions are improving now. Growing Christian communities in the centres afford more sleeping places for the students from the country and institute dormitories are here and there available. The class system is retained by the organized Korean churches even where the missionary leadership is not available. And where it is, Korean committees often arrange and conduct the classes, and the schedules are taught by Korean pastors and evangelists.



A THREE MAN POWER "STEAM" SHOVEL IN CHOSEN  
One man guides and two pull on the ropes attached to the shovel

The Bible Institutes, of which the Pierson Memorial Bible School in Seoul, familiar to readers of the REVIEW, is a prominent representative, are an increasingly important feature of the work. There are trained the future religious teachers and personal workers of Korea. Indeed as the Korean Church grows in experience and strength it is confidently expected that the work of the missionaries will be more and more centralized. They will give their time to instruction in these Bible schools where Korean Bible teachers are being trained to complete the evangelization of their own people and to act as teachers in the classes which will multiply throughout the Christian communities in such a way as to require a greater number of teachers than the missionary forces can furnish. In these Bible Institutes, which are being developed in all the mission centres, courses of instruction in Bible and personal work are provided, covering from one to nine months, and it is remarkable to see how many are the busy farmers and even merchants who find time to attend one or more terms of study during the year. It is worth noting in making any estimate of evangelistic work in Korea and especially in any discussion of the place of the Bible in the life of Christian Korea that from the very beginning the missionary body was made up of men and women loyal to the whole Bible as the Word of God, who believed

that it is its own best defense and that the fruits of its reception in simple faith constitute the best Christian apologetic.

The Korean Christians' estimate of the value of the Scriptures appears more forcefully in their own testimony than in pages of descriptive writing. Notice in the following narrative, not merely the young man's experiences and motives for turning to Christ, but, in the last paragraph the reason he assigns for Bible study.

"At the very first my reason for believing was that I accepted the teaching that there is a heaven and a hell. The people of my village said that if I became a Believer the village would be defiled, and because I would not engage in the public work on the Lord's Day they made representations to the head of the township and the local prefect and succeeded in having my allotment of forced labor increased many fold in order to stop my believing, but my continuance in the faith is due to the fact that I thought more of eternal blessings than of the fleeting pleasures of this world.

"My pleasure in Bible study lies in the fact that in so far as I understand the truth of the Kingdom of Heaven I am studying in order to lead to the Lord the men of this world who do not believe in Him."

The following was written by a man who, as he himself says, was led to a knowledge of the truth by a study of the simple Word, though his final impulse to believe came when he saw that a heavenly citizenship was likely to be more enduring than his earthly one at that time. The writer is over sixty years of age and now an evangelist:

"In 1904 I bought from a friend, an unbeliever like myself, Genesis and Samuel and Matthew's Gospel and read them and . . . my first desire to believe came on this wise. I was considering especially Matt. 4:17 and 5:6 (the kingdom of heaven is at hand and Blessed are they that hunger and thirst after righteousness), and I first came to be a Believer through shame that my country, because of its sins, should become subject to another overlord. So I desired to serve God and Christ our Lord. An eighty-year-old father tried several times to burn my house to persecute me and he desired also to burn my Bible and only after six months did he come to understand that being a Christian was worth while and stop the persecution."

One other statement of the Korean point of view may be given without comment. It is self explanatory:

"The circumstances of my life before believing in Jesus," writes Mr. C—, "were as follows: From the time I was eight years old till I was fifteen I studied Chinese. The sixteenth to the eighteenth years I wasted on wine, women and gambling. I had no other thought than that of opposing the preaching of the Jesus doctrine and none at all of believing, until my father, in anxiety for me and thinking that if he became a believer I might repent of my ways did become a believer and preached the doctrine to me. The Christians in our village also preached to me zealously and because of these exhortations I decided to believe.

"Now these are the circumstances connected with my Christian life: 1. I stopped gambling, wine drinking and immorality from the day of believing. 2. I stopped the constant use of tobacco after six months, but it was four years until I could cut it off absolutely. 3. There is no occasion to refer to the matter of idolatry (given up as a matter of course).

"Now these are my joys as a Christian. The year after becoming a Christian I entered the Academy at ——— and found great pleasure in study. Thereafter as deacon one year and leader two years in my home church I found joy and gained in zeal. In the study of John's Gospel and Luke and Daniel and Missionary Biography and Hebrews at the Bible Institute I have found a new interest like unto a second birth of my mind.

"These are the things I am thankful for: 1. I ponder the fact that He should have suffered so for a lawless sinner like me and I am thankful as I study the Holy Writings. 2. I like most of all to hear the truth concerning the return of Jesus to set up the Kingdom of Heaven. I want to make many inquiries about it. It is a reasonable doctrine. 3. Since our Lord has perfectly completed His atoning work I live in expectation of becoming a citizen of the Kingdom of Heaven."

This man is now a student for the ministry at the Theological Seminary in Pyeng Yang.

The following seven points are from the outline of a sermon by a Korean pastor in a flourishing city church in Southern Chosen. The church now numbers in its congregation only about eight hundred. This is due to the fact that it has five times sent off daughter churches in that neighborhood. This Christian gentleman was educated in the classical language and literature of the country, and in preaching this sermon on the Bible as the Word of God he is comparing it throughout with the literature of the Orient with which, of course, he is perfectly familiar.

"1. Other books have been written to fit religious systems. The Bible is self testifying as God's Word.

"2. 'Leave evil and cling to good' is the whole of other books but the Bible, while it has that as a matter of course, deals with the subject of Salvation.

"3. The more you study other books the farther you get from God, not so the Bible.

"4. Other books are deficient in their teaching in regard to sin.

"5. Other books are not comforting; the Bible is.

"6. Other books have no eternal life in them; the Bible has.

"7. The study of the Bible gives a man true spiritual wisdom."

Even these personal testimonies, direct and specific though they are, do not tell the whole story nor do they fully suggest the degree to which scriptural thought and ideals have interpenetrated life and influenced language and literary expression.

The familiar conversations between Christian friends which one occasionally and accidentally overhears, is not chiefly concerned with the trivialities and banalities of life as they once were, but with discussion of scriptural and spiritual themes and persons and experiences in personal work. The language is being enriched with a whole vocabulary of spiritual expressions and ideas. Words like faith and hope and love have an entirely new content and fresh meaning, and even non-Christians are coming to be familiar with new expressions and ideas.

One of the most interesting evidences of the change that is going on is found in the literary forms used in correspondence. There was no

absolutely fixed form of introduction in the Korean letter of the old days. The polite Korean did not begin with a curt and stereotyped "Dear Sir," but seemed to have a very wide range of expressions for his opening paragraph. And yet they were always sufficiently similar in general expression to make the following sentence from the salutatory of a non-Christian's letter illustrative of them all.

"It is long since I have had the honor of meeting you. I greatly desire to know whether, in the interval, your honored health has been excellent and your honored self in great peace. . . ."

Every Christian letter today, while it may begin with precisely the same salutation, would be distinctly Christianized by the insertion of some scriptural phrase.

". . . I desire to know whether, in the interval, your honored health has, by the grace of the Heavenly Father, been excellent . . . etc."

All of the following paragraphs are from actual letters and show how prevalent and natural is the custom of spiritual references.

"May the Lord in abounding love strengthen the body and preserve the soul of the Pastor who loves me and whom I love and place him upon a mat of peace and cause him to glorify God. . . ."

"I give greeting to one who having put on the grace of God as a garment, established a school in our midst and is teaching us dull-witted brethren in the truth of the Holy Scriptures. Is your honored health excellent?"

"Having as yet no word from you in the Spring season, I humbly desire to know whether in the grace of the Trinity your honored health is constantly in tranquility and your household also daily in great peace. As a privileged friend I pray that it may be so. As for myself, under the guidance of God I have, etc. . . ."

"The strength of the Summer heat slowly passes away, refreshing breezes little by little increase and by this I know that the day when we shall meet again is close at hand and my joy is unbounded. We pray a thousand times that you, having dwelt in peace under the protection of the Triune God may return to us in peace. Amen."

Perhaps the phrases will become formal and meaningless in time. Perhaps they come to be like the "Inshallah" and "Bismillah" of the Mohammedan world, reverential or merely pious, but certainly detached and impersonal. There is as yet, however, a freshness and spontaneity and sincerity in them which reflects the spiritual thought life of a new Christian community. Certainly a letter like the following could never have been written by anyone who was not thoroughly at home in Scripture idiom and expression and whose life had not been deeply influenced by its teachings. It is the translation of a letter of acknowledgment to one who had made possible the purchase of a bell for that church in South Korea whose pastor's sermon outline was given above.

"To the honored Lady, known unto us only by the countenance of love, who dwells beyond the Great Peace Ocean, the men and women of the ——— city church, brethren through the putting on of the calling of Christ, send Greeting.





A GROUP OF STUDENTS AT TAIKU, CHOSEN

"It is our hope that the love of our Lord Jesus Christ and the abounding grace of the Father may always dwell with the Honored Lady. It is the work of the redeeming blood of the Lord Jesus that the wall which separated into different nations the Orient and the Occident is broken down and that in the Lord Christ we are coming close as neighbors, and that peoples unlike in language and costumes should come into communication through the Holy Spirit.

"We have thanksgiving beyond all words and give glory to the Lord that this church is continually receiving grace from Him to an exceptional degree. Nevertheless the troubled mind of all the brethren whenever they have met has arisen from the fact that they have had no bell to make known the hour of gathering and though until this time this troubled mind had not been untied (relieved) truly the Lord has looked kindly upon our anxiety and remembered us and in guiding the mind of the loving Lady has fulfilled the joy of us lowly ones in sending us a beautiful bell. Whenever we see the bell the loving thought of the Lady will be remembered. And now we are planning to build a bell house and soon the clear crying of the bell will not only complete the joy of the believing brethren but it will become a beautiful gospel witness to our unbelieving countrymen.

"It is difficult for men of our small minds to make words in further detail, but hereafter when we meet in the kingdom of our Lord we trust to have intercourse in regard to all these things and we pray that the Father who judges all men according to His own purposes may bestow all his blessing and grace upon you who have made this acceptable gospel witness.

"May the abounding grace of the Lord always abide with the honored Lady. Amen." (Signed by the pastor and an elder of the Church.)

A letter written by these same men ten or fifteen years ago would have been full of the high sounding and flowery phrases, the honorifics in which the classical language is so rich, but it would have been marked by no such evidence of love and sincerity and spiritual appreciation as is found in these expressions of men whose lives and thought values have been transformed by the Gospel and familiarity with the Word. It is worth while to give a people a literature. It is a particular privilege to be able to give them a Bible, and the very penetration of its thought and phrase into the life of this people is another incidental testimony to its divine origin and supernatural power. Missionaries a hundred years ago would have thought decades of labor not too great a price to pay for the fruitage of such a letter as this with all that it implies in the way of Christian communities and Christian thought and life.

The testing time has come. Materialistic, agnostic and heretical sectarian literature is being thrust into competition where once the Bible was alone in the field. There are not wanting even teachers who are telling the Christian Koreans that their credulity has been imposed upon by missionaries who made a fetich of the Bible and that in scholarly circles in the Western world it is no longer regarded as either accurate or reliable or authoritative. And, as if in reply to such rationalistic teaching there are not wanting, too, promising lives which have been wrecked and Christian communities which have lost their spiritual power because they have so far departed from the way as no longer to give the Word its proper place in their life and faith.

Religious instruction in church and mission schools, bringing the Bible to bear daily as a moulding power on the lives of thousands of students has already had its fruitage in Korea in producing not merely intelligent and useful citizens, but men and women of spirituality and evangelistic fervor. The regulations recently issued by the Government prohibiting religious exercises and religious instruction in all schools has served to make prominent the vital importance of the place occupied by the Bible in the curricula of Christian schools. The Christian education of some nineteen thousand pupils is involved, but to many it would seem better to give up the entire school system than to admit, in the face of all the Bible has done in the Japanese Province of Chosen, that Christian education is separable from the teaching of the Word of God, or that any school which cannot teach the Bible justifies its existence as an evangelistic agency.

There is no better Christian apologetic, no more sure indication of the power of the pure Word of God received in simple faith than is found in the life and growth of the Christian Church in Korea. There is no more interesting evidence of the penetrating and moulding power of that Word than we find in its effect upon the thought and experiences of a community which now numbers more than three hundred thousand souls.

# The Syrian Protestant College from the Inside

BY EUSTACE COUYUMDJOPOULOS, KALAMAZOO COLLEGE, MICHIGAN

Formerly a Greek Student at Syrian Protestant College, Beirut.

I SHALL never forget my terror during the first week I was in the Syrian Protestant College. I did not know what to be afraid of; and I was all the more afraid for that reason.

I was told that a missionary college is a school where the students are forced to change their religion. I knew that the Jesuits obliged their students to repeat certain prayers three times a day, to fast during Lent, not to go out unless accompanied by a frère.

"Nothing like that in the S. P. C.," my older brother, who had been there, told me. "You are free to do anything you want there."

But when I had crossed the gateway, seen those big, yellow buildings and parts of the wall surrounding the college grounds, and heard at the same time the groaning of the gate as it turned on its rusty hinges, I could not help feeling a cold shiver. "It is all over," I murmured. I was cut off from the world and had to live for a whole year among students of nations which fought my nation and of religions which struggled against my religion, and with Protestant teachers whose aim, I believed, was to change my religion. I did not know how; but it would be either by force at some unexpected moment, or "by magic" that they would do it. I was in their hands and did not know what to protect myself against. Of course if they had nothing to gain, why should they build so many fine buildings? I mistrusted my teachers, my professors, my fellow-students and even the president himself.

I remember how I met my first American teachers. Three strong, fine young men in khaki suits, carrying traveling bags, had just come back for the new school year. My brother after talking to them told me they were my teachers.

One of the disappointments to the Syrian Protestant College teacher is that he finds he cannot reach the students, no matter how hard he may try. Not that this unreasonable suspicion makes them avoid him, for it only lasts about a month at most; but because of our Oriental conception of the teacher.

In the Near East the only thing we associate with the word teacher is lesson. To try to be friendly to the teacher is below the dignity of any student, for it shows that not being able to earn a passing grade, he tries to beg it from the teacher. We could not understand how a teacher could be a friend of a student and yet give him a poor mark even if he deserves it.

And the American teachers would try to talk to us and joke with us in the classroom, hoping to make us feel that their aim in coming to the Syrian Protestant College was not to teach us that Pope Leo III crowned Charlemagne Emperor of the Holy Roman Empire in 800 A. D., and that "news" is singular although it looks like the plural.

Athletics, however, is somewhat more successful in bringing the teacher and the student together. In our country if we try to play after we are eighteen, our parents tell us that an old apostle once said: "When I was a child . . . but now that I am a man I have put away childish things." One of the pleasant surprises of a new student of the Syrian Protestant College is to see his twenty-five-year-old teachers play various games and to be asked to take some part in athletics himself. After an hour's basket-ball with his teachers, the student does not feel towards them just as coldly as before.

There was one question about the American teacher which none of us could answer. It was: "Why do they come to spend three whole years in this corner of the world while they might be living happily and making money in their country?" Of course we know the East is interesting. We are strange peoples with our customs and our costumes, our religious and our national traditions and aspirations. We could understand why a man might spend a month or two visiting our museums at Constantinople and Cairo, traveling along the Nile, the Jordan or the Euphrates, or watch our religious festivals. But why they should come and spend three years gaining nothing but a few facts about the "strange East," none of us could tell.

Unexpected as we find the cordiality of the American teacher of the college, his eagerness to become our friend and his love of athletics, yet the greatest of our surprises was to see one of those young men pray. We understood from the very tone and words of his prayer that he meant everything he said, that he believed in his prayer, that his aim in praying was prayer itself, and not the end of prayer as seems to be the case with our churchmen. Yet we could not understand how he found it real. Had he not yet outgrown prayer?

The religious development of every Greek schoolboy I know is almost the same story. As soon as he can talk he is taught to kneel and repeat, in front of the three or four images of the house, the Virgin Mary and the Child, and some saints, certain formal prayers which he does not even understand.

When he is six or seven fear is added to his religion. If he is not "a good boy" or tells lies, or does not kiss the hand of the priest, then the latter will cut off his tongue, and the saint's ikon will miraculously punish him. If he takes an oath and does not keep it the saint will get his revenge. He is told about the miracles that ikons have worked—either cures and rewards to the faithful, or paralyzing of

hands, blinding of eyes, or striking dead of guilty persons. He is taught more to fear his saints than to love his God.

When he becomes twelve years old he observes all the church rules: he fasts, he repeats prayers, kisses images, takes part in the religious ceremonies by reading parts of the Book of Acts or by singing in the church. His favorite book is "The Lives of The Saints."

This lasts to about sixteen or seventeen, when either by personal reasoning or by suggestion of some older friend he puts the power of the ikons to test by scratching out the eye of a saint, or dropping an image, or breaking an oath, rather hesitatingly at first.

"I swear that for two days I have not eaten anything," he may say, which is not true of course, "and if I did may Saint John prick my little finger just a little." Gradually he tries bolder oaths; and it does not take long to find out that all his superstitious beliefs were groundless; but together with it down goes his religion too, for he had joined the two inseparably.

By the time he enters college he is supposed to save a few pennies a day for cigarettes, which he smokes secretly, to stop going to church, to have lost all faith in religion and to have formed his "modern scientific philosophy." He must know what an atheist is and who were the most famous among them. He must be able to prove the non-existence of God by the following reasoning: "If God made the universe, who made God?" and deny creation by saying: "Man's creator was the monkey." He finds something empty by the fall of his superstitions, and tries to fill it by incoherent statements that seem to attack religion successfully.

The Syrian Protestant College to which many of us go later finds that religiously we are ruins without even a foundation, minds without souls.

A definite service which the Syrian Protestant College gives to the nations of the Near East is that it is the place where young men of different religions and nations meet on neutral grounds to live for five or six years and form life-long friendships in spite of the racial troubles. When I was a boy the last threat my mother would resort to, in case I was not afraid even of the priest, was, "I will give you to the gypsies" (the wandering Turks). This threat never failed.

"Better to live with the wild beasts than to live with the Turks," says a verse of one of the martial songs we were taught at school when children. And yet in the Syrian Protestant College I found out that in many cases it was even better to live with a Turk than to live with a Greek. Of course neither he nor I like to seem very friendly to each other, lest students of our nationalities would scorn us. But the secret friendships and few talks I had with some students of other nationalities at the Syrian Protestant College, though we held practically opposite views on every question, are fully worth the three years I spent there.

# Madrasat-Es-Salaam

## A Work of Love for Girls at Port Said

BY ETHEL W. PUTNEY, CAIRO, EGYPT

**A** LITTLE more than five years ago two Swedish ladies appeared in Port Said and took a few rooms in Arab town. They had no friends, no material equipment and almost no money, but they did have what was more valuable—the love of God in their hearts and lives, good common sense, real love for people and the confident belief that God had called them to missionary work for Moslems. They had been there only a few days when the people begged them to open a school for girls. Somehow the neighbors had got the notion that that was what they had come for and they began to say, "When does the school open?" "Why don't you begin? My daughter is ready."

Soon they had an enrolment of over 150 Mohammedan girls to whom they were teaching in Arabic the usual subjects of American grade schools, and also English, sewing, housekeeping, and Bible.

At first some of the parents objected to having their daughters read the Bible every day, but the teacher told them frankly that it was a Christian school and that therefore the Bible would be read daily. If any parent did not wish his child to read the Bible he must take her out of school. Some of the girls were taken away, but most of them came back after a while. Miss Ericsson tells of two cousins who were thus removed. They liked the school with its cleanness and order and its spirit of love and joy, and they begged their parents to let them stay. Finally, though, they had to leave. They collected their books, and as they began to say goodbye to the teachers and the other girls, their friends began to cry; and some followed them home and begged their parents to let them stay. The next morning the two girls came with a request that Miss Ericsson go to see their mothers. She went that afternoon full of hope, only to hear at first scolding and cursing. When the two mothers had had their say, Miss Ericsson told them that they had no right to speak so badly about the Gospel when they had not heard it, and asked them if she might read from it to them. They and the neighbors who were there to hear all that was going on said they would like to hear. Then as she read, they kept interrupting with "True," "Certainly," "These are good words," and at the end the mothers said, "This is all good. You can teach the girls what you like in the school, but do not let them bring the Book home."

Later, even this restriction was taken off, and the girls were permitted to read their Bibles to their Moslem friends. They love it, and the hymns they learn, and many of them are real Christians at heart.



THE HOSTESS' HOUSE AT SACKET HARBOR, N. Y.

## The Second Line of Defense

### The War Work of the Young Women's Christian Association

BY MISS LOUISE G. WILLIAMSON, NEW YORK

**M**UCH is being done nowadays for the soldier and sailor boys. Go where you will—to the theatre, to the large hotel, or the small home—and you will see the knitting needles flying while the woolen scarfs, socks and sweaters grow under the eager fingers and bright eyes of some patriotic woman or girl.

But what of the eager hearts of these girls and women, anxious for a share in patriotic service? What of the dreams they dream as their needles fly faster and faster in the excited atmosphere of war? This situation has been thus clearly defined by those who have the matter at heart: It is inevitable that when they are not in line for recognition they will begin to seek adventure. This is a fact with which we must reckon. Many letters have come to us detailing vague dangers and others giving specific instances of threatening harm through the disregard of common conventions. The lure of the khaki is very real. The uniform sym-

bolizes strength, sacrifice and gallantry—qualities which make a great appeal to the feminine imagination. Therein lies the danger.

To inexperienced youth immediate facts alone are obvious. Our standards need resetting. We must quickly get back to a safer place. *We have personal standards; we need community standards.*

What part can the Young Women's Christian Association have in this war? is the question that has been pouring in at the National headquarters. The answer which the National Board has given is the WAR WORK COUNCIL. Called from every quarter of the country, one hundred women have formed themselves into a Council to help in the social, industrial and economic readjustments in the lives of thousands of women and girls, especially in the vicinity of camps and munition factories.

#### A WORK BY WOMEN FOR WOMEN

FIRST, is the clubwork among the girls. Groups of High School girls, business girls, factory girls, are organized for educational classes, for recreation either in gymnasiums or out of doors for Bible study for war work classes to do First Aid or Red Cross work. An extract from one of our many centers of work shows the interest with which this has been met:

A week ago Sunday there was a band concert in the park, and we walked around to see what we could see. We found that the young High School girls and the eighth grade girls were the ones who were in danger. We followed several groups of them about the park, and much to our delight, when the girls met the next day to talk about the clubs, we found there most of these girls we had seen, and they were much interested in having a club. That to my mind is the most hopeful thing we have experienced. They are brimming over with life and need something to do. Next Wednesday I am to meet them at six in the morning and go for a hike and cook our breakfast in the woods and then fish. We are planning to be back here about eight-thirty. The girls are delighted over it. On Thursday morning we will have the High School girls for athletics and swimming, and on Saturday the grade school girls. Then once a month they will meet for a business meeting of the club. Picnics and various affairs will fill the time in between. We will start the classes in canning soon for the school girls. Various churches have offered the use of their kitchens for the canning classes. We are also planning typewriting classes.

SECOND: *We have individual morality; the times demand social morality.* There must be a trained social sense as well as moral convictions which cannot be violated by anybody with impunity.

The government at Washington has taken a strong hand. It is attempting to reduce or abolish the moral and physical dangers which menace men in training camps. This cannot be done without the intelligent co-operation of women. Girls and women everywhere must be enlisted to help our men keep fit for the mighty task to which they are committed. So the War Work Council has a Social Morality Commit-



tee to work with women and girls to create sentiment in favor of high moral standards and of womanly conduct. This committee has secured the pledged co-operation of trained women physicians who will go upon call to any community to give a series of lectures to women and girls.

With a view to making the instruction effective, the lecturer speaks to each group at least three times in order to cover the subject. In the talks to girls, misinformation is corrected and the essential facts necessary to a clear understanding of the subject of sex and sex relationships are presented so simply and directly as to remove forever the sense of mystery and unreality which perplexes the half-informed or



THE INTERIOR OF THE YOUNG WOMEN'S CLUB AT DOUGLAS, ARIZONA

misinformed girl. The complexities of the girl's own experiences are explained to her, and along with a high ideal for womanhood is pointed out very simply and naturally the true source of power in human lives.

#### HEALTHFUL RECREATION

This "Social Morality Committee," knowing that knowledge alone will not keep young people out of danger, and that enthusiasm for high ideals, to be of permanent force, must find expression in deeds as well as words, is co-operating vigorously with the War Work Council's Committee on "Activities" in securing competent leadership for recreation.

A fine outlet for the emotional nature is offered in games which develop skill and prowess. Too long, women have been only the applauding spectators of men's noble efforts and daring deeds. Today they insist on taking part. They are learning to work with men, but there will not be true comradeship, true *esprit de corps* between the

sexes until men and women have learned to play together in a healthful way.

The "sportsmanlike" spirit, long considered a masculine trait, that makes it possible for one to "give and take" without a sense of personal injury can only be developed through play. Men have acquired this sense, and play will enable women also to regard opposition and competition as impersonal.

Our social life is undergoing rapid changes. Wise leadership is needed to prevent the loss of the fine things in the old-time chivalry which grew out of the rather uncertain glamour that made the fair lady's favor dependent upon the service of the gallant knight. Men and women of vision and power must combine their efforts in leadership to preserve the real values inherent in sex difference, which constitute the charm existing at the core of family life.

THIRD: Not only are clubs maintained for the resident girls near camps, but for the rapidly increasing corps of women workers around munition factories and war industry plants. Here also is an emergency housing problem to be met, in most places, with inadequate facilities in the factory section of the town.

With experience and efficiency, these special workers are gradually meeting the needs of the women and girls in these industrial communities. Approved boarding places are being secured and healthy recreation is being provided. Cafeterias are also established in a number of centers where the women can bring their own lunches and supplement them, or else order an entire luncheon at reasonable prices.

#### HOSTESS HOUSES

FOURTH: The War Work Council of the Young Women's Christian Association has established hostess houses within or near some of the training camps. These are not directly for work among the soldiers. When requested by the commandant of a camp, these houses are erected and special workers are delegated to give their entire time to the women relatives and friends who come to visit the army men. In many places, where from 2,500 to 25,000 men are to be placed, there are no nearby accommodations for the women who come by the hundreds during the week and by the thousands during the week-end. The Hostess House has met, therefore, with unanimous appreciation. Here tea and light lunches are served the patrons, shelter from the weather is afforded, and there are rest-room accommodations for the women.

In Plattsburg, New York, where there had been no organized work for girls, two centers of work are established. Four workers give their entire time to the women relatives and friends who come to visit the army men, and to the thirty girls in the office of the post. Six additional workers are giving their energies in work with the seven girls' clubs of

the town. That the results are most satisfactory is evidenced by the personal letter of appreciation to the Council from the commandant of the post, commending the Y. W. C. A. policies in handling the situation.

Junction City, Kansas, has one of the largest encampments in the United States. A girls' league has been organized; a cafeteria established; a physical director put in charge of recreation, and a hostess house will soon be erected to accommodate the many women relatives visiting the camp. The spirit of co-operation shown by the local women's organizations aids greatly in the success of this big venture.



ONE OF THE NOON HOUR GROUPS, DOUGLAS, ARIZONA

The following places are some of the centers where Y. W. C. A. activities are being promoted:

- Plattsburg, N. Y.
- Indianapolis, Ind. (Fort Benjamin Harrison.)
- Youngstown, N. Y. (Fort Niagara.)
- Chattanooga, Tenn. (Fort Oglethorpe.)
- Junction City, Kansas, Manhattan and Army City, Kansas (Fort Riley).
- Battle Creek, Mich. (National Army Cantonment.)
- Highland Park, Lake Forest, and Waukegan, Ill. (Fort Sheridan and Great Lakes Naval Station.)
- Minneapolis and St. Paul, Minn. (Fort Snelling.)
- Charleston, S. C. (Government factory.)
- Allentown, Pa. (Ambulance Corps.)
- Rockford, Ill. (Camp Grant.)

Burlington, Vt. (Fort Ethan Allen.)	Norfolk, Va.
Wrightstown, N. J. (Camp Dix.)	San Antonio, Texas.
Des Moines, Iowa. (Camp Dodge.)	Deming, New Mexico. (Camp Cody.)
Petersburg, Va. (Camp Lee.)	Houston, Texas. (Camp Logan.)
Lawton, Okla. (Fort Sill.)	Fort Worth, Texas. (Camp Bowie.)

But not only in the United States is the Young Women's Christian Association war emergency work being promoted. Invitations from France, from Russia and from England have come for assistance and advice. Five secretaries are now at work in these foreign fields, making investigations in regard to further development of Association policies to be handled by local workers, as well as by others to be sent from the United States at a later date.

#### THE PATRIOTIC LEAGUE

The Junior War Work Council already enlisted some thousands of the younger girls in the Patriotic League, which is now only a few months old. With the spirit of their fathers and brothers, who are sacrificing their blood and strength for a noble cause, the girls of the country are rallying to the standards and pledge of this world-wide Patriotic League.

*"I pledge to express my patriotism:*

*By doing better than ever before whatever work I have to do;*

*By rendering whatever special service I can at this time to my community and country;*

*By living up to the highest standards of character and honor, and by helping others to do the same."*

It is an exceptional privilege to so direct the spirit of youth and patriotism that it may be a power and not a danger in these days of trial. The admiration for uniforms is based on a deeper admiration for the manliness and courage of those who are bound for the front. The spirit of sacrifice, that has occasioned some girls to forget their home training, may be so directed that it becomes not a social danger, but a strength in the community. Girls may be taught to conserve this spirit.

The whole secret of the usefulness of the Young Men's and the Young Women's Christian Association depends upon motives and ideals and personality. Buildings do not count unless there is something behind them. It is the question of individual work and the motive of it that will go a long distance in settling the issue of whether we are going to pay the awful price which has been paid up to date with every army.

A large response is coming at the suggestion of these plans, because people individually have been facing this responsibility and have felt that they individually could do so little; they see that collectively they may accomplish great things.

# Safeguarding the Troops in Cairo

"Where There Aint No Ten Commandments"\*

BY C. W. WHITHAIR, CAIRO, EGYPT

**W**ILLIAM JESSOP, the American secretary, had been in Cairo five years to establish a Y. M. C. A. There was little GO to its work in its third floor rooms. The Association seemed to "take" less in Egypt than in China or in Rio. But the confidence could not be driven from Jessop's system that it had a mission in Egypt. The man was getting ready for the day when soldiers should come by shiploads to protect the Suez, a strategic battleground of the war, the key not only to India but to Australia and New Zealand.

Almost overnight 50,000 Australians were landed in Cairo, encamped under the shadow of the pyramids—red-blooded young men who on shore leave were taken by licensed guides to see the pyramids and the Sphinx, only to be brought up to the vilest and most seductive red-light district the licentious East has produced. Here was concentrated the vice of the Occident. The place had become the dumping ground of all Europe.

These Australian lads found themselves in this environment with plenty of money (for the Australian is paid six shillings a day), with all the allurements of sin on every side, and not one single hotel or restaurant where they could get a cup of tea or write a letter without being subjected to the demoralizing influences that exist in all Oriental cities.

In Cairo this lone Association secretary had a vision and Christian faith enough to attempt to cope with the situation. He called together his committee and they authorized his spending \$100, *providing he would raise it*—a mere pittance to meet the problem he was facing.

He and his wife refused to be defeated, and, with the hearty co-operation of all of the missionaries, especially Dr.

Samuel Zwemer, they succeeded in getting two or three Association centers started. Among the military leaders were strong Christian men through whose hearty co-operation the work has been carried forward by leaps and bounds. The Association is occupying the Ezbekiyeh Gardens, a beautiful public park of many acres which is right on the edge of the "red light" district. Mr. Jessop succeeded in securing this for the Association through the co-operation of the military authorities.

They had come to realize that they were dealing with an organization which was able to aid them in an unlimited way in keeping the army clean and fit. The grounds are large enough to accommodate thousands of men. It was not an uncommon sight to see thousands of soldiers there at one time writing home letters. Four thousand men could attend a concert or a religious meeting, and some sort of a meeting is held every evening. At their refreshment counter 60,000 cakes and cups of tea were sold in a week. The Ezbekiyeh Gardens Association is estimated to have accommodated more men daily than any other in the world.

In addition to the Ezbekiyeh Gardens, the military have turned over a large building, known as the "Bourse Khediviale" (Board of Trade), and renamed the Anzac Hostel, to be used by the Association as a hostel, and also gave \$12,000 to equip it. It provides beds for 350 men, and all facilities for the usual Association work.

In Alexandria a large equipment has been opened up on the beach, and concerts, religious meetings, or moving picture shows are held every night in a large open lot adjoining the Association building. In Cairo and Alexandria the

\* From *Association Men*.

secretaries have also been called upon to work in the hospitals, especially in the large veneal hospital in Cairo.

Remarkable as the work has been in the two great cities in Egypt, that in the desert has been even more so, for there is no place in Egypt today where the soldiers are located but one finds the Red Triangle of the Association. One hundred and fifty miles from the Nile in the Libyan Desert I found a secretary who could be most truly called a "Shepherd of the Flock." Not only was he doing a most tremendous piece of Christian work, but he was the "shepherd" of the camp in every sense.

In these desert camps the men are subjected to terrific hardships. The very roughest sort of rations, terrible heat, often 124 in the shade, sand that is next to impossible to march through, and the awful monotony of desert life. In most of the camps the men are compelled to exist on a gallon of water a day; yet never a word of complaint.

For men coming in from the lonely desert camp into the hospitals the thing most needed, the doctors say, is to keep them in a happy frame of mind; the music, lectures, concerts and especially religious meetings are as necessary as food. These the Association supplies. Men nearly go insane for lack of a letter from home. One man who had not heard from home for seven months had scores of sidetracked letters dug up for him.

A commander-in-chief says the most important thing for the men after mess are the Association recreation huts in which they get recreation and the things which make them fit soldiers. A knocked-together "hut" or mat shed suffices in this country where rain is almost unknown.

It was near midnight when a lieutenant roused a secretary after a busy day, with the words, "Can you do anything for my men? Provisions are out and we've marched 20 miles since early afternoon." And shortly the 700 dust-covered, weary men whose tongues were well-nigh hanging out, were served hot cocoa and tea and lime juice and cake.

They marched off again at 3 a. m. in new spirits. At 3:30 another officer broke in asking that something be done for his 70 men. In twenty minutes the secretary and his force were serving them, proving our Lord's friend-at-midnight parable, and indeed the men went away feeling that they had given them not only tea and cake, but "the Spirit."

"The Association tent is a godsend to the men," an officer said. And a soldier, with great emphasis, "It's the one bright spot in our lives out here." Soldiers wept their thanks and mothers have stained the letters they wrote to the secretaries with their tears.

Never have the Associations found men so earnest or attentive in their meetings, which are more popular than even a movie, and a straight talk "seasoned with sentiment" is sweeter to their souls than ragtime music. Men outrageously profane and irreverent have been brought by their experiences back to an elemental faith in Almighty God and made both noble and wholesome. The soldiers who rebelled at church parades where they were compelled "to stand and take it" for 35 minutes have come to the Association huts with a will to hear the talks from the Christian leaders and secretaries who have served them.

Australia and New Zealand, Oxford and Cambridge in England have recruited the secretarial force; Rhodes scholars are there; men from Princeton; the son of an International Committee-man is taking a year off from college operating the movies, declaring with the force of a hundred men, "This is a place to work, this is a place of need and the chance of a lifetime to serve a half million of the best men of the British Empire, called into a trying climate, subjected to the temptations of Oriental cities, meeting problems which baffled the military authorities and which drove them to seek the aid of the Association in their solution."

The religious campaign in which I had the privilege of participating took us to the desert, all up and down the canal, and in the great cities of Egypt. In

every single place I found that the secretaries had adequately prepared the field. The meetings were held in tents, huts, and out on the desert under the stars. In every meeting there was an average of 150 decisions for the Christian life. Constantly one felt the remarkable influence of these secretaries who are daily living the Christian life among these men who are scattered over this "far-flung" battle line.

The song that gets the frequent call in the great meetings and singsongs, that is hummed on the march; that has held a man true in temptation and sent hundreds of thousands of letters home is:

Keep the home fires burning,  
While our hearts are yearning,  
Though your lads are far away  
They think of home—

Mrs. Jessop, working as a Red Cross visitor, has devised hundreds of ways to serve men, getting them letters, providing nourishing food and inviting them to her home. For months hardly a meal was eaten without one to ten of the homesick boys at her hospitable board. The boys go back to the trenches with a new spirit and courage after prayers in that home. It is a place of strengthening.

All told there are some sixty-five centers in Egypt, and at the present time *there are more than a score of centers along the canal employing thirty-seven secretaries.* These camps along the canal reach from the Mediterranean to the Red Sea and many are located far out into the desert. In fact, one of the Associations is over a hundred miles out in the desert. The Association is granted the exceptional privilege of using a motor boat on the canal. It is constantly running up and down.

The work of supervising these far-scattered camps is no small task when one realizes that the supplies for the Canteen Departments have to be moved forward by military train and in a great many cases by camel caravan. The enormous size of the Canteen Department can only be realized from the fact that the sales monthly for a penny or five cents average over \$100,000 a month. The work is manned by some eighty secretaries who have been sent forward from Australia, New Zealand, America, Britain, and from South Africa and Tasmania. In addition to the secretaries, the military has set aside scores of orderlies who look after the manual labor around the huts and camps.

#### FOUR QUESTIONS WITH MYSELF

1. How long would it take to make my community really Christian if every other follower of Christ worked at it and prayed about it just as I do?
2. How long would it take to make my whole nation really Christian if all Christians gave their prayers and efforts and money toward it just as I am doing?
3. How long would it take to make disciples of all the nations if all other Christians were to give this great program of Christ the place in their lives that it has in mine?
4. Have I any moral right to expect or demand of other Christians, or even of preachers and missionaries, any service or sacrifice for Christ that I am unwilling to give myself?

The work of winning the world to Christ is my work as really and as fully as it is the work of anyone else. Let me not avoid it nor shirk it.

—J. Campbell White.



# BEST METHODS



Conducted by BELLE M. BRAIN, 38 Union Avenue, Schenectady, N. Y.

## PLANS FOR SUNDAY-SCHOOLS, JUNIOR SOCIETIES AND MISSION BANDS

**WORKING** with children — the "Future Greats," some one has called them—has large promise of reward. Happy the missionary leader who has the privilege of doing it.

We little know what great embryo missionaries, what princely givers, what saintly intercessors are even now enrolled in our Sunday schools, our Junior Societies, our Mission Bands waiting for us to touch the spring that will put them into action. We should never forget the possibilities bound up in even one child.

The story is told of an old man who went one day to visit a boys' school in Germany. As he entered the door he bowed low to the boys and reverently took off his hat. "I do not know," he said to the teacher, "what great man there may be among them and I wish to do him honor." The action was prophetic. One of those lads was Martin Luther, the hero of the Reformation, the four hundredth anniversary of whose life and work is being especially commemorated this month throughout Protestant Christendom.

Lose no opportunity, therefore, you who are workers with children, of implanting in their hearts love to Christ and obedience to His last command. By and by, with God's blessing, the seed sown will yield a rich harvest.

No greater harm can be done to Christendom than by neglecting the training of the children. To advance the cause of Christ we must train and teach them.—*Martin Luther.*

### An Alaskan Anniversary

**A** NOTABLE anniversary occurs this month which it would be well to commemorate—the fiftieth an-

niversary of the transfer of Alaska by Russia to the United States government for the sum of \$7,200,000. The treaty was signed on March 20, 1867, ratified on June 20, and the transfer was formally made on October 18, when the Stars and Stripes were unfurled in place of the Russian banner.

Many opposed the purchase and ridiculed the idea of the territory being of any value to the nation. Nevertheless, it has proved one of the biggest bargains on record. At the close of the forty-ninth year since the sale was consummated it was found that, owing to its vast resources, Alaska had contributed more than \$500,000,000 to the wealth of the United States, more than seventy times the amount paid to Russia. During the fiscal year 1916 the shipments of copper ore alone totalled nearly \$26,500,000.

The missionary history of the territory has been so full of interest and romance that the anniversary ought not to pass by unnoticed. It affords too good an opportunity for rehearsing some thrilling stories of successful missionary work. An entire evening on or near October 18 might well be devoted to it and the day be kept as a day of prayer. In the Sunday school more or less time should be given to it, preferably on October 21, the Sunday nearest to the date. The following topics may be used.

1. *"Fifty Years With Uncle Sam"* (A brief talk on the purchase of Alaska and its development since that time).
2. *"The Part of Missions in the Development of Alaska"* (A fine tribute to the value of missions in the territory by the Honorable J. F. A. Strong, Governor of Alaska. See *Assembly Herald*, June, 1917).
3. *"Snap-shots at Sheldon Jackson, Alaska's Best Friend"* (Short stories of Sheldon Jackson's work. See *"Life of Sheldon Jackson,"* by Doctor Robert Laird Stewart).



4. "The Romance of the Reindeer" (See "The Alaskan Pathfinder," by Doctor John T. Faris, chapters 16-19).

5. "The Village Where Nobody Gets Drunk and Everybody Goes to Church" (New Metlakahla, on Annette Island. See "The Apostle of Alaska," by Arctander).

6. "Our Work in Alaska" (All the Home Mission Boards working in Alaska have had thrilling experiences in their work. Write to your Home Mission Board for material).

"NEARER, MY GOD, TO THEE" .

(Eskimo Version)

Just in time to be of service for the Alaskan anniversary there has come to us, through the courtesy of F. T. Schwalbe, of the Moravian Mission on Kuskokwim Bay, a translation of the hymn, "Nearer, My God, to Thee," in Behring Sea Eskimo.

"Having seen in one of the numbers of THE MISSIONARY REVIEW some Chinese and other songs that are translations of our songs," Mr. Schwalbe says, "I venture to send you three stanzas of the Eskimo version of 'Nearer, my God, to Thee' as translated by the Rev. John Kilbuck of our mission. The words are not easy to pronounce, as ours is a very guttural language. In each stanza the line next to the last is repeated and some of the syllables have to be swallowed!"

It would be best to have this sung as a solo by some one willing to take time to master the difficult syllables. And as the story of the Rev. John Kilbuck, the Alaskan missionary who translated the hymn, is so full of thrilling interest, it would be well to have it told in connection with singing it. He is a full-blooded Indian, a lineal descendant (great-grandson) of the famous Delaware chief Gelelemend who rendered such important service to our infant republic during the Revolutionary War and who, after his conversion, became an earnest worker in the Moravian Church (see "Life of David Zeisberger" by Bishop de Schweinitz). John Kilbuck's own service has been of the highest order. The story of how he and William H. Weinland and their wives planted the Moravian Mission on the Kuskokwim in

1885 is one of the most heroic in the history of missions. (See THE MISSIONARY REVIEW, February, 1890, pages 115-119.)

#### THE HYMN

Ut-dla-kan-eg-nam-kan  
A-gai-yut-ma  
Klis-ta-kun ping-erattla  
Ut-dlag-nam-ken  
A-tor-a-kau-ya-koa  
Ud-dla-kan-eg-nam-ken::  
A-gai-yut-ma

Yuitl-ku-mi puk-tlra-tun  
Ung-ga-lua-dlu  
Dla-ka dang-ra-sting-ran  
Ka-wa-ku-ma  
Ka-wang-og-tot-lim-kun  
Ut-dla-kan-eg-nam-ken::  
A-gai-yut-ma

Toi-dlu pi-nar-i-kan  
A-ya-ku-ma  
Tshat nu-nam-id-ling-ut  
U-nit-lu-ke  
Nu-tan angineg-pag-lua  
Ut-dla-kan-eg-nam-ken::  
A-gai-yut-ma

#### MISSIONARY SHOWERS

By Miss VIDA LEAMER, Wakefield, Nebraska.  
Superintendent of Missions, Nebraska Christian Endeavor Union

MISSIONARY showers are showers of love which bring sunshine and gladness. Just as showers of rain refresh the flowers in the spring, showers of gifts from Junior Endeavor Societies at holiday time will gladden the heart of the missionary and the children under his care.

#### A HANDKERCHIEF SHOWER

One year, before the holiday rush began, a bunch of Juniors had a shower of handkerchiefs to be sent to the Indian children on the Omaha Reservation for their Christmas tree (the missionary and his wife found one for each of them in the bundle too). The invitations to the shower read like this:

Bring a handkerchief or two,  
Borders may be red or blue;  
Indian children like to see  
Useful things upon their tree.

As the children arrived they were asked to put their handkerchiefs in a big canoe which had been made for the occasion. When all were in they were counted and put away ready to be sent on their mission. Indian games were then played and there was popcorn for refreshments.

Each child was given a paper canoe to take home and the good time closed with a "pow-pow." For this the children sat in a circle. Then one of them told part of a story about Indians and pointed to some one in the circle to act it out. After this another child took up the story and chose an actor, and so on until all had taken part. If there should be an odd number the last child could give an Indian dance or imitate Indian music.

#### A HOSPITAL SHOWER

The same bunch of Juniors had a hospital shower also for the Indian work. For this the invitations read:

Now the people of the village,  
In these days of Christian teaching,  
Built for their red-skin brothers  
Such a building as was called for  
When on beds of sickness, lying,  
Suffering, they needed treatment  
In the land where Wathill prospers.

In this dwelling cloth is needed;  
Linen, old and clean, in pieces,  
To be used in sterilizing.  
Washcloths, too, for better cleansing.  
These the Juniors may bring hither  
To the church on Monday evening  
When the day of school is ended.

From these simple invitations the mothers knew just what we wanted. At the shower on the appointed evening the children pinned the wash-cloths on a line and dropped the old linen in a basket. Two little girls whose father is a physician brought some rolls of bandages. The story of how the hospital was built was told by the superintendent and illustrated by pictures and there were other short stories of hospitals over the seas and how sick people who worshipped other gods, were helped to believe in Jesus. Then games were played and the children went home happy because they had helped.

A doll shower is fine and so is a post-card shower. Cards already used can be pasted together and sent to some mission station.

Try one of these showers. If you do it at once, your gifts will be in time to be used on the Christmas tree in some mission. And do remember the missionary with a box of narcissus bulbs. They need so little care and the blossoms come so soon to brighten the home and bring thoughts of those who sent them.

#### The Gesture Language of the Indians\*

In its issue of September 2, 1915, *The Youth's Companion* printed an article which we append on "The Gesture Language of the Indians." If, in addition to wearing Indian dress, the boys should learn this "Indian wireless" and use it as a means of secret communication as *The Companion* suggests, their cup of joy would be full.

THE American Indian is extremely pictorial in his habits of thought and ways of expression. His everyday speech is full of symbols drawn from the natural world and even more picturesque is his gesture speech, commonly called the sign language. This was most fully developed among the tribes that lived on the great plains. Although they spoke many different tongues, they could always converse freely with one another by means of it.

It is not difficult to learn, and, on many occasions, it will serve young people of the present day excellently as a method of carrying on secret conversations. The accomplished user makes the signs rapidly and smoothly, and invests the whole action with charm; for the signs are not arbitrary, but are really motion pictures.

The construction, or grammar, of the sign language is simple. Adjectives follow nouns, conjunctions and prepositions are omitted, and verbs are used in the present tense.

*Greeting.* Push the closed right hand, with the index finger extended, diagon-

\*Directions for making a cap and cue were given in this department in November, 1916.



GREETING



ASHAMED



ALONE



SLEEP



SCOUT



PEACE



ATTENTION OR QUESTION



I UNDERSTAND



HOUSE

ally upward past the chin and the mouth. This symbolizes the wolf call.

*Come to me, or Hurry up!* Extend the right arm horizontally, with the fingers pointing downward, and rapidly open and close the fingers several times.

*Attention or Question.* Hold the right hand, palm outward, with the fingers and the thumb separated, well out in front of the body, at the height of the shoulder. This sign is often used to begin a conversation.

*I understand.* Throw the right forearm out in front of the body, with the fingers closed, except the index finger, which is curved and drawn back. This sign is used occasionally while another person is talking. It indicates that you grasp or draw something toward you. If you do not understand a given sign, indicate it by the gesture for a question.

*Where are you going?* Throw out the closed right hand with the index finger extended, and make dots in the air with the point of the index finger.

*I or Me.* Touch the breast with the right index finger.

*Glad.* (Sunshine in the heart.) Bring the compressed right hand, with the fingers slightly curved, over the

region of the heart. Bring the left hand, palm downward, on a sweeping curve to the left of the body, at the same time turning the palm upward, as if in the act of unfolding something.

*Sad.* Place the closed fist against the heart.

*Surprised.* Cover the mouth with the right palm and move the head slightly backward.

*Angry.* (Mind twisted.) Place the closed right hand against the forehead, and give a quick twist from right to left.

*Ashamed.* (Blanket over face.) Bring both hands, with palms inward and the fingers touching, in front of and near the face.

*Good.* (Level with heart.) Hold the extended hand, palm downward, close to the region of the heart; move it briskly forward and to the right.

*Bad.* (Throw away.) Hold one or both hands, closed, in front of the body, the back upward; open them with a snap, and at the same time move them outward and downward.

*Brave or Strong.* Hold the firmly-closed left hand in front of the body, toward the right; bring the closed right hand above and a little in front of the

left, and strike downward. This gesture, vigorously made, intensifies any previous statement or description. Used with "I am cold," it means "I am freezing"; with "I am angry," it means "I am furious," and so forth.

*Alone.* Hold up the index finger.

*On Horseback.* Place the first finger and the second finger of the right hand astride the left index finger, with all other fingers closed. The motion of galloping may be made, or a fall imitated, if desired.

*Tent.* Bring both hands together with the tips of the fingers touching, to form a cone.

*House.* Interlock the fingers of both hands, and hold them at right angles.

*Camp.* Make the sign for tent, then form a circle with both arms and hands in front of the body.

*City or Village.* Make the sign for house, then the camp sign. If you wish to say that you are going into camp, or to tell the story of a journey, make the sign for sleep, and hold up as many fingers as the number of nights spent, or to be spent.

*Sleep.* Incline the head to the right, and rest it on the right palm.

*Time of day.* Indicate the position of the sun.

*Spring.* (Little grass.) Hold both hands well down toward the ground, palms upward, with the fingers and the thumbs well separated, slightly curved, and pointing upward (the sign for grass); then hold the right hand out in front of the body, bring it back to the right, and close the fingers so that only the tip of the index finger projects (the sign for little).

*Summer.* (Sign for grass.) Hold both hands high.

*Autumn.* (Falling leaves.) Hold the right hand high, with the fingers closed, except the index finger and the thumb, which form almost a circle; bring the hand slowly fluttering downward.

*Winter.* Hold the closed hands in front of the body, several inches apart, and oscillate with a shivering motion.

*Age.* Give the sign for winter, then hold up the fingers. For example, to in-

dicate twenty-one, open and close both hands twice, then hold up one finger.

*Color.* Point to some object of the color referred to.

*Brother or Cousin.* Touch the tips of the first and the second fingers to the lips.

*Sister.* The sign for brother, followed by that for woman.

*Woman.* (Long hair.) Bring the palms of both hands with a sweeping gesture down the sides of the head, the shoulders, and the bosom.

*Love.* Cross both wrists over the heart.

*Give me.* Hold the open right hand, palm upward, out in front of the body; close it, and draw it inward.

*Pretty.* Hold up both hands, with the palms inward, in front of the face (as a mirror), and make the sign for good.

*Ugly.* The first part of the sign for pretty, followed by the sign for bad.

*Peace.* Clasp the hands in front of the body.

*Quarrel.* Hold the index fingers, pointing upward, opposite each other and a few inches apart, in front of the face; move them sharply toward each other with alternating motions.

*Liar.* (Forked tongue.) Bring the separated first and second fingers of the right hand close to the lips.

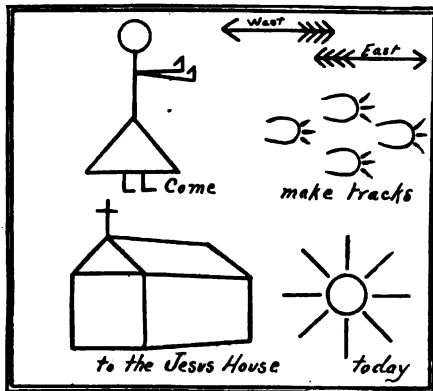
*Scout.* (Symbolic of wolf.) Hold the first and second fingers of the right hand, extended and pointing upward, at the right side of the head, to indicate pointed ears.

*Trail.* Hold the extended hands, palms upward, in front of the body; move the right to the rear and the left a few inches to the front; alternate the motion two or three times.

*Fire.* Lay the open palm of the right hand across that of the left (to indicate crossed sticks); then raise the right hand above the head, with the index finger pointing upward (to indicate flame).

*It is ended.* Bring the closed hands in front of the body, with the thumbs up and the second joints touching; then separate them. This sign closes a speech or conversation.

## An Indian Invitation\*



## What Would You Have Done?

**L**AST winter while reading the story of how Pastor Hsi of China settled a serious quarrel among the Christians of Pan-ta-li, it occurred to us that telling the story up to the point of Hsi's arrival on the scene and then stopping to ask, "What would you have done?" would add greatly to the interest. By and by an opportunity came to test the value of the plan. One day in August a primary superintendent came to us for a story and we suggested this. She used it with fine results.

She told the story of how Hsi, having been sent for in haste, came wrapped in his heavy fur-lined coat all the way from his home to Pan-ta-li over the mountain roads in the depths of the severe northern winter and how, just for an instant, the angry combatants stopped to see what he would do. Then she stopped and asked, "What would you have done?"

"I would have sent for a policeman!" was the quick and amazing response of a four-year-old, a little girl who really belonged in the kindergarten.

"I would have taken a Bible and read the Ten Commandments to them," said a ten-year-old, the stalwart son of Scottish parents.

\*This clever little invitation in the Indian sign language which we found in a Mary Hill "Band Box" (see "The Missionary Review," November, 1916, p. 856) would make a fine poster for a boys' missionary meeting on the North American Indians.—B. M. B.

"I would have worked my way in between the fighters and taken the blows myself," said another ten-year-old, an unruly lad always in mischief, yet with a keen sense of the spiritual deep down in his heart.

"You are none of you right," said the teacher, "but Robert [the last speaker] comes nearest to it. What Pastor Hsi did was altogether different from what anybody expected, but it settled the quarrel all right. Listen and I will tell you."

The room was intensely still as she told the rest of the wonderful story. The interest was keener by far than it would have been without the break and few children will forget Hsi's remedy. The story may be found in "Pastor Hsi, One of China's Christians," by Mrs. Howard Taylor, pages 107-113. (China Inland Mission, Germantown, Philadelphia, Pa. Price, paper, 20 cents; cloth, \$1.25.)

## "Jesus Loves Me" Round the World

At the May Missionary Rally held last spring by the Sunday-schools of Schenectady and vicinity under the joint auspices of the Schenectady County Sunday School Association and the Schenectady Federation of Woman's Missionary Societies, an exercise entitled "'Jesus Loves Me' Round the World" was given by two boys (members of a boy choir with fine voices) and three girls ranging in age from nine to thirteen years. Each child, dressed in proper costume, sang one stanza of "Jesus Loves Me" in a different language and at the close all united in singing it in English.

It was a very simple exercise, but it seemed to make a very deep impression on the large audience that had assembled. "It touched me deeply," said the county superintendent of missions who presided at the meeting and many were moved to tears.

The exercise was conducted by the president of the Federation, who introduced the children one by one as they came to the platform, made brief but interesting comments on their costumes, and told how "Jesus Loves Me" is used around the world.

The peoples represented were the Dakota Indians, the Chinese, Japanese and Koreans and the Telugus of Southern India. The words of the hymn, the leader's talk, a picture of the singers and some hints about the costumes are herewith given.

"JESUS LOVES ME"

*Dakota Indian*

Jesus Christ was-te-ma-da,  
Wo-wa-pi Wa-kan he-ye;  
Mi-ye on te hi qon he,  
Wan-na he wa-na-ka-ja.

*Chorus:*

Han Jesus was-te,  
Han Jesus was-te,  
Han Jesus was-te,  
Was-te-ma-da-ke-ye.

*Chinese*

Yesu ngai ngo she ta min,  
Ngo yu dswe-nih ko shi chin;  
Ting-tang men Tsu we ngo kai,  
Pa ngo siao jin hwan chin lai.

*Chorus:*

Tsu, Ye-su ngai ngo,  
Tsu, Ye-su ngai ngo,  
Tsu, Ye-su ngai ngo,  
Yu sen shu kao su ngo.

*Japanese*

Shiu wa-re wo-a i-su,  
Shiu wa-tsu-yo-ke-re-ba;  
Wa-re yo-wa-ku-to-mo,  
O-so-re wa a-ra-ji.

*Chorus:*

Wa-ga Shiu Ye-su,  
Wa-ga Shiu Ye-su,  
Wa-ga Shiu Ye-su,  
Wa-re wo A i-su.

*Korean*

Ya-su sa-rang-ha-sim-un,  
Ko-ruk-ha-sin mal it-la;  
O-rin go-si yak-ha-na,  
Ya-su kwon-sa man-to-ta.

*Chorus:*

Nal sa-rang hu-sim,  
Nal sa-rang hu-sim,  
Nal sa-rang hu-sim,  
Syong-Kyong-e su-son-na.

*Telugu*

Yesu nan-nu pre-mis-tu,  
Tan-na Yod-da pil-che-nu,  
Ean-ni Sat-ya Ve-da-mu,  
Na-ku by-lu-par-tsu-nu.

*Chorus:\**

Yesu premin-tsu-nu,  
Nan-nu pre-min-tsu-nu,  
Nan-nu pre-min-tsu-nu,  
Ma-Ve-da chep-pe-nu.

THE LEADER'S TALK

ONE of the very first hymns taught to the children in all mission fields is "Jesus Loves Me" and it is dearly loved by both old and young wherever it is sung around the world. It has done a great work in winning souls to Christ and in deepening the love of those who become Christians. It has become so popular that the Buddhists are adapting it to their religion and teaching the little children to sing:

"Buddha loves me,  
This I know."

But, alas! Buddha does not love little children nor anyone else, so they are teaching the children to sing an untruth. When we sing "Jesus Loves Me" we may be very sure that it is true "because the Bible tells us so."

How many of you can repeat the hymn all through? Perhaps you will be interested in this story of how Doctor Samuel Cochran, a medical missionary to Hwai-Yuen, China, induced some little Chinese children to learn it.

"About two weeks ago I got in my mail a package of the cutest little celluloid dolls about two inches long," he says. "A nurse in the Presbyterian Hospital in New York City sent them to me. In one of the wards there was a cute little beggar of a boy, plump and pretty, but as pale as a sheet from hook worm. I showed him one of the dolls and told him he could have it as soon as he could repeat 'Jesus loves me' in Chinese. Next time I made my rounds he earned his pay.

"Another nice little boy, a farmer lad who had cut off two fingers chopping hay for donkeys, and had been in the

\*It will be noticed that the first three lines in this chorus have six syllables each instead of the customary five. As the words have been taken from the Telugu hymnal, this is correct (as we have been informed by a Telugu missionary). The first two syllables should be sung in the time of one.—B.M.B.



COSTUMES FOR THE EXERCISE "JESUS LOVES ME" ROUND THE WORLD

hospital two weeks, learned 'Jesus loves me,' and earned a doll. When he left the hospital he bade me a most courteous and grateful farewell and took the doll, which will be the center of attraction for his whole village. He learned his verses from a little beggar boy who has been in the hospital for two months with hip disease, a bright, intelligent little fellow who gets a picture card for every child he teaches to sing 'Jesus loves me.'"

#### THE COSTUMES

The costumes were easily arranged. The Dakota Indian wore one of the ready-made Indian suits which so many boys have in these days. The Telugu boy wore white pajamas with a border of broad red ribbon basted on, a *pugree* or turban of red and white cheese cloth made according to directions given by a missionary from India, and a long string of bright beads around his neck. The *pugree* is a little hard to manage but

with practice it can be done. Take from five to seven yards of cheese cloth, twist it loosely into a long rope, and begin by forming a figure 8 about twelve inches in length. Then wind the cloth around and around until it is all used up. The *pugree* can be formed on the head of the child and the folds should be tacked or pinned at intervals to keep it in shape.

The Japanese girl wore a real Japanese kimono and the little Korean a real dress from Chosen, but both can be made in America. The Korean dress is white and consists of a very full straight skirt and a short-waisted, tight-fitting little jacket. The Chinese girl wore a blue *quatsa* (it shows white in the picture) cut from a real one brought from China. In shape it is much the same as a Japanese kimono, but it is shorter, and an extra half front must be cut for the right hand side of the garment. The extra front is sewed to the left front down the middle and is fastened over on the right side at the neck and under the arm.

# Woman's Foreign Mission Bulletin

EDITED BY MRS. WM. H. FARMER, MONTCLAIR, N. J.

## THE EDITOR'S MESSAGE

*Dear Missionary Enthusiast:*

What a pilgrimage you've made, and how inspiring have been your messages! I have read all the summer school programs you enclosed, and shall chat about them a bit before giving you any gossip, for is it not aggravating to wait long for a friend's reply and then find no allusion to the preceding letters? Heartily do I congratulate you on the friendships you make in this wonderful foreign mission work.

You speak of Mrs. Peabody at the Wilson College Conference, and I can fancy her presiding as she does at Northfield. That was a clever idea, giving scenes from the trip she and Mrs. Montgomery made to the mission fields, with two girls to impersonate their daughters, Norma and Edith. Wonderful effects can be produced with little effort if Oriental costumes are ready, and a few nimble wits get to work.

How lucky you were to live under the same roof with Mrs. Montgomery at both Northfield and Chautauqua! Her lectures on Jean Mackenzie's "African Trail" must have been very stimulating. The book is selling rapidly, I hear.

I marvel at the varieties of denominations assembled at the Chautauqua Foreign Mission Institute. Twenty-six, you write, including Jewish, Roman Catholic and Christian Scientist. I fear they do not all have mission work in Africa.

Mrs. Eveland gave an evening address at the Mountain Lake Conference. You must indeed enjoy knowing her. And you heard Mrs. Fisher at Ocean Grove. Have you read her new book on Africa? The Methodists are doing well with their Jubilee gains.

Five foreign mission conferences in one season—you must have a wealth of information! Sallie Brown of Buffalo, who moved to California last year, is

your only rival. She started with Tulsa, Oklahoma, in May, then went to Oklahoma City, east to Winona Lake, then west to Los Angeles and Mt. Hermon. That made five, you see, and she wrote me that her one regret was that she had to miss Montreat and Silver Bay.

Don't you feel sorry for the woman who has never known the joy of foreign mission service, friendship and study? Some day I shall be in the ranks again, altho this year I am compelled to be

Your loving SHUT-IN.

## SUMMARY OF SUMMER SCHOOLS

REPORTED TO MRS. PORTER\*

*May 27 to June 1.* Tulsa, Oklahoma. Extension Conference presented by City Federation of Missions.

Lectures on "An African Trail," by Mrs. Wells.

*June 3 to 9.* Oklahoma City. Interdenominational School.

Enrollment, 343. Denominations, 14.

Lectures on "An African Trail," by Mrs. Wells.

Junior book, "African Adventurers," taught by Miss Shipley.

*June 21 to 29.* Winona Lake. Interdenominational School.

Enrollment not reported.

Lectures by Mrs. Wells; Normal Class by Mrs. Burritt.

*June 28 to July 6.* Wilson College, Pa. Interdenominational.

Enrollment, 533. Denominations, 19.

Lectures on "An African Trail," by Mrs. Montgomery.

Missionaries present, 18. Other classes reported in August REVIEW.

*July 8 to 15.* Montreat, N. C. Presbyterian School of Missions.

Enrollment not reported.

Normal Class for Juniors, Miss McElwee. Senior Book, Mrs. Willis.

\*Note.—The Editor regrets that several Summer Schools and Conferences sent neither program nor report to the Bulletin. It had been the fond hope of the Federation Chairman of the Summer Schools Committee, Mrs. Mary Clokey Porter, that every Conference of Foreign Missions meeting between May and September might be noticed here. Our Bulletin "Mansion" is, however, as complete as the "materials sent up" would permit.



July 9 to 13. Los Angeles, Cal. Interdenominational.

Enrollment 1,100.

Bible Study, Dr. J. A. Francis; "African Trail," Miss Moore.

July 10 to 17. Northfield. Interdenominational.

Enrollment, 1,076. Denominations, 13.

Lectures on "An African Trail," Mrs. Montgomery.

Closing address, Dr. Robert E. Speer.

July 15 to 20. Montevale.

Enrollment not reported. "African Trail," Mrs. Lipscomb.

July 16 to 21. Mt. Hermon, Cal.

"An African Trail," taught by Mrs. H. L. Hill.

Enrollment 150.

July 29-Aug. 6. Mountain Lake Park, Md. Methodist.

Enrollment 125.

Addresses by Mrs. Wells, Mrs. Eveland, and Prof. Walker.

Aug. 10-20. New Wilmington, Pa.

Enrollment for study classes, 225; registrations, 625.

Twenty-eight missionaries and 30 student volunteers.

#### *New Features*

1. Study Classes all used *one text-book*—"The Lure of Africa"—with other text-books on Africa as supplements.
2. *Court Trial*—Africa Against Civilization.
3. *Prayer Room* in College Building open from 6:30 A.M. to 10 P.M. each day. 6:30 A.M. found it full every morning. Prayer groups at close of evening programs in cottages, halls, etc.
4. *Pageant*, illustrating Fifth Chapter of Text-book.

Aug. 19-26. Chautauqua, N. Y. Interdenominational.

Enrollment, 1,000. Denominations, 26.

Lectures by Mrs. Montgomery and Mrs. Farmer in the Hall of Philosophy.

Missionary rally on Sunday in Amphitheatre.

#### YU AI KAI

AT just this time when international friendship is the world's greatest need, it is interesting to know that the Christian women of the Pacific Coast are doing their bit in making more ideal their personal relations with their Japanese neighbors.

We have known the Orient chiefly in a casual, selfish, acquisitive way through travel, trade and diplomacy. We have therefore grown used to thinking that the intricacies of the Oriental mind are such that the "East is East, and the

West is West and never the twain shall meet." But here is the announcement of a little new society—Yu Ai Kai—a Woman's International Friendship Society—the foundation of whose policy is so broad and deep, the Rock, Christ Jesus, and its purpose so simple—friendliness, that it may do much to help us to realize that, where love is, geographical terms are meaningless.

Organized in June, 1916, by the Pacific Coast Field Committee of the National Board, Yu Ai Kai grew out of a joint meeting of Japanese and American Y. W. C. A.'s in honor of Miss Matthews, National Secretary, and Miss Michi Kawai of the Association of Japan.

Linked to the story to which these two groups listened of the way the Y. W. C. A. is helping to meet the all-around need of the Japanese women was a modest recital of the efforts which the foreigners are themselves making to unite their countrywomen on the Coast, to help new comers, and to bring them within Christian influences. This will in time Christianize the Japanese homes in our United States.

The interest aroused by the story crystallized in the organization which aims to interpret in kindly deeds the spirit of its name.

Meetings are to be held quarterly, and distinguished travelers, scholars, statesmen, missionaries and other leaders of international thought are to be introduced to the society. Mrs. Paul Raymond of San Francisco is the President, and Mrs. T. Domato of Oakland is one of the Vice-Presidents. The annual membership fee is one dollar, and the headquarters will be 319 Russ Building, San Francisco, although members may reside anywhere.

The following committees have been formed: An advisory committee of men thoroughly conversant with the great questions of international relationships; committees on policy, membership, devotion, hospitality, publication, press and general publicity, research and records; an educational committee to prepare a bibliography relating to Japan, to sug-

gest programs for use in women's clubs and missionary societies, and to form study classes and reading circles; and a committee on co-operation with the Japanese Young Women's Christian Association to open avenues for active service.

Members are urged to acquaint themselves with and assist in the work carried on among the Japanese by the churches of their own denominations.

The heart of the whole matter is well expressed in the following words quoted from a leaflet recently issued by the *Yu Ai Kai*:

"By uniting American and Japanese women in its membership, by holding its purpose distinctly Christian, by assisting in the investigations to be made by the Pacific Coast Field Committee of the Young Women's Christian Association into the problems of immigration and foreign community life, by encouraging impartial and intensive study of the relations between America and Japan, by the promotion of prayer for a better mutual understanding, the organization hopes to lay broad and deep the foundations of a vital and lasting friendship that will make possible the interchange of the finest things between Occident and Orient.

"But the degree of frankness with which we face the actual conditions under which we live affects vitally the sincerity of our thinking and inevitably reacts not only upon ourselves, but upon the social structure of which we are a part. It involves the recognition that the American woman is on trial, no less than the woman from Japan, that the problem of assimilation is no graver than the question of our attitude and our spirit of approach to the alien in our midst, and that both may help more largely than we realize to weaken or to strengthen the impact of the Christian church both at home and abroad upon a nation which must have a great determining influence upon the future of Christianity throughout the Orient."

#### A CHALLENGE TO CHRISTIAN WOMEN

*A Message from the Executive Committee of the Federation of Woman's Boards of Foreign Missions of North America.*

**I**N these crucial days which are testing the character of all men and women, when the political and moral life of our nation is imperiled, we must face the fact that our missionary enterprises stand also in grave danger. With the appeals

from the Red Cross and other relief organizations, to which our hearts eagerly respond, many a woman feels that the missionary cause must give way for a while to these other emergencies. But the result of such turning away of regular gifts upon which the Boards have depended would result in a crippling of established work and a loss of ground which would be nearly or quite irrevocable. It is time to send out a warning.

*The new need must not be met at the expense of the old.*

The history of missions shows that times of great national crises were also times of great missionary activities. To cite only a few out of many:

The American Board sent out its first missionaries during the war of 1812. The Woman's Missionary Union was born in 1861 midst the throes of the outbreak of the Civil War, and in the decade following nearly all the leading Woman's Boards were organized. During these last three years England has maintained all its missions and a Canadian Board had the largest receipts last year in all its history.

Women, the challenge comes to us. We must hold fast to the work to which God has appointed us. The great lesson of the war is that true Christianity has been lacking. To give Christianity to all the world is the supreme task of the Church, and have not we women dedicated ourselves to this task?

In the special meeting of the Federal Council held in Washington in May, Dr. John R. Mott and Dr. Robert E. Speer uttered stirring words, calling to a larger work of evangelism than ever before. Never were there such challenging opportunities as today. Africa and Asia stand at the crossroads. *Today* we can lead them to Christ if we are faithful, but it may mean at such cost as we never have dreamed.

The challenge is calling us to a greater unselfishness—yea, to sacrifice, and it is leading us out to a larger service than we have ever been capable of in the past.

How will you meet it? How will I?

MRS. J. H. MOORE.

*President of the W. B. F. M. of N. A.*

# INTERNATIONAL FRIENDSHIP

**A**N arrangement has recently been made whereby the Commission on International Justice and Goodwill of the Federal Council of the Churches of Christ in America will work jointly with the American Branch of the World Alliance for Promoting International Friendship through the Churches. The Federal Council of the churches of Christ in America represents thirty denominations. The American Branch of the World Alliance for International Friendship, however, has members on its Council from forty-one denominations. Women also have been admitted to membership on the Council and on the Executive Committee.

\* \* \* \* \*

Prof. Benjamin F. Battin, Organizing Secretary for Europe of the World Alliance for International Friendship returned to America in July.

On account of the entry of the United States into the war he naturally found his sphere of activity much curtailed. In fact, the break with Germany, coming just as he was on the point of going to that land, compelled a complete change of plan. He was able on this last trip to visit only England, Scotland and Norway.

The British Council is continuing its publication of *Goodwill* in which facts and factors promoting better feelings between British and Germans are continuously emphasized. The British Council has been energetic in securing for German prisoners in England suitable care and treatment, the results being most gratifying.

The membership of the British Council is about 6,000. Plans are under way for the formation of a separate branch of the council for Scotland.

The Church of Sweden organized under the Episcopal system is, as a whole, under the guidance of Archbishop Soderblom, a branch of the World Alliance. The Church of Norway, however, is democratically organized. Of its 600

clergy, 400 are members of the Alliance, and plans are being made for securing the membership of the remaining 200.

The German Council, under the guidance of Dr. Siegmund-Schultze, has continued to publish its magazine, *Die Eiche*, and to push forward the work among the prison camps. No news, however, has come to hand as to these enterprises since April.

Prof. Battin returns to Europe in September. His special purpose is to make full preparations, so that as soon as hostilities cease it will be possible for representatives of the various branches of the World Alliance to hold a meeting at the same time and perhaps the same place as the great Peace Council of the nations. For it is felt that the Christians of all the nations should make their own special contribution to the establishment of the new world-order that should be set up at the close of the war.

## OCTOBER ADVICE

1. Buy "An African Trail" and "African Adventures."
2. Make an African village for some children.
3. Do Red Cross work for Asia and Africa as well as for Europe. The need is world-wide.
4. Take subscriptions for missionary periodicals.

## QUOTABLE BITS

"The brown rowers rise and fall to the paddle with the impeccable rhythm of their race. . . . They are the sinews of the hand that Africa has put out to pluck the white man from the deck. By that hand he will be led along what lonely paths to what foreign experiences! That black hand may become to him hateful, or dear; it may crush him or it may replace him on the deck of a steamer making North. But be sure of this—the print of those fingers is upon him—the spirit and the body of him—to the end of his days."

"An African Trail."

# NEWS FROM MANY LANDS



## MOSLEM LANDS

### Moslem Superstitions

**F**EW people are aware of the gross superstition which exists among the Moslems," writes a mission worker in Tunis. "So many think that because the followers of the false prophet have taken the name of believers they have a real faith and trust in God, relying upon Him alone. Such is not the case; for from the highly educated Mohammedan to the most ignorant, all believe in demons, evil spirits, the evil eye, sorcery, etc. Of course, against these some charm must be employed. These charms take various forms."

Amulets have been used in all generations, and the Moslems have the greatest faith in them. You will see them sewed on to the children's fez caps or suspended by a string around their necks. For headache the talib (or charm-writer) draws a square on a piece of paper around the sides of which he writes: "To heal him in his sufferings, God gives to man one of His names." Across the middle is written, "It is Mohammed." Inside the square is written, "By His power this thing is a sacred ark." One is left to imagine what this means, but if the piece of paper is carefully folded and sewed into a piece of stuff on to the fez cap the wearer is free from headache.

### Armenian Gratitude

**A** LETTER recently received by the American Committee for Armenian and Syrian Relief from a well-known relief worker in Igdir, Turkey, shows the appreciation of the people:

"The work in Igdir has been very interesting. The present government is favorable and the people are extremely grateful. We have given help to over 1,700 people here in nineteen villages. In one house there are seventy-three people whose condition is extremely bad—

there is not one piece of bedding in the house for women and their small children. The children are practically naked. I have given them fourteen beds, and ten small coverlets for the children, some clothing to ten boys, seven girls, five women, one man and six infants. They were so grateful that they wanted to kiss our hands and feet."

### American Consul Report From Tiflis

**A** CABLEGRAM received from the American Consul at Tiflis received by the American Committee for Armenian and Syrian Relief says: "Estimates place number of Armenian and Syrian refugees in Caucasus at 250,000, Eastern Turkey 100,000. Total slowly increasing by newcomers. 250,000 of these without employment, large proportion women and children. In order to meet needs of situation minimum estimate \$500,000 per month. Strongly urge need of support of fatherless children in their homes; 5,000 now on our list; about 15,000 others require immediate help; widows as well as children; thus aided, families keep intact; no funds available at present for this department. Weaving of clothing material for refugees now going on in Alexandropol, Erivan and Etchmiadzin. Starting orphanage for 300 boys in Erivan, boys over ten being selected good intelligence and sound physique with reference to quick training of leaders in industry, agriculture and education. Will open girls' orphanage if women supervisors sent out."

The Consul appeals for several workers and for \$3,000,000 in order to make possible the development of the work along these lines.

### Greeks in Asia Minor

**I**N Asia Minor some of the most hardy, independent, hopeful representatives of the Greek stock have their home.

These folks use the Bible and some tell of its message holding them spellbound by the firelight till cock-crow in the morning. Such persons are not satisfied in the Orthodox Church; they come out, and form evangelical communities that are spiritually alive. Like other Greeks they are individualistic, fond of dialectics, champion debaters. The best of their ministers almost more than other men anywhere remind one of Paul; there is the same intense conviction, unsparing devotion, counting of all things as loss for Christ. A year after the Armenian deportation from the Marsovan field, up to the summer of 1916, there were seven Greek congregations, each with its earnest minister, and with aggregate communities of about 1,000 souls, going steadily forward in spite of the horrors of war around them.

—GEORGE E. WHITE.

#### The Oasis in Mesopotamia

A. H. GRIFFITHS, who has been serving in Mesopotamia as an Association secretary attached to a mounted brigade, writes that the curse of a desert campaign is the "deadly sameness."

"In these conditions the oasis most longed for by the soldier is the Young Men's Christian Association. No new station along the ever-lengthening railway line is considered complete without this oasis. It is a rare thing for the first train in to arrive without an Association marquee and stores on board, unless as *has* happened, the stores have outdistanced the train! The Young Men's Christian Association workers at the base arouse my unstinted admiration, whose days are spent in buying and packing up and labeling and loading thousands of cases each week.

"If the Association could do nothing more than supply certain comforts to the men in a desert column it would be work infinitely worth the doing. And the Young Men's Christian Association can do more than that—and *does do it in spite of difficulties.*"

#### Murder by Starvation in Syria

A WORKER in an English mission in Syria, compelled to leave early in the war, writes in *Serving the King* of the terrible treatment to which the Syrians have been subjected by their rulers:

"The Turks, thinking it inexpedient to apply their Armenian policy to Syria, devised a slower but equally effective scheme of extermination. They tried it first on the Lebanon, where the population was largely Christian. They created an artificial famine, and starvation soon began to do its deadly work. This artificial famine has now been extended to the whole of Syria, and has carried off tens of thousands of Moslems and Christians alike. It has been said that if the country remains another six months under the control of Turkey the whole population will be in their graves. Already whole villages are left without an inhabitant. The sufferings which the people have passed through have had the effect of changing their naturally religious temperament, and it is said that now no one goes to church or mosque. They are being overtaken by madness or melancholia."

#### Effects of the War in Persia

REV. S. M. JORDAN, of the Presbyterian mission in Teheran, Persia, now in this country, writes as follows of the effects on the missionary work of recent developments in the war:

"Since last July three of our mission stations in southwestern Persia, on the Bagdad-Kermanshah, Hamadan and Dolatabad caravan road have been in the hands of the Turks. We have no reason to suppose that there has been any active interference with our work, but the Armenians from all the cities and villages fled before the Turks came in, and their houses and property in general were looted, and so the work has been carried on under difficulties. With the English capture of Bagdad and the defeat of the Turks in Persia by the Russians, the Turks have been expelled from all these places, and conditions through-

out Persia promise to become more settled than for several years past. The revolution in Russia with the triumph of free institutions and its proclamation of religious liberty is another sign of the times that augurs well for mission work throughout the near East."

#### The Greatest Need in Persia

THE Christian missionary in Persia is confronted with a difficult and peculiar situation. On the one side, there is the historically bitter verbal opposition to the doctrine of the incarnation but a virtual acceptance of the same in regard to Ali and his family. On the other hand, their failure to distinguish between the significance of the death of Christ and that of Hussian obscures the wide underlying difference. Even the sinlessness of Christ does not appeal to the Persian at first, for, to him, all prophets are sinless. The only doctrine which he will readily acknowledge as distinctly Christian is that of the indwelling of the Holy Spirit. His Imam may occasionally help him but they do not dwell in him. The greatest hindrance, therefore, to the progress of Christianity in Persia is the absence of evidence of such an indwelling in those nominal Christians with whom the Persians are most familiar and the chief hope of reaching them is through a Spirit-filled life in their midst which will ultimately convict them of sin and show them a higher, more beautiful ideal than any they have heretofore known."—J. DAVIDSON FRAME, M.D., Resht, Persia.

#### The Hejaz Kingdom, Arabia

THE action of the Grand Sherif of Mecca, El Hussain Ibn Ali, lineal descendant of the Prophet himself, in last year throwing off allegiance to the Sultan of Turkey, and proclaiming the independence of Arabia, was a step the significance of which becomes more and more evident.

The formation of the Kingdom of Hejaz, with the Grand Sherif as its King, together with its recognition by all

the Allied Powers, has a twofold importance. From the political point of view, it means the resurrection of an Arab state and the independence of the Arab nation after centuries of subordination to the Turks, while from the religious point of view it seems likely to mean a new headship for the Moslem world.

The Sherif is about sixty-two years old, medium-sized, white-bearded, with white round face, large eyes, and big head. He is well educated and knows, besides the Arabic language, Turkish and Persian, both of which he speaks and writes. Moreover, he speaks English, French, and Russian, all of which he studied while in Constantinople. In addition to being a linguist, the new King of Hejaz seems to be very progressive, for his first act after ascending the throne was to establish a newspaper.

#### INDIA, BURMA AND CEYLON

##### An Effort to Spread Hinduism

"ONE of the latest signs of religious unrest in India," says *The Harvest Field*, "is the founding of a new society called the 'Hindu Missionary Society.' Here are the principles on which it is to work:

I. He who calls himself a Hindu is a Hindu. II. Any person wishing to come into Hinduism may be admitted into its fold. III. The religious status of all Hindus is the same.

Explanation I. A person is a Hindu if he accepts Hinduism generally as his guide and is willing to call himself a Hindu. Explanation II. Hinduism contains aspects of religion which may appeal to persons not at present members thereof. If they wish, they may be admitted into it, without distinction of race, sex, or nationality. Explanation III. All Hindus, whether born into it or coming into its fold, will be on a footing of absolute equality in religious matters. Studying and teaching the Sanskrit language and any religious book, modes of worship, and the receiving of the sacred thread, are among religious

matters to which all Hindus are entitled.

N. B.—Matters of caste, of food, of dress and other outer forms are not matters of religion.

#### Training Indian Christians

THE eighty-second annual report of the Punjab Mission of the Presbyterian Church shows that Conventions are playing an important part in awakening life and giving training to the Indian Church. A few years ago Sialkot Convention stood alone; now others have been started to bring their benefits within the reach of more people. The Saharanpur Convention is one of the most recent and its development has been encouraging. In addition to the conventions there are many summer schools to give systematic training and needed inspiration to mission workers, and to the headmen of the churches and Christian communities. There are also an increasing number of both day and boarding schools adapted to the needs of all classes of Christian children, and these are a prophecy and a pledge that the Church in India shall have opportunity for growth in grace and in knowledge.

#### Hindrances Due to the War

REV. HERMAN J. SCHUTZ, an American Methodist missionary in India, describes some of the psychological effects of the war which are interfering with the progress of missionary work. He says:

"We are moving more slowly than before the war in the matter of baptisms, for the attitude of the people is more suspicious and their motives not so pure as formerly. To illustrate: A young man and his family, new converts, came into our Training School here in Ballia, a distance of fifty miles from his village. He is perfectly happy here and sends good reports back to his relatives and friends, but they are convinced that these reports are inspired by us and that we have sent him to Europe. This militates against others following his example. Even the ladies visiting in the zenanas

are not having the welcome generally accorded them. 'You have come,' the shut-ins tell them, 'to see our jewels in order to report to the Government, so that we will have to pay taxes for them. We like you and your teachings, but we prefer not to have you come till this war is over.'"

#### Special Meetings in Berar

A MISSIONARY contributor to the *Alliance Weekly* sends the following glimpse into the life of the native Christians in Berar, India: "We have just finished the second Sabha, or four days' special meetings, for the new Christians of three districts, and it was certainly a wonderful time. There has been marked growth in grace since last year. Persecutions have come thick and fast, but God is giving grace. One man's house was destroyed by the head man of the village, who said to him as it was being pulled down, 'Now, will you become a Christian?' The reply was, 'You can destroy my house and all I possess, but you cannot destroy what God has put in my heart! I became a Christian not for my stomach's sake, but for my soul's sake.'"

"Another very remarkable feature of this four days' meetings was that the head man of this particular village is friendly to Christianity. It was at his invitation that the Sabha was held at Nardola, and he with the members of his family took practically the whole burden of the arrangements, even feeding the entire company of people the whole four days without charge."

#### Dr. Ma Saw Sa

THE first Burmese girl to get a college education was Ma Saw Sa, who passed her First Arts examination as a student at the Baptist College, Rangoon, in 1906. She is a product of American Baptist mission schools and the worthy daughter of Christian parents. After completing her studies at the Baptist College, she obtained a medical scholarship and studied for five years in the

medical college of the Government University at Calcutta. Then she spent two years in medical study abroad and obtained diplomas from the Royal College of Physicians and Surgeons at Dublin. On her return to Burma in 1913 she was appointed as Assistant Surgeon in the General Hospital, a large government institution, at Rangoon. The next year she was appointed Superintendent of the Dufferin Maternity Hospital at Rangoon, where she is meeting with large success in the training of native nurses and in the administration of a large hospital. She is a truly consecrated Christian and a helper in every good work.—*Missions.*

## SIAM AND LAOS

### Christians in Student Senate

**T**HE self-government which Rev. Paul A. Fakin introduced into the Presbyterian boys' school at Petchaburi, Siam, soon after he arrived there, has proved a great success.

The boys themselves elected three of the older pupils to form a student senate, and these three report each week in different departments. It has been found that the boys get to the bottom of disputes and disorder much quicker than the teachers can, and the result has been less talking in school, no smoking on the compound, and a remarkable suppression of bad language. The boys chosen for the student senate were Christian boys, and their fairness and reserve have had wide influence in the school. Mr. Eakin feels that the pupils themselves deserve credit for appreciating so quickly the qualities necessary for such office and choosing the boys with these qualities.

### Christian Growth in Siam

**REV. PAUL A. EAKIN**, of Petchaburi, Siam, writes after one of his tours in the villages: "We found a girl who had been brought to Christ seven years ago. She was living away off from any village. It was difficult to find her, even though we knew her name. Spending the forenoon in her home, we found

that she had kept the faith and brought her husband, mother and sister and sister's husband with her.

"Last week a woman came into the tent and told us that Dr. and Mrs. MacFarland had been so kind to her that now she wanted to look carefully into this religion they had taught. She could read, and devoured every book she could get hold of. She asked many questions, and before we left she fully surrendered herself to Jesus Christ as her Saviour. Her husband was away, but the day we were pulling up our tent he came with oxen and carried our things to the station. He put his name down also. The last night of the meeting she brought her son and nieces and nephews.

"At the Petchaburi Church a Bible Reading Contest was launched with a view to completing the New Testament by reading a chapter each day and two every Sunday. The men are on one side and the women on the other."

## CHINA

### The Possible Menace of China

**REV. A. E. TRUED**, a missionary in the province of Honan, China, emphasizes the necessity of Christianizing China before China becomes a menace to the Christian world. He says:

"There is a critical situation. If Christianity does not conquer China now, that country will drift from paganism into atheism. What that would mean to the world no one can now dare to predict. China may some day rule the world. Under evil influence China will avenge herself upon the world for the wrongs she has suffered. There is no country that can muster such an army as China. And there are no people in the world who can endure such hardships and privations as the Chinese. They are a hardy race, and able to subsist under conditions where other peoples would perish. China will not always meekly submit, but will some day come to her rights.

"Only one thing that can cause the Chinese to love foreigners is the power of the Gospel."



### The New Yale Hospital

**Y**ALE in China, or Ya-li, as it is called in Changsha, Hunan, where the college is located, consists of a high school, college and medical department. Already with its 180 high school and college students, its forty nurses in training and its twenty medical students, it is stronger than the American Yale after a century of existence. The \$25,000 which is raised annually for its support is given by six or seven hundred persons, almost all Yale men. In twelve years about twenty-five Yale students have gone to Changsha for a longer or shorter term to teach in the medical school. Some have paid their own expenses. It is now almost an established tradition for a member of the graduating class at Yale to go out as a short-term teacher.

The new Yale Hospital is of brick with re-enforced concrete floors, steam-heated, electric-lighted, and throughout is to be equipped with the best modern appliances available. The building will accommodate 120 patients, half of them women and half men. This new hospital is the gift of a Yale graduate, at a cost of \$170,000, and is to be used as a teaching hospital in connection with the Hunan-Yale College of Medicine.

### Shanghai Child Welfare Exhibit

**I**NTEREST in child welfare and public health work has been greatly stimulated in Shanghai through the exhibit given by the Christian Home Club of the Shanghai Baptist College under the direction of the wives of the faculty members. Illustrated lectures were given on the proper methods of washing and dressing babies, the preparation of their foods, and the best remedies for infantile diseases. Examples of the proper playthings and toys for children were arranged on long tables, while the world's best children's stories, translated into Chinese, were on sale at another table. In the public health exhibit were charts and illustrations setting forth the dangers to human life from flies and mosquitoes, and pointing out the risks people take in

using public towels, wash-cloths and cups. A model meal was prepared on a table, and attention was called to the lack of sanitation in the ordinary method of serving Chinese food, and the necessity of using separate dishes and separate chopsticks for each person. Sanitary sleeping arrangements made another exhibit, and the advantages of proper sleeping garments, and mosquito netting curtains were demonstrated. Explanations of all exhibits, charts and illustrations were in Chinese as well as in English. So much interest was evinced, and such great crowds attended the exhibit that the committee has decided to maintain a permanent exhibit for the use of the public.

### What Canton College Boys Are Doing

**T**HE Agricultural Department and Student Christian Association in Canton Christian College are struggling together to finance an interesting little "Farm School" where village boys are taught to read and write, work on the school farm, and carry back ideas to their homes.

An evening school is conducted in one of the villages by the Christian Association boys, and the village elders are so determined that both they and their sons shall continue to profit by it that they are actually considering improving the roads between the village and the college, so that the young teachers may travel more readily on dark or wet nights.

The advisors of the third year Middle School class, and some other teachers took about fifty boys out to camp and to tramp on the famous Teng Woo Mountain. It was the first time, as far as is known, that any students in South China ever camped out in the woods.

### A Nanking Student Evangelist

**A** STUDENT of the agricultural department of Nanking University, China, has started services Sunday mornings for the laborers in the agricultural gardens connected with the university. The young man was forced

to leave school for a while on account of poor health, and took up outdoor work. The men will do anything for him, and the university teachers who know him consider him perhaps the best student Christian worker in college.

### JAPAN—CHOSEN

#### Christian Members of Parliament

**F**OURTEEN of the 381 members of the newly elected Japanese parliament are Christians, more than three and a half per cent., though less than one-half of one per cent. of the nation is Christian. And these men are outstanding members who count out of all proportion to their numbers, one of them having been speaker of the last parliament. It is to be observed that prejudice is still strong and the profession of Christianity is not a passport to popular favor. Character has won out, that is all. But that character was produced by the touch of Christ.

#### A Japanese View of Japan's Need

**A** JAPANESE Christian leader says: "There are between sixty and seventy millions in Japan, only a small percentage of whom have as yet accepted Christ. There are a dozen reasons why it is imperative that Japan should become Christian, really Christian, quickly. For one thing, she is rapidly taking the place of leader of the so-called colored races of the Eastern world. That leadership ought to be a Christian leadership, and it must be if it is to be a blessing and not a curse. Japan needs nothing so much as she needs Christ. She has already adopted much of the material civilization of the West, and must do so increasingly—she cannot avoid it. But unless with it she also becomes predominantly Christian, that civilization may become more a curse than a blessing both for herself, the Far East, and the world at large. The central fact at the moment is that Japan is advancing along the lines of the material civilization of the West infinitely more rapidly than she is adopting its best spiritual standards. In the

one her progress has been more remarkable than any hitherto recorded in history. In the other, while much has been done that gives ground for grateful thanks to God, the rate of progress is proportionately very slow."

#### "Winning One" in Japan

**L**IEUT.-COL. YAMAMURO, of the Salvation Army in Japan, in a recent visit to London, outlined his plan for the evangelization of that country as follows:

"For the past few years we have been pressing upon our Salvationists the idea that every one of them should aim to win at least one convert for Christ during each year by his or her own individual effort, should pledge his convert with himself each to win another every year, and so on. If carried out fully, this would mean, of course, that the Salvation Army would be doubled each year, and with our present fine force of workers—we already stand fifth in numerical strength among all the religious bodies in Japan, although we have only been at work there for twenty-one years—that would, I reckon, bring about the salvation of Japan in the course of a very few years. We have not succeeded in reaching that high standard of increase yet. But the ideal is gripping our people. The results of the first year were encouraging. The second year we had a forty-five per cent. increase of enrolments, and last year a further forty per cent. advance upon that."

#### Results of Newspaper Evangelism

**R**EV. ALBERTUS PIETERS, of Oita, Japan, who has made such successful use of newspaper evangelism, writes of the baptism of ten inquirers, who make the total of sixty-six baptisms since the beginning of this work, something over one convert a month for the whole period. "We have again looked over the list of names (now over five thousand) on our card index, and find that out of 257 'mura' or townships in this prefecture, there are only three from

which applications for Christian literature have not been received.

"In respect of converts won, figures show that the efficiency of our work, that is, of the work of six located evangelists and of myself, has been doubled by the use of this method, not to speak of the general influence exerted upon the state of public opinion at large."

#### A Day's Work for the Church

"IN one church about fifty miles from Seoul," writes Rev. F. G. Vesey in *The Regions Beyond*, "I spoke to the people about supporting their own preacher. Fifteen yen per month seemed a big sum for these poor people, but this is how they raised it: Every one in the church, from the little ones in the Sunday-school up to the oldest member, promised to give one day a month to special work on behalf of the church. Every one could do just what work he or she pleased, but the day must be faithfully consecrated, and the proceeds of the work must be given toward the support of the preacher.

"What a day it was! Little boys climbed the mountain and gathered dried grass for firewood, and tiny girls helped mother wash or dye the clothes or sew yards of linen for winter garments. Strong men got up early in the morning and went off to the forests to bring home firewood to take to the town on market day. Women sat in their tiny courtyards making straw shoes, or went into the fields to weed the grain. Each one of the 174 men, women and children gave to God one day in the month, and when the money was all gathered in it was found that instead of fifteen yen there were eighteen."

#### The Donkey's Example

**THE BIBLE IN THE WORLD** tells the story of Korean Colporteur Kim, who used to travel about with a donkey named "Skylark" and had taught this donkey to pretend to eat books. When a man refused to buy a Gospel, Kim would hold it out to the donkey and

say, "Why, this dumb beast has more sense than you have; he takes what is offered him." Then the wise little donkey always took the book obediently between his lips, and the customer, with a laugh, generally followed "Skylark's" example.

#### NORTH AMERICA

##### Patriotism of Missionaries' Sons

**T**HAT sons of missionaries are going whole heartedly into the service of their country in connection with the present war is indicated by the following roster:

William Eddy, of India, is among the marines at Port Royal, S. C.; Paul Wright, son of Dr. J. N. Wright, of Persia, and Hugh Fitch, son of Dr. John Ashley Fitch, of Shantung mission, China, are registered in the ambulance corps of the hospital unit organized under Dr. Snively, of Columbus, Ohio; Allen Chalfant, of China, son of the late Dr. William P. Chalfant, of the theological school of Shantung Christian University, Willis Fulton, of Japan, and John Beard, of Korea, are in training at the officers' training camp, Fort Benjamin Harrison; Zenos Miller, of China, is in training at Fort Meyer; Ralph Miller, of China, is doing preparedness work on a farm, and John Carleton, of India, is studying wireless telegraphy in the navy.—*The Continent*.

##### Had Never Heard of Christ

**M**RS. LANGDON, of Baltimore, speaking at a meeting of the Presbyterian Board of Home Missions, described a trip which she had taken over the Great Pine Mountain, Kentucky.

She told of visiting one family, where, on the first night, she had great difficulty in getting near the children. They scampered off to bed because they regarded her merely as a "fotched on" woman from the outside world and had no interest in her. The next evening at twilight the boys, tired of corn pullin', bean shuckin', sorghum and apple butter making, gathered eagerly

around the fire. Mrs. Langdon started to tell them the story of Christ and Christmas. "What does Christmas mean to you?" she asked. "Oh! it's an awful time. Men drink and the women don't dare stir out of the house." They had never heard of Christ, but they had heard of George Washington and that he didn't tell a lie. But one little lad volunteered the information that he had heard of Christ; that his mother's name was Mary and that his father's name was John. It was a wonderful experience, Mrs. Langdon said, to find that she was telling the old, old story for the first time. When she started to leave the children exclaimed: "Oh! don't go back. We need you to stay here, because you know things we don't know."

#### The Pocket Testament Prayer League

**M**ANY reports have come from Europe of the deep work done by the Pocket Testament League among British troops. In order that American soldiers may receive similar help from the movement, a strong Business Men's Committee has been organized for the purchase and distribution of the league Testaments to the soldiers and sailors in the training camps in the United States; and for the conduct of a great evangelistic campaign among the men, in co-operation with the Young Men's Christian Association. The chairman of the league war committee is Mr. Joseph M. Seele, who was chairman of the Billy Sunday campaign in Philadelphia. The president of the league in America is Dr. J. Wilbur Chapman, the moderator of the Presbyterian Church (North); and the chairman of the Executive Committee is Mr. Charles M. Alexander. The war committee of the league has inaugurated a national prayer movement composed of those who will agree to spend a few moments daily in prayer for the Bible and gospel work of the league among the troops. This prayer union is known as the "Home Helpers' Prayer Circle of the Pocket Testament League Campaign among the American Soldiers and Sailors." Cards of membership are

now being printed for free distribution for those who will pray daily for this object.

#### American Work for Lepers

**T**HE Mission to Lepers, while organized as a British enterprise, has many friends in America. In an appeal for funds to meet the deficit caused both by the high rate of exchange in the Far East and the increased cost of living, Mr. Wm. M. Danner, the secretary of the Mission, says:

"The steady increase of the past few years in the financial support from the United States and Canada has been a great cheer to the British supporters of the Mission who still have, naturally, to carry the heavier end of the load, and we look forward confidently to a time not far distant when America will be our equal ally in ministering to the lepers, who surely constitute no light part of the white man's burden. A list of stations where American and Canadian missionaries are carrying on or supervising our work, is an eloquent indication of the growing partnership between Britain and America. For instance, Korea is perhaps the field in which work for the lepers has made the most rapid proportionate progress during the past few years, and by far the greater part of this work is under the care of American workers. In China, also, American missionaries are revealing a growing interest and sympathy for work among the lepers, and we look with confidence to large developments in this direction when conditions become normal again. Even in British India several of our recently erected or contemplated new asylums are under American or Canadian missionary care."

#### New Policy Towards Indians

**H**ON. CATO SELLS, Commissioner for Indian Affairs, who for the past four years has been devoting his attention to such fundamental matters as the betterment of health conditions, the suppression of the liquor traffic, the im-

provement of industrial conditions, the further development of vocational training, and the protection of property, has announced that henceforth every Indian, as soon as he has been found to be as competent to transact his own business as the average white man, will be given full control of his property and will have all his lands and moneys turned over to him, after which he will no longer be a ward of the Government.

In many of our boarding schools, Indian children are being educated at government expense whose parents are amply able to pay for their education and who have public school facilities at or near their homes. Such children will not hereafter be enrolled in government Indian schools supported by gratuity appropriations, except on payment of actual per capita cost and transportation. This means the dawn of a new era in Indian administration. It means that the competent Indian will no longer be treated as half ward and half citizen. It means reduced appropriations by the government and more self-respect and independence for the Indian. It means the ultimate absorption of the Indian race into the body politic of the nation.—*Zion's Advocate*.

#### Bohemians in America

**B**OHEMIANS, the people of John Hus, are the pioneers of Protestantism. Bohemia remained Protestant until 1621. At that time an anti-reformation took place. During the Thirty Years' War the Roman Catholic faith was given to the Bohemian people at the point of the bayonet—by force Jesuits were supported by the soldiery of Austria in their work to bring the heretics back into the bosom of the Catholic Church. This explains why so many Bohemians, on coming to this country, break away from the Catholic Church and become free thinkers, because in their mind, with the Catholic Church are associated so many painful experiences and cruelties. The Roman Catholic Church didn't give to the Bohemian people the religious training which the people of the other

Protestant countries enjoyed. And the Protestant Churches ought to supplement this need of *religious* training. Bohemian people are educated, intelligent people and are well informed in various other branches of science, philosophy, commerce and industry, and when once they appreciate the work of the Protestant Churches they will be very loyal Christians, as they were many centuries ago.

Cleveland is one of the American cities where special efforts are being made to bring the Gospel to the Bohemian population.

#### LATIN AMERICA

##### The Mexican Constitution

*THE CONGREGATIONALIST*, commenting on some of the striking provisions of the new Mexican constitution, says: "At first these regulations seem prohibitive of Christian work in Mexico, but missionaries there do not so regard them. One must read this Constitution in the light of the past history of the country and the development of the Roman Catholic system there as a political power. The new Constitution is the strongest argument against this system that the Mexicans could produce. No one would deprecate more than the Protestant missionaries themselves the entrance into politics of the Protestant Church of Mexico. Under this Constitution any possible temptation in that direction is removed. Missions have not put stress upon primary school work, while the schools of higher grade can be directed so as not to contravene the spirit of the Constitution. The ordained Mexican pastor will be given necessarily greater prominence in all church matters, while mission property other than schools can continue to be held, as at present in the case of the American Board, by a Mexican corporation made up of missionaries. The authorities in Mexico are yet in doubt as to the application of this Constitution to local conditions. There is no reason to believe that any part of these new regulations were aimed at

Protestant missionaries and their work, or that they will seriously interfere with it."

#### Christian Union in Mexico

THE opening of the Evangelical Theological Seminary in Mexico City last July marks the carrying into effect of one of the proposals formulated at the conference held in Cincinnati in the interests of union and co-operation among the missionary forces at work in Mexico. This seminary is supported by eight denominations. The president is a Congregationalist, the secretary a Methodist. It is understood that each denomination will have a representative on the faculty when needed.

The influence of the institution as a center of union is beginning to be widely felt. The Union Teachers' Training Class meets there every Tuesday; the Pastors' Union will meet once a month; every day there is a prayer service at 11:15, and every evening from 6 to 7 a popular Bible study, to both of which the public is invited.

#### America's New Islands

THE western section of the Virgin Islands was transferred to the United States about the 10th of April. One naturally expects American enterprise to reach out to St. Thomas, St. John and St. Croix. On the 12th of April the American Bible Society made its first grant of Scriptures to this newly-acquired territory. A parcel of Bibles was sent to a Lutheran missionary working in St. Thomas, whose request was received through a Danish Lutheran minister in New York. The field of the American Bible Society grows, as the territories of our country extend.

#### From Gambler to Preacher

NO missionary can foretell from just what quarter the future preachers will come. It is quite certain that one would not have gone to the house of man who had a cockpit and also ran a gambling joint to find an assistant.

The Spirit of God knew that the man who had power in enticing others into evil ways could be of service in the Kingdom, when once changed and made a new creature, so God has turned that shrewdness to good account. Now Flavio Argueta, who once went everywhere gambling, goes to some twenty towns every month preaching the Gospel of Christ. He who once approached men with a view to skinning them out of their money now approaches them in order to share with them the Bread of Life.

His ready wit and keen sense of humor that made him a favorite in the old life of sin are now being used for the glory of God, for thereby he often saves the day and drives home a pointed truth with a jolly laugh and turns aside some bitter thrust at him or his message.

He is a living testimony to the grace of Christ and the regenerating power of the Holy Spirit of God. It is not any wonder that the man who has experienced such change and blessing in his own life can present the Gospel with such conviction to others—*Guatemala News*.

#### Educational Progress in Brazil

REV. JOHN W. SHEPARD, a Southern Baptist missionary in Brazil, comments on the marked change of attitude among the Brazilian people in the last ten years. He says:

"One of the greatest and most helpful phases of this change of attitude is the new eagerness for education, which with many is becoming a passion. During the past five years there has been an awakening in relation to education which has appreciably modified the situation in some of the more important centers. In Rio de Janeiro it would have been impossible ten years ago to think of the municipal government appropriating twenty-five per cent. of the annual income to wipe out illiteracy from the capital, as happened last year. It is inspiring to think of this example, when we reflect on the sad fact that seventy-five per cent.

of Brazil's population is immersed yet in illiteracy. Even in the federal capital there is fifty per cent. of illiteracy yet. But this shameful state of things in education is going to be altered more rapidly than some may believe. There is a stupendous opportunity for a well-equipped mission school in any one of the great centers, especially in Rio.

#### A Bible Coach in Argentina

"THE Province of Buenos Aires, in which we are laboring," writes Mr. H. Strachan, of Tandil, in South America, "contains over two millions of inhabitants, or almost one-third of the population of the whole country. In extent it covers an area larger than that of England and Wales combined. But although of such vast dimensions its plains are but sparsely populated, and that, as well as the bad roads and insufficient railway communication, has constituted the chief difficulty we have had to face in solving the problem of the evangelization of these scattered settlers. This difficulty will now in a large measure be obviated by means of the Bible Coach which will visit systematically the various departments into which the province is divided. The work will consist in the selling of Bibles and other evangelical literature; free distribution of tracts, etc.; explaining the Gospel in each of these isolated homes as doors may be opened to us, and also in the holding of open-air or indoor-services as occasion may offer."

#### EUROPE

##### Belgian Soldiers in London

RALPH C. NORTON, who is now conducting a British and Allied Soldiers' Evangelistic Campaign, writes: "We have been compelled to rent larger offices, one room being where Belgian soldiers can read and write and play games. One room will be for Bible classes when the soldiers are here for a few days. A British committee has been appointed to be responsible for the funds expended.

"We praise God for the wonderful growth in this work in the past year. We have now about 500 Belgian soldiers who are interested with us in the distribution of the Scriptures and the winning of comrades to Christ. They continue to come to London in great numbers on furlough, and we believe that the opening of these rooms, that will be solely for them, will enable us to keep a great many of them off the streets where vice is rampant, and all the powers of evil seem to be luring them to ruin."

##### For French Munition Workers

MISS RUTH ROUSE, secretary of women's work of the World's Student Christian Federation, writes: "To my mind there is no doubt whatever that there is a crying need for work along Young Women's Christian Association lines among women workers in munitions in France. The appeal for Bordeaux would be for two or three first-class, highly trained American secretaries to come to establish, with the aid of the committee of French women, a work for the women employed in munitions. There are at least five thousand such women; they are lodged in barracks, near the quarters of the soldiers employed in munitions. Nothing is done for their social and moral welfare, and the moral conditions there are indescribable. It would be necessary in addition to American secretaries to employ educated French girls in the work. Such a work would be a stimulus to the French associations and would have important results after the war."

##### The American Students in Europe

THE sixty American college men who sailed from New York under the leadership of Sherwood Eddy in May arrived in Bordeaux, France, after a comparatively uneventful voyage, and proceeded soon to London. After a week of training, fifty of the American delegation began work in the Young Men's Christian Association British huts, while a party of ten evangelistic workers start-

ed on a tour of the English camps. Even the capacity of large theaters and of the "huts" has been taxed to hold those who want to listen to Mr. Eddy and his colleagues. At one camp where they spoke, every man present had been wounded in battle, the colored stripes on their arms—red, blue, or green—indicating how soon they would return to the battle-front. Mr. Eddy, after his short series of meetings in England, returned to France to visit many of the Association huts in the big base camps behind the front. In France the response was equally gratifying, men being willing to stand for an hour at a time in order to hear the message. At one of the camps Mr. Eddy says "a thousand men were starting 'up the line' the next morning to take their places in the great push, so we tried to give them a farewell message on Over the Parapet—and After that, What? or Death and Immortality. There were a hundred boys there who had taken their stand for Christ the night before, whom we should never see again after they called the last good-bys. Ah! it is a great and solemn sight to see daily these fearless men march toward death."—*Congregationalist*.

#### Protestants Oppressed in Bohemia

**PROTESTANTS** in Bohemia are in a very difficult position. The Austrian government is aware of the feeling in all Bohemian hearts that the Reformation and the most glorious period of Bohemian history are closely identified, and so the Reformed Church of Bohemia, which carries on the traditions of Bohemian greatness, is severely held down in these days. Protestant religious literature is confiscated and church papers are suppressed. Even verses from the Bible are stricken out by the censor, when quoted in newspapers. Among publications that were suddenly found to be dangerous to the state is also the booklet containing the rules of church government of the Reformed Church. The slightest critical reference to the Roman Catholic Church is prosecuted.

It is a difficult situation for the Prot-

estant churches of Bohemia and Moravia. Nearly all the men are gone, and services are attended by women and children with a few old men. Before the war some financial assistance was annually given to the struggling churches by Presbyterians from Scotland and Switzerland, but that is now cut off, and the Bohemian pastors are hard put to it to support themselves and their families.

#### AFRICA

##### Moslem Sunday-school Boys

**REV. STEPHEN TROWBRIDGE** writes from Cairo of his class of boys in Arabic:

"Last Sunday two Moslem boys were at the blackboard writing what Christ has said about Himself in different parts of the New Testament and the attention of the class was riveted upon what they were writing. When the bell rang for the close of the lesson the boys, instead of going off to the auditorium where the closing exercises are conducted, showed signs of disappointment. One boy spoke up: 'May we come back after Sunday-school?' Every one of the ten boys joined in this request, so instead of taking them back to the class room, I brought them over to our house and we met in my study. Nearly all of them have memorized Psalm 103, Isaiah 55, John 10, and I Cor. 13."

##### Lutheran Work in the Sudan

**THE** Augustana synod of the Lutheran Church by unanimous vote has decided to inaugurate missionary work in the great Sudan region of central Africa, and instructed its foreign mission board to call Ralph D. Hult as its first missionary to the new field. About one-half of the people of the Sudan are already Mohammedan, while the remainder are pagan. It is estimated that during the last ten years about seven million Sudanese have been converted to Islam. A great gap of 1,500 miles still exists in the line between the missionaries who have penetrated Africa from the east



and those who have penetrated the continent from the west coast. Between the two outposts in the east and the west are thirty-five tribes and kingdoms in which no Christian missionary is laboring. The Danish Lutherans have already hastened to the battle against the Moslems in the west, having established stations with eighteen missionaries in the province of Bornu, Nigeria. They have invited the Augustana to take the field adjoining them. A missionary of the Norwegian Lutheran church has also been doing work in the province since 1912, and has prepared the way for the opening of the Sudan Lutheran mission.

#### In the Anglo-Egyptian Sudan

**T**HE first convert from Mohammedanism won by the mission of the Church Missionary Society in the Northern Sudan—a motherless girl of twenty-one years of age—was baptized in the cathedral at Khartoum on March 10. Her mother, who had been deserted by her husband, died in the civil hospital at Omdurman some years ago, and the girl was sent to Mrs. A. C. Hall, with whom she took up her abode, attending the C.M.S. girls' school. The Government had to be notified of the convert's desire to change her religion, and she was interviewed by the Grand Kadi, as the local head of Islam, so that it might be seen whether any undue pressure to embrace Christianity had been put on her.

Some years ago it was proposed to begin work at Yei, in the Anglo-Egyptian Sudan, the center of a district which has a population of 45,600. This, however, was prevented by an outbreak of sleeping sickness, on account of which the Government refused to allow a station to be opened. The Rev. A. Shaw now writes that he has received permission to begin a school at Yei.

#### A Conference of Native Workers

**A**T a conference of Christians, held at Mutoto, Central Africa, there were present over two hundred native evangelists, teachers and chiefs, who had most

of them come by narrow paths through dense forests, some a three and four days' journey. The conference was held for three days, and every problem of the work connected with the evangelist and the out-station was discussed. The natives as well as the missionaries had part in the program. The closing meeting on Sunday night was the most interesting and inspiring of all. The natives sat in a circle on the lawn and three of the evangelists spoke, each in turn giving the most outstanding incident connected with his work which would show how the Spirit of God was working upon the hearts of the people.

The evangelist, Kaphana, for example, told how that he was beaten by the Roman Catholics when he first entered the village of Kaphinga Kamba, that the chief has burned the chapel by the order of the priest, but today there are three chapels in the village, two evangelistic and one teacher, and the people are eager for the Gospel.

#### Privations in War Time

**W**AR times in Africa and the world have prevented the Presbyterian West Africa Mission from getting supplies of books, slates and pencils for the pupils of the schools at Metet and Yebe-kole. The missionary wondered one day why the children were taking such an early recess but found the entire school in the street taking their writing lesson in the sand, tracing the characters with a stick. It is the same at other stations and the missionaries are at their wits' end to know how to supply the demand.

"These days," writes another missionary, "are beginning to remind us of the days of a decade ago. Three years ago one would not see 'grass as a dress' on one woman in a thousand as they came to church. Now rags and especially grass and raffia are the conspicuous thing. The people are too poor to afford clothing to cover their nakedness, but not too destitute to give to their Lord's cause. It certainly is great to have a little part in our Lord's wonderful harvest."

### A Phillippine Revival

A TRULY "Bible Revival" has been in progress in Pampanga, according to *Zion's Advocate*, under the special leadership of Rev. E. L. Housley. He has twenty-six circuits in Pampanga and these are being worked in three allotments. While working one set the pastors from the others come over to unite with the ones working. Each set is worked eight days and nights. They start off the campaign with a rousing revival meeting at night, enlisting volunteers to help canvass the whole town in teams of two and two. The pastors are especially busy in this work. During the day time visits are made from house to house, taking every one in succession on given streets. They ask if the house contains a copy of the Scriptures, and if not, then they donate a Gospel. This leads to conversation and oftentimes sales of the Bible follow. The subject matter of the Scriptures is a natural subject of conversation and invitations to attend the Sunday-school are freely extended. Accessions to the church come in due course.

### Borneo Head-Hunters

THE Dyaks hunt heads (1) because the spirit and strength of the victim is supposed to enter into the man that takes the head; consequently, the man with the most heads is chief of his tribe—the political side; (2) the heads are supposed to be servants in the next world; therefore the more heads the better the times hereafter—the religious side; (3) a young lady requires a young man to take a head before she will marry him—the social side; (4) sometimes they build a small house off some distance from the big house. In this all the young men must live, do all their own work, and cook their own food, until they have taken a head. When a young man takes a head he may marry and move into the big house. Then his wife will do all the hard work for him, and he will have little else to do but smoke, talk, eat, and wander about—the economic side.

The heads of children are most highly prized, because the children seldom come down from the house unaccompanied, and if they do they do not wander far; so to get a child's head a man must go up into or near a house, and is, therefore, a brave man. The heads of women are next prized, for they generally go about in companies and are consequently hard to take; while men travel singly, sleep out in the jungle, and go to war, so are easier to get, and therefore not so highly prized.

### OBITUARY

#### Bishop Johnson of Africa

THE Church in West Africa has sustained a great loss in the death of the Right Rev. James Johnson, a vice-president of the Church Missionary Society. He was born of Christian parents in Sierra Leone, and worked there first as a catechist. Since his consecration, the late Bishop's official charge had been the episcopal oversight of the work in the Niger Delta and the districts round Benin. He was a man of deep evangelistic zeal, of passionate love for Africa, and he had seen many signs of success both in his pioneer work and in his quiet leadership of the Church among his people. He was a whole-hearted man of God, and has left a distinct mark on the Church in West Africa, by the saintliness of his life, and by his rigid adherence to his principles, combined with a deep sympathy with African thought and African aspirations.

#### Miss Gage of Turkey

Miss Gage, the Young Women's Christian Association secretary at Marsovan, Asia Minor, died of typhus fever last June. She first went to Turkey as a missionary of the American Board about twenty-five years ago, and more recently became secretary of the Y. W. C. A. She, with Miss Willard, went from Marsovan to Sivas to rescue the girls taken by the Turks from the Girls School. They succeeded in their mission. The loss of Miss Gage, who was fearless and efficient, will be keenly felt.

# THE MISSIONARY LIBRARY

**The Revolt in Arabia.** Dr. C. Snouck Hurgronje. Pp. vii, 50. New York: G. P. Putnam's Sons. 1917.

This booklet is ephemeral as to the incident of the revolt of the Emir of Mecca from Turkish overlordship in June, 1916. The articles written for a Dutch periodical by this foremost authority on Mohammedanism, one of the very few unbelievers who have actually resided in Mecca, illuminate the incident and make the book worth while. As the Shereefate of Mecca is held to be the foremost representative of the Arabian Prophet, his act is significant as related to Constantinople and the Sultan as head of the Moslem world. Hostility between these two powers is traced from the beginning, and the unsafe conditions long existent in the region of the two holy cities of Medina and Mecca become clear.

Dr. Hurgronje raises the question, "What does the Shereef mean by his opposition?" Apparently the troubled condition of Turkey made him feel that the time was ripe for trying to regain

the position which had been lost in Mecca by the setting up of a Shereef in Constantinople. The sacred places have not been protected by the Turkish protection. Though the Shereef is a body of soldiers, aided by a small force, it could be a thorn in the side of the key now when it cannot be opposed to this revolt. A translation of the Proclamations of the Shereef is a commendable objective of the book. We have attained independence of the rest of the world, but the Empire, which is still the tyrannical rule of our dependence is complete, and we have laid hands on by any force or aggression, and our preservation of Islam and the Islamic standard in the world. We ourselves on the noble religion is our only guide and ad-

vocate in the principles of administration and justice."

**Across Asia Minor on Foot.** By W. J. Childs, pp. 459, illustrated, New York: Dodd, Mead & Co., 1917. \$4.00.

A pleasing narrative of a journey from Samsoun on the Black Sea to Alexandretta on the Mediterranean, about 1,300 miles on foot, undertaken by a British architect during the Italo-Turkish war. The author visited the mission stations of Marsovan, Sivas, Talas, Konia, Tarsus, Mersin, Adana, Marash, Aintab, Aleppo, and Alexandretta; and while his main purpose is not at all to describe mission work, the incidental testimonies regarding it are of all the greater value. Two whole chapters are devoted to a most sympathetic account of the mission plant at Marsovan in actual operation. Briefer references to other stations are in the same warmly appreciative strain, together with personal tributes to the heroic deeds of Dr. Marsden, Dr. Chambers and Dr. Christie, among others. The sterling qualities of the Armenian pastors are also lauded. The book contains a most interesting description of the cave-dwellers of Cappadocia, as well as of the German operations along the Baghdad railway line and their true political purpose. As a picture of Oriental life along the highways and byways of Central Asia Minor, it is both fascinating and accurate, and its value is greatly enhanced by the nearly sixty illustrations from photographs by the author.

**Leadership of the New America.** By Archibald McClure. Map. Illustrations. 8vo, 314 pp. \$1.25 net. Geo. H. Doran Co., New York, 1916.

The United States of America has learned by the war that the alien is a real and vital problem. It behooves American statesmen and Christians to study this problem of how to transform foreigners into citizens of the Republic.

Mr. McClure, a Fellow in the McCormick Theological Seminary, Chicago, in his definite contribution to the study of the problem, gives many facts of vital importance. There are the diversity of races and social customs, the large number of organizations, the liquor traffic and the labor problem, education and religion. Each nationality is taken up separately—the Bohemians, the Croats, the Poles, the Russians, the Ruthenians, the Slovaks and Slovenes, the Greeks, Hungarians, Italians, Jews, Lithuanians, Rumanians, Chinese and Japanese. The very helpfully suggestive chapters deal with the American Efforts at Immigrant Leadership, Training for Religious Leadership, and Suggestions for Church Work. The book is worthy of careful study.

**Mandarin and Missionary in Cathay.** By the Rev. E. F. Borst-Smith, F. R. G. S. Illustrated. 12mo, 268 pp. 5s. Seeley Service & Co., Ltd., London, 1917.

The author went through some thrilling experiences during the revolutions and the White Wolf raids in Yenan-fu. He not only gives in this well-written story the account of his experiences, but goes back into Chinese history to give a background, and then tells of the founding and growth of the English Baptist Mission in Shensi, North China. The story is graphically told and throws much light on the problems and prospects of Chinese missions—especially the questions of self-support, self-government and extension of the native Church.

**The Birth of Mormonism.** John Quincy Adams. 12mo, 106 pp. \$1.00 net. Richard G. Badger, Boston, 1917.

A little book giving the facts about Joseph Smith, Jr., his so-called "golden plates," and the Book of Mormon. The fraud has often been exposed, but there are still people who need to be informed that Mormonism is founded on fraud and superstition, has been developed through falsehood and intrigue, and is now, as an organization, more political and commercial than religious. Dr. Adams has given the facts clearly and

briefly, gathered from longer volumes. It is a good summary to put in the hands of those ignorant of Mormonism.

**The Task That Challenges.** By Rev. S. L. Morris, D.D. 12mo, 284 pp. 40 cents paper, 60 cents cloth. Presby. Committee of Publication, Richmond, Va., 1917.

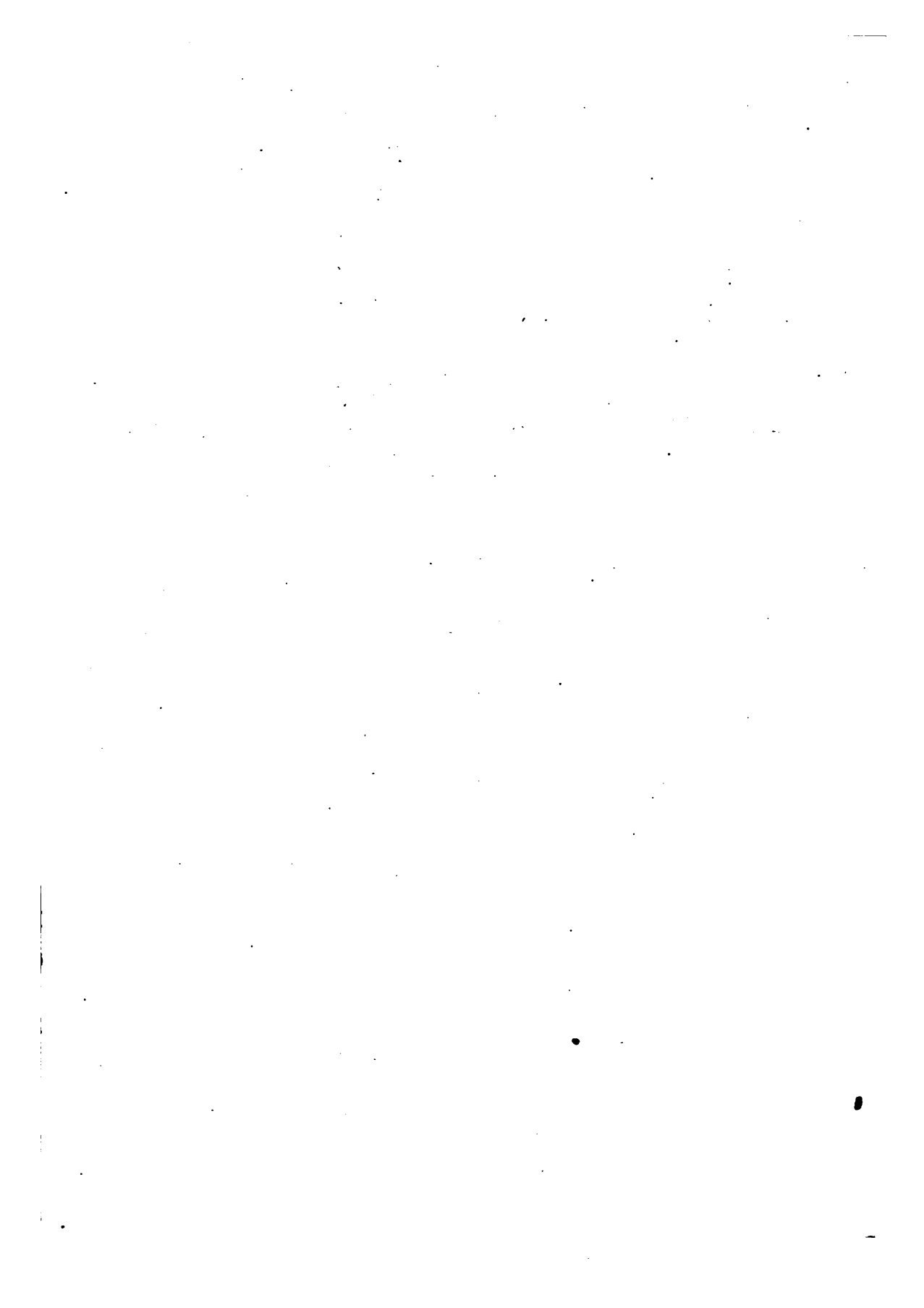
The task referred to is the Christianization of the United States of America, and Dr. Morris, Secretary of the Southern Presbyterian Board of Home Missions, forcefully discusses the many sides of the problem—the negro, education, the foreigners, the Indians, mountaineers, rural churches, frontiers, and general Evangelism. The book is packed full of *facts*, presented clearly and in a statesmanlike way. While prepared especially for the South, it is also valuable for other students of Home Mission problems. There is an excellent bibliography.

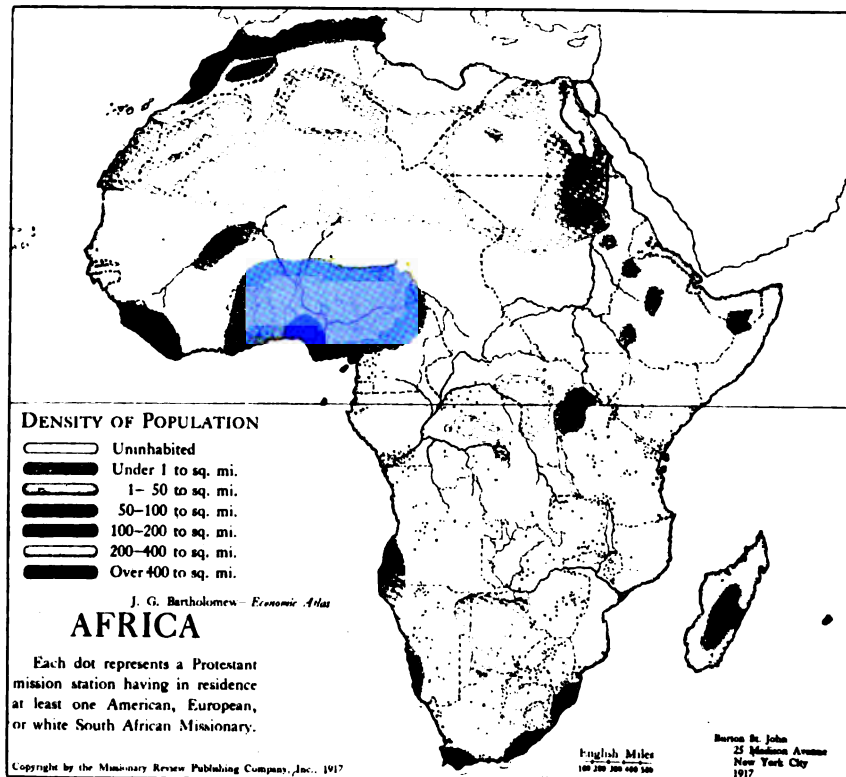
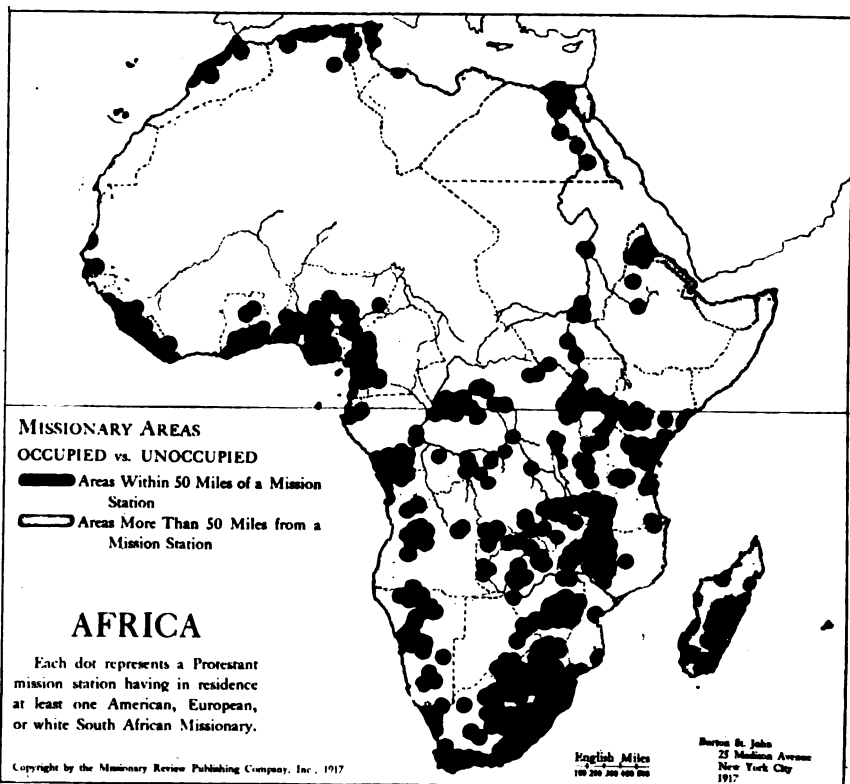
**Tales of the Labrador.** By Wilfred G. Grenfell, M.D. 12mo, \$1.25. Fleming H. Revell Co., 1917.

Dr. Grenfell is always awake to the needs of men and their personal interest. This group of stories touches the cords of the heart and stirs sympathies for the picturesque folk on the bleak and barren shores of the Labrador. There are stories of heroism, of love, of Christmas cheer, of sacrifice. Each is well told and worth reading. Dr. Grenfell shows that, in spite of the hardships of his life, he considers himself a man not to be pitied but to be envied.

#### "Missionary Ammunition"

This exceedingly interesting pamphlet, prepared by the Committee of the Foreign Missions Conference of North America, is designed for the exclusive use of pastors. The request is that pastors shall make themselves thoroughly familiar with the information which it contains and then pass on the information to their people. The forty-page pamphlet is literally packed with those facts concerning the missionary enterprise which ministers and their people most need to know. To be obtained from Mission Boards.





# THE MISSIONARY REVIEW<sup>of</sup> the WORLD

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XL

November, 1917

NUMBER  
ELEVEN

## SIGNS OF THE TIMES



### THE GOVERNMENT AND MISSIONS IN MEXICO

**W**HILE political peace has not yet come to Mexico and some United States troops are still stationed on the border; while the poverty of the people is extreme and the normal course of life has not yet been made possible; nevertheless after six years of revolution, civil strife and military rule, the outlook is much brighter than a year ago. Transportation facilities are improving and business conditions are better. A constitutional government has been established—at least nominally. It is interesting to note that in deciding contested seats in the National Congress, three tests were applied: legal, political and *moral*! It would be interesting if such tests were applied in other Parliaments and Houses of Congress.

The new constitution, adopted by the Carranza Government, caused considerable anxiety among evangelical workers, for it looked as though it were framed to eliminate them and their missionary work. The third article declares that all teaching in official schools as also in the primary and grammar grades of all private schools must be "*laica*." The question immediately arises whether "*lay*" instruction refers to the content of the teaching or to the official character of the teacher; and, if the former, whether it means absolutely non-religious. The best interpretation is that the law was intended to exclude religious teaching from all but the higher schools. It is a question whether this precludes giving religious instruction to pupils outside of regular school hours and in other places than the schoolroom.

The governor of one of the states said that he had no instructions on the matter, but he would recommend the closing of two doors that connected the school with the church and taking the pupils around through the street to attend whatever religious services might be desired.

The constitution also declares that "no religious body or minister of any sect will be allowed to establish or direct schools of primary education." Mission Boards are not "religious bodies" in the same sense as are the Roman Catholic orders against which the law was directed.

The second section of the twenty-seventh article states that "religious societies known as churches, of any belief whatsoever, may under no circumstances acquire, possess or administer real estate or properties or mortgages on the same. Those which they now have, either in their own names or in that of a third person, will pass at once to the dominion of the nation; and it will be the duty of every person to denounce to the government any property known to belong to churches," etc. The same article declares that: "Public or private charitable institutions whose object is to aid the needy, institutions of scientific investigation, those for the spreading of knowledge, mutual benefit societies or any others organized for a legitimate purpose may not acquire, hold or administer mortgages on property unless the period of the mortgage exceeds ten years. In no case may such institutions be under the patronage, direction, administration, charge or vigilance of religious corporations or institutions, nor of a minister of any sect, even though he may not be actually exercising his functions."

This looks like confiscation of all mission property, but many terms and expressions need interpretation and the whole matter is still in suspense. There is quite a widespread expectation that, pending the possible modification of these laws, no action will be permitted in the line of their enforcement.

Article one hundred and thirty affirms that "it is necessary to be a Mexican by birth in order to exercise the functions of a minister of any religious creed in Mexico." What are the "functions of a minister"? Evangelical missionaries are agreed in not administering the sacraments, for the present at least, and to speak in the churches only as invited by the Mexican pastors. Personal work, house to house or neighborhood gatherings, Sunday-schools, etc., are considered to be as free to us as ever; so that compliance with the law does not greatly restrict our labors, and the public was never so responsive to evangelistic effort as now. The missions planned to close the lower grades of their schools, but after consultation with lawyers and others, it has been decided to go forward much as usual, removing direct religious instruction from school hours and giving it in the churches.

These laws, most of which are simply the extension of those already existing, were framed to limit the activities of the Jesuits and other ecclesiastical orders, represented largely by foreign priests, which were acquiring an almost controlling influence in the education of Mexican children and who were suspected of seriously interfering in political matters. There are countless proofs, however, that the general attitude



towards Protestant work is totally different from that maintained towards the Church of Rome. The effect of the new laws will certainly be to give the Mexican preachers and churches greater independence, and it is to be expected that larger liberty and greater responsibility will bring more rapid growth.

At the same time the evangelical missionary outlook is much improved. The Rev. G. A. Brewer, of the American Baptist Home Mission Society, who has recently returned to Mexico, writes that he is surprised and overwhelmed with the improved appearance of things. Crowds are literally clamoring to hear the gospel message. "There never has been a time when the people wanted to hear and know and follow Christ's teachings as now. It begins to look almost like a mass movement such as they have had in other foreign countries. These are truly great days and we must not let these open doors close to us, for lack of men or means. The Mexico City church is holding no less than seventeen services per week in its various departments of activity. They are conducting a Chinese mission, doing some real settlement work in one of the poorer districts, feeding seventy-five hungry children every Sunday morning before the Sunday-school hour, and have from fifty to seventy-five women at the church every Friday sewing, repairing and making garments for the poor and needy."

Many government officials are Protestants and a number of former pupils of mission schools are in Congress, while others are in positions of influence. The recent National Evangelical Convention appointed a Continuation Committee, with subcommittees on territorial occupation, preparation of a tentative statement of belief and form of government for a National Church, unification of publications, development and co-ordination of evangelical schools, plans for an evangelical university, etc. The Y. M. C. A. is having most encouraging success in reaching the intellectual element, and several professional men have recently professed faith in Christ, as the result of their Bible study in the Association. In every way the outlook gives signs of promise.

### CHURCH UNION AT PANAMA

**I**F ever there was need for united Christian effort it is in the Panama Canal Zone, where the number of white Americans is about 17,000, of whom about 10,000 are civilian government employes and the others are soldiers. It is expected that the civilian population will continue at something like the present number, and that the soldiers will be greatly increased. It is encouraging to know that a union work has been started and that Baptists, Disciples, Congregationalists, Lutherans, Methodists, Presbyterians, Protestant Episcopalians and members of the Dutch and German Reformed Churches and other denominational bodies have united to form the Union Church of the Canal Zone. This Church

maintains regular preaching services with organized churches at five points: Balboa, Cristobal, Gatun, Pedro and Miguel. It conducts Sunday-schools at two additional points, Ancon and Paraiso, and has also organized Sunday-schools and evening meetings at two military posts which are without chaplains. This self-supporting Union Church of Canal employees, without any capitalist or employer in the number, has raised some \$10,000 and hopes to raise \$5,000 more. These sums, however, are wholly insufficient, since five churches are very much needed, two of them of large size.

### THE WAR AND MISSIONS IN INDIA

**G**ERMAN missionary operations in India have naturally been most seriously affected by the war. At the outset, the feeling largely prevailed amongst non-German Christians that, in view of the stoppage of remittances from their country, the German missionaries and the work established by them deserved sympathy and support. It is to the honor of British missionaries that the leaders of this sympathetic movement were conspicuously from the ranks of the Church Missionary Society, the London Missionary Society, the Society for the Propagation of the Gospel and the Baptist Missionary Society. Large sums of money were given for salaries of Indian workers and the relief of the German missionaries. Later, careful investigation by the Indian Government into activities of the missionaries led to the decision, in the public interest, that restraint must be imposed upon alien enemies—an action amply justified by the circumstances. In the beginning, the individual was only required to refrain from disloyal speech and action; but soon it became clear that more stringent measures were necessary. As a result all German missionaries were either interned or deported, but every effort was made to treat the persons concerned with consideration.

Some of the work of the German Societies continues to be carried on by neighboring missions; but the large and fruitful work of such societies as the Basel Mission, the Schleswig-Holstein Evangelical Lutheran Mission, and the German Evangelical Lutheran Mission, has been seriously hindered, and their activities in some cases entirely suspended.

Legislation affecting American Societies also subsequently came to be regarded as necessary. It was found desirable to investigate the suitability of all applicants for permission to enter India, especially in view of the unwise comments made by a few individuals. But the work of the American Societies has not been perceptibly affected.

The most serious effect of the war upon organized missionary effort in India is found in another direction. The British Societies have all paid a heavy toll from their ranks in India. Some missionaries have perished at sea, others have given up their lives and others are still

doing active service in the army. Even more serious is the loss to the work, due to the almost entire lack of reinforcements during the past three years. Even though the war should end soon, many years must elapse before young men can be available to fill the vacancies which now are in sore need of supply.

Should God in His mercy spare the United States from such a slaughter of its brightest and best youth, as has come to Great Britain, it is clear that upon the Churches of America will devolve the task of making good the woeful lack which is already causing the work in many a field to languish.

The war has produced an emergency in India, and those who can must meet it without delay. It has in no sense closed the hearts of the people to the Christian Message. In the "Mass Movement" in India there is no apparent diminution of interest. On the contrary, the current flows more strongly now than in any previous year. Amongst the educated classes, the Hindues, Mohammedans and Sikhs in general, there is evidence of an added seriousness of mood. One of these said: "We had come to think that material good and, in fact, all that is included in the term 'Modern Civilization' was the thing to be sought after. But our eyes have been opened." Mighty transformations of ideals and opinions are taking place. The strange spectacle of nominal Christian peoples at war has not had the disastrous effect that might have been anticipated.

Had it not been for the Christian influence on the thought of India's leaders both by the work of missions and by the indirect influence of Christian education from the West, the World would never have seen the great of India rising to the help of the ruling Empire in this time of stress and need.

## RESULTS OF THE EVANGELISTIC CAMPAIGN IN JAPAN

ONE of the best results of the three years' Evangelistic Campaign for all Japan, projected in connection with the visit of Dr. John R. Mott a few years ago, has been that Christians of all names have been drawn more closely together in Christian service. A spirit of empire-wide evangelism has been fostered, and where the meetings were characterized by earnest evangelistic effort rather than by an apologetic spirit, permanent advance is evident. This would doubtless have been greater had not the craze for money-making obtained so great a hold, since the war afforded such opportunities to manufacturers, especially in the large cities.

In spite of difficulties the tabulated results of the campaign are as follows: Nearly 5,000 meetings held with over a quarter of a million of hearers, and 27,350 inquirers have been recorded. The cost of the campaign was about 50,000 yen (\$25,000), one-half of which came from America and one-half from Japan. All the leading denominations

joined in the movement, the Episcopalians being represented by some individual churches.

As is usual in all lands, only the small part of the 250,000 hearers have shown any permanent interest. The conservation of results has been difficult, largely owing to the inexperience of the majority of evangelists and pastors. Last July a five days' conference was held in Goutemba, under the shadow of Mt. Fuji, where over 200 were present from all parts of Japan. This conference was characterized by a spirit of unity and prayer, especial emphasis being placed upon service of love for Christ, uncompromising allegiance to the one living and true God, purity of life and doctrine. The Cross was upheld as the center of evangelistic preaching, and all believers were urged to consecrate all to the service of God.

A general plan was adopted for the following up of the Evangelistic campaign by a series of special conferences in eleven important cities: Tokyo, Yokohama, Nagoya, Osaka, Kyoto, Kobe, Fukuoka, Kanazawa, Okayama, Sendai and Sapporo. These conferences are to strengthen the Church, to equip and inspire Christian workers for service, and to educate new converts and inquirers.

### RELIGIOUS LIBERTY ADOPTED FOR CHINA

**C**HINESE Christians and their friends are giving thanks over the final disposition of the long debated question of religious liberty in the Chinese Republic. The latest draft of the Constitution, adopted by Parliament, omits the objectionable second clause in the nineteenth article making Confucianism the basis of all education, and changes the eleventh article by the addition of four Chinese characters. This article now reads: "The people of the Republic of China shall have liberty to honor Confucius and liberty of religious worship which shall be unrestricted except in accordance with law."

This is the happy issue of a prolonged and complicated struggle. The efforts and prayers of the Chinese Christians have proved effectual. Dr. Chen Huan Chang, a graduate of Columbia University, for four years made strenuous efforts to have Confucianism made the State religion and has claimed for his native system of ethics all the great teachings of Christ. The opposite side was championed by a "Society for Religious Liberty," including in its membership Protestants, Catholics, Buddhists, Mohammedans and others. These enlisted the cooperation of over 100 members of Parliament, and drew up over fifty petitions, sent 150 telegraphic messages from various churches to the houses of Parliament, sent out 10,000 circular letters and distributed 40,000 copies of printed matter. Now the preliminary conflict has been won.

There are still serious and inherent difficulties in the adjustment of China, such as the lack of able and especially of unselfish leaders;

the predominance of politicians of the too familiar type in the West; and yet more discouraging the overwhelming dominance of the military element all through the so-called "Republic." The Monarchy move failed, but true democracy has not yet come. If it does not in some way come there is danger of a Japanese domination of unknown extent and duration. This problem is intimately associated with the future of missions, not only in China but in all the Far East.

### WORK FOR MOSLEMS IN CHINA

**A**S one result of Dr. Zwemer's visit to China and his conferences with missionaries on methods of Christian work among Chinese Moslems, the missionaries passed some notable resolutions. These show that they have been stirred to a realization of the need and opportunity and that they purpose to reach out systematically to win these Moslems to a living faith in Jesus Christ.

At Kikunghsan, Honan Province, the missionaries from seven provinces—Honan, Hunan, Anhwei, Shantung, Chihli, Shensi and Kansuh—requested the Continuation Committee in China to make a careful survey of the field and to appoint a special committee to secure at least one national secretary for work among Chinese Moslems and urged the appointment of Arabic-speaking missionaries for the missions centering in Yunnan, Kansuh and Peking. Honan province was considered a place of strategic importance for the work because of the large Mohammedan population especially accessible to the Gospel. It is also the gateway to the great number of Moslem peoples of Shensi and Kansuh. Work was recommended among the children, and by the distribution of Christian literature from a central book depot. One of the remarkable propositions was that the Koran be printed in Chinese and distributed as a means of convincing Chinese Moslems that it is not the Word of God. A subsequent plan provides for the Koran in Arabic, Chinese and English in parallel columns. The Koran and the Gospels printed side by side forms one of the most effective tracts to prove to Moslems the supremacy of the Gospel of Christ.

The missionaries at the Kuling and Peitaho conferences were also awakened to the opportunity presented by the accessibility of 10,000,000 Chinese Moslems. In Chefoo the missionaries resolved that three secretaries should be appointed—one traveling and two district secretaries selected for Moslem work.

These are encouraging signs of progress for work among Chinese Moslems. Many of them may yet be lead to Christ and become missionaries to Moslems in other lands.

# EDITORIAL COMMENT

## THE RESCUE OF ARMENIA

**O**VER a million Armenians have been murdered or have died as a result of the fiendish policy of the Turkish government. These million men, women and children are beyond human aid and beyond earthly want. But there are over two million surviving victims of Turkish cruelty who may be rescued by the prompt help of Christians. Four hundred thousand of these sufferers are orphans, and it is from their number that the future Armenian parents, teachers, preachers, physicians, farmers, manufacturers and merchants must be developed. The hope of Asia Minor, humanly speaking, depends on Armenians. They are the race that has the ability and the desire to develop the resources and civilization of that important country. They must not be allowed to perish from the face of the earth, and America is the only land in a position to help them with the necessary funds to feed the hungry, clothe the naked and purchase the implements by which they may again come to self-support. The present situation is worse than can be imagined, and help must be sent soon if it is to be help at all. Telegrams give the following facts:

"Bread-winners generally have perished through massacre, deportation, or in army. Practically all now destitute were self-supporting before war."

"Extermination or material diminution of Christian races greatly deplored, as the hope of future upbuilding lies with this progressive element. American and Swiss missionaries remain on the field for continuing the work for destitute as in the past. They implore appropriations."

"Expense, on moderate basis, for repatriation, rebuilding homes, seed, animals, tools, necessary for self-supporting life, \$8,000,000. Present need is for keeping the people alive. Food clothing, shelter for 1,000,000 most needy people, \$1,000,000 per month; supporting 35,000 orphans, \$30,000, minimum."

"People come pleading for work until it seems sometimes as though we must go crazy from being constantly compelled to refuse them. It is one constant stream of ragged, forlorn women with drawn faces, begging with tears, and even demanding work."

The Syrian and Armenian Relief Committee (of which Mr. Cleveland H. Dodge is treasurer), has already forwarded to Turkey, Russia and Persia over \$4,250,000 for relief work, and are now making an earnest appeal to American Christians to supply \$30,000,000 more needed during the coming six months. The cost of sustaining life in the different areas varies from \$3.00 to \$16.00 a month, and this does not include money for reestablishing the Armenians in their own land. The Russian Government has already given between \$7,000,000 and \$10,000,000 for the sufferers, but this relief fund has now been exhausted.

There are forty-nine missionaries of the American Board still in Turkey, in thirteen centers. Fifty more Americans are in Syria. Through them and through the Swiss and other neutrals, the money for the relief can be distributed.

It is impossible to describe the suffering of these people who have been forced to fly from their homes without any provision for the needs of tomorrow. Many of them are educated and refined; most of them are women, many are aged or children, and *all of them could have saved themselves by denying Christ to become Moslems*. While these hundreds of thousands have given all their possessions and even their lives for Christ, what have Christians at home been giving in comparison? Today is the day to minister to Christ Himself by feeding the hungry, clothing the naked, and visiting the sick who belong to Him.

### VOLUNTEERS—FOR WAR AND FOR THE GOSPEL

**O**N Thursday, October 4, 20,000 Red Cross women marched down Fifth Avenue, New York—an impressive sight. This means that more women are volunteering for Red Cross work from one city at one time than have gone out into the mission fields as unmarried women missionaries of the Protestant Christian church in the past one hundred years. Women workers are needed for both kinds of service, but is not this disproportionate?

Ten million men have been listed in the American draft and two million men will be trained for the United States army. This is more than twenty-five times the number who ever volunteered for Christian service in foreign lands. Both armies are serving mankind, but is not God teaching us that we can do more for His cause than we have ever dreamed possible. The Student Volunteer Convention was to have been held at the close of this year. It has been postponed until the close of the war because many of the young men and young women, the speakers, organizers, and financiers are occupied with war work. Up to the close of 1916, six thousand nine hundred and thirty-four registered Student Volunteers had sailed for foreign lands since the movement was inaugurated thirty years ago. These are now scattered in over twenty different lands. Four hundred and forty-four sailed last year.

What of the future? Is the need for men and money less because of the war? It is greater—far greater. British and American missionaries have been called from their posts to enter the battlefields; German missions have been deprived of all their workers; native helpers have been called away by the war. Food is high, exchange rates have decreased the value of money, and many former givers in England and America have given up their salaries or have had their incomes decreased because of the war.

But the need is greater than ever. The Mission Boards of America

are calling for 537 men, including 230 ordained preachers, 82 doctors, and 120 teachers, and for 385 women missionaries. "Never before," says a recent report of the Student Volunteer Movement, "has there been a more urgent call from foreign mission boards. . . . It is the appeal which comes from the whole non-Christian world. It is the cry, not of *one* man from Macedonia, but the appeal of vast multitudes of men and women who have not had an opportunity to know Jesus Christ as their Saviour and to become His disciples."

Is it possible that God is waiting to give earthly peace until men learn to know what really pertains to their peace and until men realize how to devote to Christ the vast resources that have been placed in their hands and that they are now beginning to devote to patriotic causes.

### PROMOTING CHURCH FEDERATION

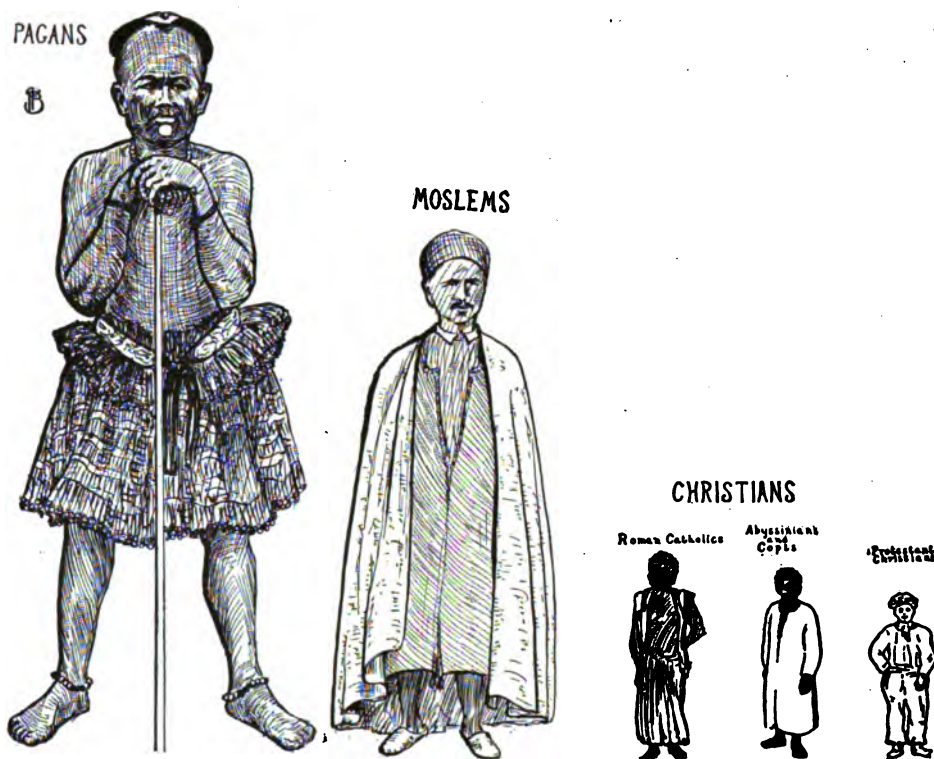
**T**HE over-churching of some districts at home and the neglect of other larger fields, as described by Dr. Egbert W. Smith in his paper in this number, is a symptom of a disease, not the disease itself. The root difficulty is the lack of true Christian unity such as is found only in absolute absorption in Jesus Christ.

One effort to correct the weakness, without reaching the root of the trouble, is in the discussions and plans presented at the Congress which met at Pittsburgh, October 1 to 4, under the auspices of the Inter-Church Federation of the Federal Council of Churches. Here many leading specialists met to study the causes and the remedies for a divided Church and a divided Christendom. They discussed comity and co-operation and reported some hopeful and inspiring examples of co-operation in community, education, social service and evangelism. They declared in favor of the establishment of a World Christian Order in which tens of thousands of churches of all communions shall co-operate. The Congress advocated advance movements in the interest of world Evangelism, by more thorough organization, better education, more intercession, larger giving, more recruits and trained leaders.

It is a hopeful sign that Christians are today realizing more and more the sin of their divisions and rivalries. There is a larger, deeper spirit of unity in the Church today than ever before. It is not necessary that men should renounce their individuality and liberty of conviction in order that they may be united in true Christian brotherhood and service. Unity does not mean uniformity in creed or organization or worship. Unity means oneness of aim, motive, spirit and effort. This can come only as the living Christ, through His Spirit, dominates every branch of His Church.

The supreme business of the Church is to reveal the living Christ to dying men. The world cannot be made safe for democracy except as it is brought under the control of the Theocracy.





(Drawn by Bertha F. Bennett)

#### A STUDY OF COMPARATIVE RELIGIONS IN AFRICA

Pagans,	85,000,000	Christians {	Romanists, Abyssinians, etc.,	4,800,000
Moslems,	40,000,000			4,000,000
			Protestants,	1,800,000

## The Missionary Occupation of Africa

### The Protestant Missionary Forces and the Neglected Areas

BY REV. BURTON ST. JOHN, NEW YORK

Director of the Bureau of Statistics of the Foreign Missions Conference of North America

**T**HIS is a brief resumé of the Protestant missionary occupation of a great continent. For general facts, it has been necessary to rely mainly upon the information recorded in the "World Statistics of Christian Missions."\* The war played havoc with missionary policies. Missionary reports have suffered even more seriously. This statement must therefore be less accurate in detail than would ordinarily be possible. Nevertheless, it ought to give a reasonably true picture of facts at the beginning of the war.

The war has changed conditions in many missions, especially those

\*World Statistics of Christian Missions. New York. Foreign Missions Conference. 1916. 148 pages. Quarto. \$2.00 net postpaid.

having their headquarters in Germany. How permanent this change will be cannot be foretold, but it would be unfair to consider the present status as any other than a temporary war condition. The actual missionary occupation is better illustrated by ante-bellum facts.

Two statistical tables accompany this article. The first presents, as far as possible, the total of Protestant missionary work for the whole continent of Africa. The second gives only a partial statement for a few of the larger denominational groups. Both tables are a compilation from those found in "World Statistics." In a few instances data recently procured have been added to supply omissions. In other instances, conservative estimates have been incorporated for a like purpose. In neither case has this been done except to clearly improve the accuracy of the presentation.

TABLE I is arranged by groups representing the national headquarters of the Societies involved. Each Society having fifteen or more foreign missionaries on the continent of Africa has been entered individually. For economy of space, all societies having less than fifteen missionaries in Africa have been grouped as "Other Societies" under the proper geographical heading. Lists of these Societies will be found in foot note. For facility in reference, the Societies have been alphabetized according to the key word in the name, rather than by the first word in the official title.

TABLE II is unsatisfactory, except to give in broad outline an impression of the denominational occupation of the continent. The societies included in each denominational family are indicated in foot notes. The heading "Holiness" is not altogether satisfactory, but it will doubtless be understood. Nearly all of the societies under this group work through organizations so loose that it is nearly impossible to secure reports. The statement therefore probably does not do full justice to these organizations.

Some of the salient facts concerning the statistics of Protestant missions in Africa are shown by the following general summary. In this the regional divisions are those of "World Statistics."

Region	Area	Native Population	People Per Square Mile	People Per Missionary	People Per Worker Native	People Per Communicant
<b>Totals for Africa</b> .....	<b>11,710,378</b>	<b>136,299,329</b>	<b>12</b>	<b>25,000</b>	<b>4,600</b>	<b>186</b>
North-east.....	1,944,020	24,085,070	12	63,000	24,600	1,700
North-west.....	2,635,500	13,508,786	5	36,000	13,000	1,000
Western .....	2,017,455	36,326,610	18	58,000	10,000	340
South-west.....	2,600,208	31,626,502	12	37,000	12,000	460
South .....	491,352	5,227,135	11	3,400	760	14
Southern-central.....	753,148	2,881,500	4	5,000	600	64
East .....	1,034,339	17,940,770	16	23,000	3,300	390
Madagascar and Mauritius..	229,755	3,903,558	18	15,000	800	50
African Islands.....	4,601	799,398	174	100,000	800,000	9,000

In this summary it is interesting to note the variations between the several regional divisions. The variations in density are due, in the main,

to extended areas with very small population, which appear in North-west Africa and in Southern-central Africa. The very dense population of the Nile Valley is offset by the barren regions to the west. South and Southern-central Africa and Madagascar show by far the largest percentage of foreign staff, of native staff and of communicants.

It may be helpful to observe that the total number of missionaries in China, in India and Africa is, in round numbers the same. Africa has twice as many missionaries to a given population as has India and nearly three times as many as has China. On the other hand, the native workers in India greatly outnumber those in Africa, while Africa has about twice as many as has China. Again, the total number of communicants in Africa is approximately equal to the combined number in India and China. This is also true of the number enrolled in institutions of learning of all grades. The amount reported as contributions for church work in Africa exceeds somewhat the total of such contributions in China and India combined.

#### THE LOCATION OF MISSIONARIES

The missionary map of Africa, with a dot representing each of the mission stations having in residence at least one American, European or white South African missionary, shows great areas in which there is no mission station. Careful study of the relation between the distribution of these mission stations and such facts as the "annual rainfall," "the elevation of the land," "the occupations of the people," and "natural vegetation," shows that none of these has had any marked influence on the location of missionary centres. A study in relation to the "government control" and of the "races" would show that both these elements have an influence upon their location. In fact, this influence would appear to be especially strong in regard to the races. For example a large proportion of the total work is among the true negro races. These races occupy all of Equatorial Africa and the eastern section of British South Africa.

In contrast to the negligible influence of physical conditions and the comparatively slight influence of government and races, there is a very strong relation between the location of the majority of mission stations and the density of population. This is a condition one would naturally expect to find. As a sequence of this, there is also a strong tendency for these stations to group themselves along the prominent routes of travel. There are also comparatively few stations located in regions not now engaged in international commerce. All three of these observations indicate the simple fact that Missionary Societies naturally seek to locate their work where they may reach the largest number of people along the lines of least resistance.

The two hundred fifty stations of American Societies and the five

hundred stations of British Societies both have been scattered quite impartially throughout the whole of the occupied regions. The Continental Societies seem to have a stronger tendency to concentration. Almost their entire number are to be found along the Guinea Coast and south of the equator. Very naturally the societies having their headquarters in South Africa do not extend far to the north. In fact, none are to be found above the 10th parallel, south.

The actual area, which is not within easy access of any main station, probably includes four-fifths of the entire area of Africa. It would be possible to enter the continent a short distance from Cape Town and wander indefinitely north, east and west and never be within two hundred miles of any mission station. Except for Natal, Basutoland and Swaziland there is no governmental unit but has considerable area over fifty miles from any station. Many regions are from three to five hundred miles for any foreign missionary. One might even find a location as far as one thousand miles from the nearest station. It should not be forgotten, however, that these unoccupied areas are in almost every case the less densely populated sections.

Should anyone feel inclined to get a visual representation of the work of his own society as compared with the total work being done in Africa, let him take the outline chart and mark in red the mission stations of his own Board, including an area within a radius of fifty or even one hundred miles. Let him then compare this with the tremendous area of the entire continent. It will be helpful to note the number of mission stations of other societies, which he discovers to be within the radius of influence of his own Board. One should guard carefully, however, against assuming that the presence of other stations within this radius unnecessarily means a duplication of effort.

From 1736 down to a very recent date, missionary societies have been entering Africa. They have, in the main, followed the lines of least resistance. Doubtless these were also the lines of greatest fruitfulness. Perchance, when the present world war has come to a close, we will have reached the time of reshaping policies and for outlining new programs. These should include a plan by which one society or another would assume responsibility for every tribe throughout this mighty continent.

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Let me but do my work from day to day,  
In field or forest, at the desk or loom,  
In roaring market-place, or tranquil room;  
Let me but find it in my heart to say,  
When vagrant wishes beckon me astray—  
"This is my work; my blessing, not my doom;  
Of all who live, I am the one by whom  
This work can best be done, in the right way."

—*Henry van Dyke.*

THE PROTESTANT MISSIONS AT WORK IN AFRICA

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DISPENSARY, LIRHAUDA STATION, BRITISH EAST AFRICA

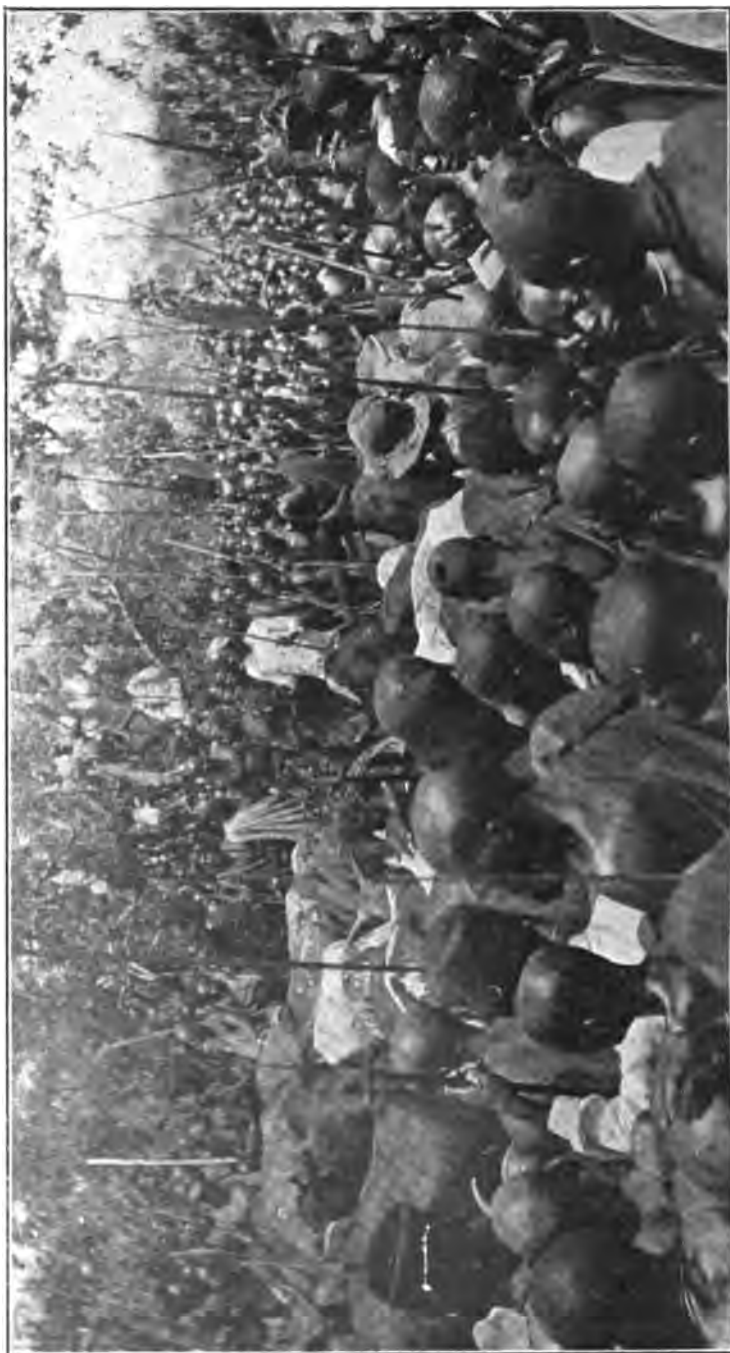
## The Friends' Industrial Mission In Africa

Under the Direction of the American Friends' Board  
of Foreign Missions

BY MISS MARTHA W. STANLEY, EDITOR OF "THE AFRICAN RECORD"

**F**IFTEEN years ago, in April, 1902, a prospecting party, consisting of three young men, was sent out by American Friends to British East Africa to select a suitable site for an Industrial Mission. Landing at Mombassa, East Africa, they were passengers on one of the first trains that made the through trip on the Uganda railroad from the coast to Kisumu (Port Florence), nearly 600 miles inland on the shores of the great Victoria Nyanza. This railway was a great blessing, as it enabled them to pass quickly the dreaded fever belt along the coast and to reach the more healthful uplands.

The British Government officials at Kisumu encouraged the pioneers in their undertaking and offered valuable suggestions. After about five weeks of prospecting they came upon the present location of Kaimosi Station in the Kavirondo District, about 20 miles northeast of Kisumu. They were united in believing they had found the object of their prayers, and subsequent developments have shown that this place is admirably adapted for an Industrial Mission.



**A SMALL PART OF A LARGE FUNERAL IN BRITISH EAST AFRICA**  
These Africans believe death to be caused by evil spirits and death is accompanied by frightful wailings. Doves of cattle are driven round the hut of the dead. Mourners smear their bodies with white clay and wear crude bells on their hips that give out weird noises as they dance



Kaimosi has an elevation of about 5,300 feet above the sea and a temperature ranging from 48 to 98 degrees. The climate is exceptionally healthful for Africa, notwithstanding that it is only a few miles north of the Equator. There are springs of pure water gushing from the hillsides and a river near by with a natural waterfall, very fertile soil, and to the east a dense forest skirting the escarpment. To the north can be seen Mt. Elgon, 14,200 feet high, and lying to the west and south is a beautiful rolling country, covered here and there with trees. Bright-colored flowers are abundant, and numbers of song-birds fill the air with music.

The missionaries found that the charming beauty of the landscape was in vivid contrast to the degradation of the Kavirondo people. They were living in thatch huts with mud floors and walls, the same hut furnishing also the housing for cattle, sheep, goats and chickens.

The morality of the people was what might be expected to result from centuries of unrestrained impulses, and seemed to have reached a level even lower than that of the beasts with which they lived. A man's suit of clothes often consisted of a leather pocket suspended from the shoulder by a cord; and the dress of a woman was a few strands of cord made of banana fiber tied around the waist. A man was allowed as many wives as he could purchase with cattle, the price ranging from one to five head of cattle, three to eight sheep or goats and five to ten native hoes. The price depended on the woman's health, beauty (not judged by American standards), and inclination to work. As in all non-Christian lands woman does the arduous labor of the family. The Kavirondo tribe are more industrious and intelligent and their personal appearance is less revolting than many other African tribes. There was, however, an utter absence of any impulse or motive to a better life.

Superstition made them an easy prey to the vicious practices of the witch doctors. They live in constant fear of the spirits of departed relatives, which are supposed to have an evil influence. They believe that all calamities, sickness and death are brought upon them by evil spirits. Death is always the occasion of frightful heathen wailing, a clamor and din about the grave and a dance, all of which make a sad, dark picture. Drove of cattle are driven around and around the hut where the corpse lies that they may help mourn for the dead. Sometimes there are thousands of people at a funeral and the scenes enacted are heartrending. Mourners are smeared with white clay, wear rude bells on the hips, rattlers on the knees, hippopotamus tusks around the head. A doleful wail comes from their lips. How different it would be if they only knew Jesus as the Giver of Life.

Some have asked whether human beings, found in such a degraded condition as these Africans, are capable of development. Experience has proved that they may become intelligent, earnest Christians.

The Kavirondo people were friendly to white men, although many

before this time had never seen a white face. The Mission was begun with camping tents for dwelling houses; a crooked tree was the chapel; school was held in the open, with a chart hung on a pole stuck in the ground. Broad foundations were, however, laid for an industrial mission, whose policy should be to teach the natives the dignity of labor as well as help them physically, intellectually and spiritually. About a thousand acres of fine forest land was secured from the Government. There is a river with a waterfall, which, by installing a turbine, it has been possible to use for power. A sawmill and other wood-working machinery was installed, and later a brick machine. There was no means of transportation for goods from the railroad terminus to Kaimosi except on the heads of natives, so that the missionaries, with native help provided by the Government, superintended the construction of a twenty-mile cartroad between these points.

Native labor has been hired and used for the felling of trees, logging, bricklaying, plowing of the land, care of the gardens, herding of the transport and other oxen, in the building of the permanent homes for the missionaries, chapels for the stations, and in the various work around the homes of the missionaries. Although at first not efficient and accurate, yet the lessons taught the workers were invaluable. The effect is seen in their lives, and they are now building separate apartments for their cattle and better homes for themselves. One of the most important features of the industrial work is that it keeps many people under the influence of the Gospel by daily contact with the missionaries.

The people live by agriculture and the raising of cattle, sheep and goats. As their methods are very crude it is possible to help them greatly in improving their crops of Kaffir corn, millet, beans, sweet potatoes, and other produce. Bananas grow wild and are eaten when green by the natives, who boil them. The herds are of an inferior type.

In the improvement of all these things the native is coming to appreciate the suggestions of the trained agriculturist missionary. The women do most of the work for the family. Very early in the morning many women with their native hoes can be seen going along the well-trodden paths that lead to their gardens. Here they spend the forenoon, digging away with the very crude hoe until about noon, when they gather up small sticks and limbs of trees, piling them into very straight and regular stacks and tying them together with the bark from some sapling. The bundles are immense, but as they are only women they are supposed to carry heavy loads. Then they hasten home to prepare the meal for the family. The men eat first, and if there is anything left, the woman has her meal. If not, she grinds some more millet on the large stone before the hut, cooks it and uncomplainingly eats it. Such is woman's lot in heathendom.

The effect of the various industrial activities on the native mind was voiced by one of the men who accepted Christ and developed into an



**A SCENE AT A SABBATH SERVICE IN BRITISH EAST AFRICA**

This picture shows how the heathens are gathered together to hear the Gospel. The service is usually conducted by natives



**SOMETIMES ONE OR TWO THOUSAND PEOPLE ATTEND A SABBATH SERVICE**

When the mission has become established it draws congregations from a radius of many miles

earnest worker. This was his argument in a meeting he was leading:

"The white men came among us and told us they were going to make the river saw wood. We thought they were boasting. The river was no different than it had been as long as our oldest chief could remember. But they did it (referring to the turbine and sawmill). They told us they would make stones out of the ground to build their houses. We did not believe them, but they did it (making brick). Now we must believe them in all these things because the white man has done as he said he would, and all these things are true. We know they did not boast or lie. They tell us about a God that loves us and His Son Jesus, the Saviour. Why should we not believe them in that also?"

Like most tribes of Central Africa, the Kavirondo had no written language, and the missionaries began to make a memoranda of native words, meanwhile using Ki-Swahili through an interpreter. This was originally an East Coast language and was reduced to writing more than twenty-five years ago. The entire Bible, stories of the new and old Testament, books on Christian life, various text books, hymn books, a monthly magazine, and a great deal of other literature have been published in Ki-Swahili, which many familiar with the conditions think may become the universal language of Central Africa. For these reasons it is quite essential that missionaries should master it, as well as the dialect of the particular tribe among whom they are working. The Kavirondo, as well as the Ki-Swahili, belongs to the great family of Bantu languages.

Now a grammar in Kavirondo was completed and there are a few hymns, scripture texts, a small first reader and the Gospel of Mark, translated into this dialect. The work is not yet sufficiently developed to reach the higher grades, but in elementary work some have shown remarkable aptitude and have mastered all that has been given them in their own language. Advanced work is given the natives in Ki-Swahili, and the advanced pupils who are capable are placed in charge of branch schools or used as teachers for beginners. A complete printing outfit has been sent to the field during the past year and is proving of great service in this branch of the work.

Recently an educational epidemic has spread in the neighborhood of the stations. At Kaimosi Station, two Christian young men came in one morning to say that their council of native elders had decided to put their children into school, and that it would be the business of the parents to see that they attended regularly. The missionaries could scarcely believe their ears, as the chiefs and people had long been indifferent. But, true to their word, the next morning came Madaha, headman for Isiau, one of the most indifferent of chiefs, followed by fifty children. He asked that they be enrolled and taught regularly, saying that he would come with the children daily, keep them in order, look up delinquents and also "get some learning." And so he did. Day after day he sat among the children, keeping them in order—a wonderful help to the teacher. This proved to be only the beginning.

The countless throngs of naked heathen who swarmed about the stations claimed the attention of the women missionaries from the first. Sewing schools were started. Boys, women and girls were taught to make their clothes. When we remember that these people had never had a needle in their fingers, neither did they understand the value of a thimble nor the use of scissors, we may in a measure appreciate the task of teaching them to sew.

Many amusing incidents occur to relieve the pressure. Clothes are a requirement for attendance at school. One young woman who had secured a dress did not know how to get into it. Finally she tried to climb into it as though it was a pillowslip with the closed end down. The native idea has been that clothes were only for ornament. It seemed the height of absurdity when a big black chief came strutting up to the mission one morning, proud as a gobbler, with nothing on but a high tile hat.

Medical work in Africa, as elsewhere, has proved an entering wedge for the Gospel. Two of the present nineteen missionaries are doctors and another is a trained nurse, while all of the missionaries have given this branch of missionary work special attention. One of the earliest operations was successfully performed on the son of Kivini, the chief in whose district Lirhandi Station was afterward located. About 9,000 cases in all the stations are treated annually, and it is planned to greatly enlarge this branch of the work when the hospital now under construction is completed.

In the policy of the Friends African Industrial Mission the industrial activities have their place; so also have the educational and medical departments, but all three are merely means to an end, and the object



AN AFRICAN WARRIOR

Good physique but little else

of the whole is the salvation of the souls of the people and the establishment of a native Christian Church.

The Mission now has four stations. Its sphere of influence, as designated by the missionary societies operating in British East Africa, extends from a few miles north of the Equator, at a point where a meridian would pass through Kisumu, north about eighty miles to Mt. Elgon, and is approximately forty miles wide. The population of this district is somewhere between 350,000 and 500,000. One station to about 800 square miles with the responsibility of 100,000 people!

The position occupied by the Friends Africa Industrial Mission is strategic. Just to the north is the great Mohammedan belt, and the devotees of Islam are rapidly pressing southward.

Evangelistic work is carried on at all stations in daily and Sabbath services, prayer meetings, inquirers' meetings, Sabbath-schools for the children and Christian Endeavor for the young Christians. All of these are sowing good seed and reaping spiritual harvests. In 1909 the Christians were organized into a native church and with few exceptions, there has been a steady growth in the spiritual life of the members. Great care is exercised in the thorough instruction of prospective members as well as by placing them on an extensive term of probation. As a result, the harmful influence of "back-sliding" is largely avoided.

Christian homes have been established that are exerting a powerful influence for good. Many of those who have accepted Christ as their personal Saviour show a determination to make Him known to others and are of great assistance to the Mission. Some of these are developing into effective and powerful preachers. With their help, services are held on the Sabbath at about twenty out-preaching points, and during the week thousands of natives come under the sound of the Gospel.

Dr. Arthur T. Pierson once said: "The missionaries in Africa are, almost without exception, practical men and women—men and women who believe in giving industrial education—but giving it in connection with spiritual teaching." This applies to the nineteen consecrated men and women now associated with the Friends Africa Industrial Mission. Whatever the work in which they are engaged, whether working in the soil or in the mill, teaching, ministering to the sick or preaching, their one aim is to bring to these people a true, workable knowledge of salvation from sin through the atoning blood of Jesus Christ. Who knows but that this work is part of the answer to the prayer of Bishop Hannington when he passed through this very region in 1885 on his way to Uganda just before he met his violent death and exclaimed: "O that fair Kavirondo might be won for Christ!"

Now is our great opportunity. God grant that we may measure up to our privileges and, under the leadership of the Holy Spirit, quickly plant the standard of Jesus Christ over that entire region.

# Over-Churching and Its Results

## The Greatest Present Problem in Home and Foreign Missions

BY REV. EGBERT W. SMITH, NASHVILLE, TENN.

Secretary of the Executive Committee of Foreign Missions, Presbyterian Church in the U. S.

**T**HE duplication of denominational effort is vitally related to the progress of Christ's Kingdom, both at home and abroad, and yet Christians are generally ignorant of the facts. A knowledge of these facts must precede intelligent search for the remedy. Diagnosis must come before prescription. Facts are always friends. In business, in science, in religion, in every department of thought and effort, progress depends on knowing the facts. To spread the knowledge of them is a plain duty, for the more minds we can focus on the facts, the sooner will their true meaning and bearing be perceived and the needed remedies and readjustments discovered.

Four representatives of one of the strong denominations, three of them well known doctors of divinity and one a prominent ruling elder, were asked: "In the Southern States there is one evangelical church organization to how many people?" They had never given the matter a moment's thought. When pressed for an estimate, the business man said one church to every 3,000 of the population. The three ministers guessed 5,000, 7,000 and 10,000. The average estimate of these four experienced church leaders was about twenty times the correct figure.

This incident fairly represents the prevalent lack of definite knowledge regarding the religious needs of America. Yet this is a subject on which the most ample and exact information, covering individual states, counties, and communities, would seem to be required by Christian workers as the first condition of wise planning and expenditure.

### WHERE MORE CHURCHES ARE NEEDED

While most places are over-churched, more churches and ministers are undoubtedly needed in many districts, among many classes of people, such as miners, mountaineers, immigrants, and the like. In the effort to meet these needs a vigorous and discriminating home mission work has ample justification and incentive. The over-churching in our cities is also not nearly so marked as in the towns and country districts, but no student of city work can fail to note the tremendous disproportion between the money expended in costly church plants, and the amount spent to reach and mold the cities' masses. In the effort to abate this painful contrast-lovers of the Kingdom will find a noble and needy field.

Some of the things I saw in Texas, while visiting a number of towns there, made me heartsick. In one little place, for example, there were four struggling Presbyterian churches, each of a different Presbyterian family. All four together would have made one really efficient church, with a well-supported resident pastor, while the releasing of three ministers and the sale of three unneeded church properties would have meant a large net addition, without any countervailing loss, to the home and foreign forces of Christ's Kingdom. The immense saving in men and money resulting from a union of Presbyterian churches in Texas along congregational, educational and other lines, would make a consolidated Presbyterian Church of Texas, for its size, one of the most efficient, powerful, and best equipped churches in America for both home and foreign mission work.

A practical inquiry is: "What proportion should the number of evangelical churches bear to the local population?" Two years ago an expert committee, under the auspices, I believe, of the Federal Council, made a report to the Commission on Church and Country Life, in which it stated that for the best results, in towns and open country, there should not be more than one church and trained pastor to a thousand of the population, except where the population of an entire township was less than this.

#### THE SITUATION IN THE SOUTH

From a study of the United States religious census of 1906 it was found that in Alabama there was an average of one evangelical church to every 248 people; Arkansas, one to every 293; Florida, one to 249; Georgia, one to 258; Kentucky, one to 362; Louisiana, one to 437; Mississippi, one to 244; Missouri, one to 397; North Carolina, one to 254; South Carolina, one to 267; Tennessee, one to 272; Texas, one to 400; Virginia, one to 299; West Virginia, one to 356.

For seven of these states the average was one church to every 256 people, and for the South as a whole, one to every 319. In other words, *the average is more than three churches to every thousand people, of whom only one-third are church members.* Of these members nearly two-thirds are women and a considerable proportion young people. The bearing of these facts on the size, growth and financial support of churches is evident.\* Whether or not the South is the most truly religious part of the Union, it is certainly the most church-full.

Since cities have usually more than a thousand people to each church, or three times the general average, it follows that in the towns and country the proportion of people to churches must be below this

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\* Since the census, on which these figures are based, was taken eleven years ago, and since the church membership in the last twenty-six years has increased 94 per cent. to the population's 61 per cent., the natural inference would be that the figures are certainly not too low to represent present conditions.



average. Bishop Lambuth, two years ago, told me that he had just come from preaching in a town which had seven churches to a population of 700. Such cases are by no means so unusual as might be supposed.

Such facts as these have a distinct bearing on the efficiency of our church life and a profound and conscience-stirring significance to every student of the Kingdom in its world relations.

In Asia and Africa there are to-day countries with districts containing a population of 100,000,000 with no resident missionary among them. In America we have multiplied ministers for ourselves till in the South we have an average of one evangelical minister to every 470 people, while the whole Protestant world has sent to China one minister to every 200,000 of her people. In Georgia, with its two and three-fourths millions of people, there are more than three times as many evangelical ministers as the whole number sent to China with its population of one-fourth the human race. In every Southern town and city you can take your choice of from one to half a dozen churches in easy reach, while in China there are more than 1,500 large cities with millions on millions of population and no resident missionary in any one of them. In Africa there are thousands of villages where Christ's Name has never been spoken.

#### "YOUR SIN WILL FIND YOU OUT"

This selfish policy of the modern church has its exact illustration in the history of God's ancient people. When the children of Israel were entering the Promised Land, they came to the grassy plains east of Jordan, whose heathen possessors they defeated. This region the tribes of Reuben, Gad and the half tribe of Manasseh begged might be assigned them as their permanent home in the land of Canaan. But Moses sharply reminded them that Canaan as a whole was yet unpossessed. He declared that if they selfishly settled down to the enjoyment of this captured fraction of the land, leaving the larger task unaccomplished, they would be committing a sin whose punishment would surely overtake them. "If ye will not go all of you armed over Jordan until the land be subdued before the Lord, then behold, ye have sinned against the Lord. And be sure your sin will find you out."

This sin, so sternly denounced in the ears of God's ancient people as carrying its own most certain punishment, is the outstanding sin of God's present-day Church—the sin, namely, of settling selfishly down in our Christianized fraction of the world, multiplying churches for ourselves till they crowd each other, while the larger part of the world we have scarcely more than touched. Has this sin found us out?

1. It has found us out in the hardships and impaired efficiency it entails upon Christian ministers. They are the chief sufferers. According to government statistics, the average salary of ministers in America

is \$663, while the average wages of stablemen are \$689, and of New York City hod-carriers, \$900. Leaving out the largest 125 cities in America, the average salary of ministers is \$573. Where a fraction of every ten hundred people must support three churches, where several ministers must be paid where one should suffice, no one receives a living support. In the investigation of one hundred of the smaller towns in Massachusetts it was found that *the average salary paid in towns with one church was \$874, with two churches \$687, with three churches \$473.*

If a minister is worrying over money matters, hampered by hardships and family expenses that he cannot meet, how can he preach inspiring sermons or radiate strength and hopefulness in his parish work? Harassed by debt, he has little juice of courage or joy left for his work. Without the means to buy necessary literature to enrich his mind, starved for books and ideas, his congregations must also starve. If a few geniuses succeed in spite of poverty, that does not help the average man who needs the equipment as a substitute for genius and is doomed to deterioration without it. The utterly inadequate support given the average minister is a chief source of ministerial inefficiency and a curse to the Church. Its deadening results along all religious lines, and its underlying cause, are alike beyond question.

#### INEFFICIENT CHURCHES

2. Our sin has found us out in the blight it entails upon tens of thousands of churches. Where the churches are over-multiplied, the average membership must be small. Half the evangelical churches in America have less than 65 members each, of whom nearly two-thirds are women and a considerable fraction are young people, leaving a handful of men to bear the chief brunt of its support. These churches cannot afford resident pastors because no one of them can support a resident pastor. And no three or four of them in the same community can unite to support one because they belong to different denominations. They cannot support a live Sunday-school or young people's society, because there are not enough young people to make a live Sunday-school or society in any one of them. Small church attendance begets listless activities.

Of course every large church was once little, and where they are needed and have room to grow, small churches should be planted and helped. In growing states and communities weak churches are often on the way to being strong churches. Here as elsewhere faith and foresight reap large returns. But in mature and settled older states it has been found that *there is a direct ratio between the size of the church and its prospects of growth.* Normal men and women like to be connected with a vigorous and growing enterprise rather than one that is stagnant or decaying. They prefer to belong to an organization that is doing aggressive work.

## FINDINGS OF THE SURVEY

The Department of Church and Country Life of the Home Mission Board of the Northern Presbyterian Church, in connection with other agencies, made an exhaustive investigation of four sections of Ohio, taking an average of about five counties each in the Northeastern, Northwestern, Southeastern, and Southwestern sections of the state that their field of survey might be thoroughly representative, and including in it the open country and all towns and villages of 2,500 population and under.

A study of the 1,515 churches in nineteen counties showed that where the membership is

1— 25	2% of the churches are growing.
26— 50	17% of the churches are growing.
51—100	48% of the churches are growing.
101—150	58% of the churches are growing.
151—200 and over,	79% of the churches are growing.

The report says, "The regularity with which the increase of efficiency and ability to survive parallels the increase in membership is very striking." It was further found that of the churches enjoying the full time of a minister 60% were growing, while of those with one-fourth his time, or less, only 26% were growing.

The report finds that in settled and mature communities 80% of the churches having fifty or less members are losing ground, and that in such communities not till a church has at least one hundred members does it have an even chance to grow. It names over-churching, and non-residency of ministers, as the chief troubles.

In the report's final summing up we read:

"It can be shown from county after county that those neighborhoods, in which there is a large number of small poorly equipped churches, are responding the least readily to the influence of those churches. The religious forces are in those cases so divided that their impact upon society is almost negligible. Communities with a large number of weak churches, as a general rule, show a smaller proportion of their population in the church membership. In the average Ohio county, one church to every 500 or 600 of the population gives an ample number, provided those churches are properly equipped and maintained. We may take Ashtabula County as an example. Here there are five townships which have one church to approximately every 175 of the total farming population. These five townships show an average of 17% of their population in the church membership. Six townships have one church to every 250 and show 21% of the population as church members. Eight townships have one church to every 350 and show 24% as church members. Four townships have one to every 450 and show 26% members. Then there are four townships which have not churches enough. In these there is one church to from 700 to 1,300 of the population and but 11% of the popula-

tion are church members. These figures could be duplicated for other communities. Over-churching is not only a matter of having more churches than are needed, but of having more than can be so equipped and maintained as to do the work properly and efficiently. Geauga and Defiance counties [two out of 19] are the only counties surveyed which do not show clearly the serious effects of over-churching."

#### THE ECONOMIC WASTE

3. Our sin has found us out in the economic waste and lack of return that marks the present system. Here are four weak churches, for example, in a village or country community. In each church a faithful few strain themselves to pay for part of a minister's time, and for fuel, light, and repairs for their one-room church. All honor to them! But what do they get in return? A fraction of the service of an absentee minister, who is not and cannot be a pastor to them, infrequent services thinly attended, a Sunday-school too small to generate enthusiasm, occasional long lapses when they have no minister at all, a poorly equipped building, a chronic sense of struggle and failure, a church too weak to exert a commanding influence in the community—nay, *a church that "cheapens Christianity in the estimation of the world and the young people* by identifying it in their minds with the kind of half-starved religious life that the present policy necessitates in myriads of communities."

Were these four little churches to come together, they could have a resident pastor for all his time; regular and better preaching every Sunday; Sunday-school, young people's society, church fellowship, and community influence, quadrupled; while the sale of the unneeded church properties would give them a beautiful church home adequate to modern requirements; and all this, not by taxing any one an extra dollar, but simply by substituting economic wisdom for economic waste.

#### IGNOBLE RIVALRIES

4. Our sin has found us out in the unworthy motives, rivalries, and competitions engendered by the present system. When three or four churches are struggling to sustain themselves among every ten hundred people, where one church would suffice, the temptation to jealousy and rivalry is too strong for average human nature. Where the financial eligibles are so few and the churches so many and poor, the results should surprise no one. The Home Mission report already quoted says, "Denominational prejudice exists in all of the communities studied. In 20% of them it was discovered breaking out into more or less open strife." For obvious reasons this temptation is far greater in towns and villages than in cities. How inimical it is to any community service program, I need not point out.

The story goes, and behind its humor there is food for saddest thought, that in one little town where the churches were crowded on adjoining corners within easy hearing of each other's music, one Sunday morning the Methodists were singing, "Will there be any stars in my crown?" and the Baptists promptly replied, "No, not one; no, not one," whereupon the Presbyterians shouted, "That will be glory for me."

How often is a minister pained to see many of his most active workers inspired by a sectarian zeal to have their own church distance all rivals! Nay, how often are a minister's own motives and ideals gradually and insensibly tarnished by the atmosphere of competition in which he lives, by the manifest discontent of his own officers and members when some neighboring church and minister seem to be getting ahead, by their hinted or clearly voiced feeling that he is not getting the results they want or proving himself the kind of pastor needed, by the consequent reluctant sacrifice of his highest ideals to the allurements of methods that promise visible victory and success, till finally he wakes with a start to the realization that the old happy sense of peace and fellowship with his Saviour is gone and that he is feverishly working not from love of Christ and immortal souls, but from motives that move on a far lower plane.

Do you say that nevertheless more activity is thus generated, since competition is the life of effort? I reply, this kind of competition is the death of spiritual religion. It takes the soul out of it, leaving only the rattle and clank of church machinery. Ignoble motives are sins against Christ, and can never build up the Kingdom of God either within or around us.

#### SELF-ABSORPTION

5. Our sin has found us out in the self-absorption which the present system tends to produce in the majority of churches. Since most of the evangelical churches in the United States have less than 65 members each, the struggle to live, to exist, to keep their heads above water, is so severe that they are forced to think mainly of themselves and to spend on themselves nearly all that they can give.

A certain rare bird, writes a fellow-secretary, which its keepers had kept alive with difficulty, finally to their great delight laid an egg; but when the chick was hatched, the parent promptly ate it. Tens of thousands of weak churches undoubtedly produce eggs, often at the cost of heroic effort, but most of them they are compelled to eat themselves.

The popular idea that the organization of every new little church means of necessity the opening of a fresh and growing fountain of missionary liberality, is lamentably untrue. In settled communities the vast majority of little churches are doomed to remain little, with their gifts and activities largely absorbed in the supply of their own necessities.

Not only is this an incalculable loss to the world work of the Kingdom, but its effect on the churches themselves is spiritually narrowing and depressing. Their gaze is turned inward. They become self-centered, or, in St. Peter's language, "blind, seeing only what is near."

#### HOW DOES IT LOOK TO CHRIST?

How does this over-churching look to Him Who, when laboring in one city, was ever thinking of those "other cities also" yet unvisited? When His narrow-minded Jewish disciples were asking only about the restoration of the kingdom unto Israel, our Lord rebuked them with, "Go ye into all the world; make disciples of all the nations; preach the gospel to every creature." When they still clung to Jerusalem, He sent a persecution to scatter them. When, in the third largest city of the Roman world a little Christian church had a foot-hold, though it was but ten years old, and though heathenism was still regnant and rampant around it, yet God Himself gave the direct command to send away their two best men to carry the Gospel to other nations.

That is God's policy and to give effect to that policy Christ organized His Church. What must He think now, after nineteen centuries, to see 97% of His churches and ministers crowded into a few favored countries while half the world has hardly yet heard of Him? What does He think to see many parts of America so thickly planted with churches that they actually have not room to grow, while sister lands perish for lack of churches? What must Christ think?

#### KOREAN CHURCH LIFE

A recent visitor to Chosen reports:

"In Syen Chun fully one-half of the population are Christians. Market day comes every fifth day. When it happens to fall on Sunday, by official act of the city, market day goes over to Monday. All differences between believers are settled by the elders. 'Dare any of you having a matter against another go to law before the unjust and not before the saints?' (I Cor. 6:1) is literally carried out.

"One Sunday a missionary friend called attention to a distinguished Korean gentleman and said:

" 'That man has only just been made an elder, although one of the very earliest believers. He is a prominent man. He was made a deacon but the people would not elect him an elder because of his stinginess. He did not give according to his means. In fact we had him up before the session once for his lack of liberality and it was not until he had overcome at this point that he was elected an elder.' "

# Transformation Scenes in India

## The Report of an American Traveler in the Far East

BY REV. EDWARD LINCOLN SMITH, D.D., NEW YORK

Secretary of the American Board of Commissioners for Foreign Missions

*Dr. and Mrs. Smith, with Mr. and Mrs. Franklin H. Warner, have recently returned from an extended tour to the mission fields in Japan, China and India. Their reports are illuminating and fascinating.—EDITOR.*

**T**HE Church at home ought to realize, far more than she seems to do today, that mission work is not a work of the foreign or home board to which church members contribute at the urgent request of secretaries, but that it is her own work which secretaries and treasurers are appointed to direct for her. This being true, the churches ought to be more keen in contributing to, in promoting, and in visiting their own work. When a church adopts a missionary, one result ought to be a carefully laid plan to send a deputation from that church to visit that missionary in the midst of his distant work. When the appointed delegate returns with report of progress and needs, attention and enthusiasm are more apt to follow than from the exhortations of a secretary.

I went to India with many questions in the back of my head. One was, "Do these people value the Gospel highly? Are they willing to suffer for it?" Eyes and ears were open for testimony on that point. Consequently, there was deep interest in the story of Pastor Subramanian of the Wesleyan Mission of Madras. Missionaries spoke of him as a most eloquent Indian preacher and effective evangelist. He is of high caste Brahmin family. When a boy he was sent to a mission school. He soon developed a desire to become a Christian and sought permission from his parents. They refused indignantly and ordered him home at once. As the boy knew that he would never be allowed to return to the school if he obeyed, he decided to remain. One day, however, he was caught outside the school, and taken home by force. Every variety of discipline was used to eradicate his purpose of becoming a Christian. He was beaten, starved, and branded with a red hot iron, the scar of which he carries upon his forehead to this day. One tooth is gone—pried out in the effort to force poison down his throat. He was tied to a pillar of the verandah and beaten by his uncles so cruelly that now, twenty-eight years later, he carries the deep corrugated scars upon his back. His mother upon her knees plead with him to forsake this crazy idea, and not to separate himself from them all. When he refused again, she cursed him and spat in

his face, as a sign that he could no longer be her son. "That," he said, "was the bitterest moment of my life."

After he had been twenty-four hours without food or water, pity came into the heart of the sister, who in the dead of night was taking her turn at watching. She cut the cords, gave him five rupees, (all she had) and a drink of water, and begged him to run for his life. By good fortune he managed to get to the railway station in the village seven miles away, told his story to the engineer, was taken aboard and so disguised that he escaped recognition by the Brahmins, who searched the train at each station along the road. When they reached his destination, the engineer gave him a lantern to carry, and, smeared with oil and soot, looking like an engineer's helper, he walked unsuspected through the group of searchers and successfully returned to the missionaries. They sent him to school in another district for several years until his family seemed to forget or to lose interest in him. Not even yet are they reconciled to him, but he goes his way, a minister of Jesus Christ, a constant witness to the fact that in India there are men who have had to pay dearly, almost with their lives, for the faith in Christ that is in them.

Notwithstanding the bitter opposition of the Hindus and the loss of caste which every Christian suffers, there are today about three million Christians in Ceylon and India.

#### SOCIAL UPLIFT WORK

We find missionaries giving attention to every line of effort which may help the people. A recent experiment in social uplift has been undertaken by the American Board workers at Sholapur in the Marathi Mission. It is an effort to reform and establish in respectable ways of life about three thousand members of the Robber Caste. These people have been put under the care of the Mission by the Indian Government with an appropriation sufficient to bear the cost of all that is done for them. The missionaries delegated to superintend these unfortunates act as guardians for the entire group, their authority being supported by the government. They are trying to put the adults to work in the cotton mills of Sholapur, and to teach them to stick to their work and save their wages for their family. Day schools and night schools will be established for the children. Everything possible will be done to improve the personal habits and living conditions of these people. A large bathing tank has been constructed. Sanitation will be given attention; the construction of homes and the care of the family will be improved. Religious services may be introduced and maintained at the discretion of the missionaries; no restraint whatever is imposed by the government upon the propagation of Christianity among these people. The experiment is viewed with great hope and





MEMBERS OF A CRIMINAL TRIBE IN INDIA

enthusiasm by the missionaries. They are confident of their ability to greatly benefit their charges physically, morally, and spiritually. These people are clever, their children are quick to learn; and we may find some of the best evangelists of the future coming from this group. What a blessing to the members of this Robber Caste, hunted and hated of men, to discover that it is possible for them to earn an honest living, and to fill a respectable station in life.

While the traveller is meeting congregations, replying to addresses of welcome, receiving countless garlands, inspecting schools and hospitals, he is receiving impressions of certain activities, of which perhaps little mention is made, but which reveal much of the missionaries' life.

For example, there is the school for the blind carried on in Bombay by Miss Anna L. Millard. This work was scorned at first by the Indian people. Who cared to help the blind? What could be done for them, anyhow? Miss Millard secured quarters and gathered into them about forty blind children. These she has taught to read Braille, to sing, to repeat the Bible, to know and love Jesus Christ, and to become self supporting by working with cane. They can mend chairs. They had last October a contract from the government for repairing the cane seats in the passenger coaches and stations. But most wonderful of all is the change in the lives of these pathetic wards. The presence of love is a new thing; that anyone cares for them is a revelation; and that, notwithstanding sightless eyes, they can earn their own living is a blessing for which no one has ever prepared them to hope. Miss Millard is their mother, the only one on earth who cares for them, the only one to whom they can turn in their helplessness.

them a separate little home in the rear of the mission compound, a competent Indian woman to watch constantly over their welfare, and every advantage of education. Dr. Parker's oldest daughter is about ready now to join in the medical work of the Mission with excellent training as a medical assistant. One can easily imagine the passionate attachment and gratitude of these children in their mature years when they are able to understand what has been done for them.

The Christians of India are zealous for winning their own people to Christianity, and greatly pleased over the generous offer of a lay friend in America to pay the expenses of a great evangelistic campaign, by which fifty workers shall carry the Gospel to fifty new villages. Great preparations are being made to send the best possible workers, and to reap the largest possible reward. Training classes are being held for these new evangelists; and in many cases, trusted and experienced workers are being set free from other tasks, that the evangelistic campaign may have the best chance of success.

Signs are not wanting that a great harvest of converts to Christianity will result. For example, we were traveling late one night to reach a city where we were to be entertained. We had been warned by the missionary to be on the watch at a certain station as there might be someone there to greet us. So we went to the platform and saw drawn up in line beneath the station light, the station master, his wife, his mother, and his seven children to greet the Christian travellers from America. This station master and his family had found Christ. Persecution aplenty had pursued his pathway, but he had persisted in the conviction that what he had been long seeking of truth and light was to be found in Christianity. And now it was evident in the eagerness of his face, the warmth of his greeting, that he had not been disappointed, but that his soul was at rest through Christ in God. The pride of his heart as he presented his family and greeted us all as fellow Christians is a sign of promise.

And there is no mistake about the mass movements. They are a reality, especially in North India. The motive is not always the purest spiritual motive perhaps, but these people have been so wretched, so hopeless that no one can say them nay when, in hope of somehow bettering their miserable condition, they turn their faces toward God and ask for Christian teaching.

India cannot do without religion. With her ancient religious faiths and ways she cannot do what she hopes to do and become the power which she hopes to become, under the confidently expected larger opportunity and freedom to be given by the British Government after the war. The logical outcome of it all for India as well as for China and for Japan, is to receive Christ as Saviour and teacher, and move on with the experience of the Kingdom of God in their hearts into the future's mysterious but wonderful development.



**A PANORAMA OF LA PAZ, THE CAPITAL OF BOLIVIA**

The situation is unique. La Paz is the highest capital city in the world. It is also surrounded by mountains, one of which, the famous snow-capped Illimani, rivals Fujiyama

# On Top of the Andes

BY REV. SAMUEL GUY INMAN, NEW YORK

Secretary of the Committee on Co-operation in Latin America

*Mr. Inman has just returned from a six-months' tour in Latin America, where he has been able to forward many plans proposed at the Panama Congress.—EDITOR.*

THE trip from Cuzco, the old capital of the Inca empire, to Puno on Lake Titicaca, is a long thirteen hours through the heart of the Indian country. These Quechua Indians are fascinating, and the terraces stretching from the river valleys far up the sides of the mountains and cultivated by the Indians, the glaciers and snow-capped peaks, help one to forget his shortness of breath up in these altitudes of from twelve to fifteen thousand feet. The famous Indian novel, "Aves sin Nidos," by Clorina Matto, who knew the life of the Indians in the most intimate way, shows how they are exploited by the officials and the priests, and are absolutely without friends or hope. As Martina, one of the characters, exclaims, "We were born Indians, slaves of the priest, slaves of the Governor, slaves of the chief, slaves of all who take up the club to drive us. Indians! Yes. Death is our beautiful hope of liberty." The plot is developed around the brilliant young lawyer, supposed son of the Governor, and the daughter of a poor Indian who devotes her life to a Spanish family that has befriended her. The girl is then taken into this home and educated. The young people fall in love and are about to be married—when it is revealed to them that they are both children of the same priest. "Who knows," says Madam Matto in the last pages of her book, "when will be recognized the necessity of studying closely the characters of the authorities, both ecclesiastic and civil, that are sent to govern the destinies of those who live in these far-away places in interior Peru?"

Terrible as are the conditions painted in this story, one cannot feel that it is exaggerated. These poor Indians live more like animals than like human beings, and seem to regard themselves as more akin to their burros than to the Spanish-speaking people around them. Exploited by the officials, the priests, the landlords and the traders, without schools or other agencies working for their enlightenment and uplift, they are daily falling lower in the scale of civilization.

The Government in Lima says that serious efforts are being made to provide schools and to help the Indian economically. But the very few schools established do not reach the poor Indian children. Some of the teachers actually do not know how to read and write, and have not the slightest idea of how to approach the difficult problem of putting the Quechua into contact with the life and language of his Spanish-

speaking brother. A change in their form of salutation is significant. In the old Inca days the salutation was in Quechua "Thou shalt not steal, thou shalt not tell a lie," and the response was, "And thou, neither shalt thou be a robber or a liar." But now when one Indian meets another on the road, he sings out, "Ave Maria Purisima," and is answered by "Sin Pecado Concebida" (conceived without sin).

Arriving at Puno at seven in the evening, we stepped from the train on to the wharf where the big English steamer of 1500 tons was waiting to take us over to Guaqui on the Bolivian side of the lake. Something of the enterprise of the sea-going British is felt upon boarding this fine modern steamer up here two miles above the sea. She was built in Scotland, assembled and tried on the Forth, taken down and packed in parts, sent over the seas and mountains and set up again here in the heart of the Andes!

Lake Titicaca is the highest body of navigable water in the world. It was moonlight, and up in these altitudes, with the atmosphere so rare, the moon and stars seem a hundred times brighter and nearer than down by the sea. Here we are in the heart of the great Andean Plateau, over two miles above the sea and with mountains towering ten thousand feet above us still—silent sentinels, pointing us up to God. For here, certainly, He is one's only companion. The world, civilization, the rushing to and fro, the clang of traffic, the marching of armies, are all in another world—a world that seems infinitely remote. Here we are alone with the past. The only people we see are the Indians, Aymaras we now call them, with no change from the time when the Spaniards found them. They trace their ancestry back to prehistoric folk whose age and origin are lost in antiquity.

Not among the least of the mysteries to me, is why any people should have chosen this cold, bleak, rarefied atmosphere for their breathing. The temperature the year round, though one is little over a dozen degrees from the equator, is a penetrating cold. Only the potato and a few other native crops can be raised. There are a few stunted trees, but no cheerful patches of green. The only fuel is the dung of the llamas and the roots of hardy mountain shrubs. Fires for warmth are unknown. Men shiver and turn one side and then the other to the sun, when there is sun. One ceases to wonder that the natives worshipped the sun as the greatest of all gods.

Darwin's theory, which makes the present Andes former islands in the Pacific, after which they gradually rose to their present height, would also make Lake Titicaca formerly a part of the sea. This would seem borne out by present conditions. The lake is gradually drying up. No doubt it was formerly very much larger than at present, filling all of the great depression between the eastern and western cordilleras. It is necessary to keep continually dredging the channels for the steamer's ap-

proach at Puno and Guaqui. The area is about that of Porto Rico or Lake Erie—one hundred and twenty miles by forty. The only other bodies of fresh water that approach Titicaca in the altitude of their basins are the lakes on the plateau of Tibet. These are not nearly so extensive. The only outlet for Titicaca is the Rio Desaguadero, which flows for a hundred and twenty miles across the desert to Lake Poopo, which no doubt was also once a part of the great inland sea of which Titicaca is the largest remnant.

From Guaqui, on the Bolivian side of the lake, we took the train for the four-hour journey to La Paz. A little beyond Guaqui we came to the most famous ruins of the ancient civilization in Bolivia at Te-huanaco. These are the last ruins one finds on the journey south, and they are in many ways the most wonderful. Here not only the walls of the buildings remain intact; but also a considerable amount of carving. Many believe that these ruins represent the oldest civilization in South America, and that the Incas, a less civilized, but more warlike people, succeeded in conquering its creators. Peruvian archaeologists, however, maintain that the oldest civilization is represented by the coast tribes, the life of which is revealed in the ruins near Trujillo.\*

Bolivia is a great land in which Texas might be placed twice and still leave room for New York and Tennessee. Its estimated population is about two million, of which fully half are of pure Indian blood. There are 231,000 whites. La Paz, the capital of the republic, has about 80,000 people. Three missionary boards are doing work in Bolivia, the Methodist Episcopal, Canadian Baptist and the Bolivian Indian Mission. The Methodist work is the largest and centers in La Paz and Cochabamba, in both of which cities there is an American Institute, organized under government patronage several years ago and conducted after the model of boys' boarding schools in the United States. All the features which make such school life pleasant and profitable have been introduced, including literary societies, the Boy Scout movement, school publications, athletic associations, etc. The schools have developed rapidly and are well and favorably known all over Bolivia. When the school in Cochabamba was opened, with the support and approval of the Bolivian Congress, accommodations were provided for one hundred and fifty pupils, but when the first session began, two-hundred and fifty were enrolled. Several other Bolivian cities are urging that American schools be established there.

Up to three years ago the Government gave them a subvention of about \$12,000 gold annually, which supported the schools in a splendid way, however. on account of the financial crisis, incident to the outbreak

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\* The best works on this subject are Sir Clements Markham's "The Incas of Peru" and the various reports of the recent expedition of Prof. Bingham of Yale University. Sir Clements, a former president of the Royal Geographical Society, gave a lifetime to the study of these peoples and their country and is the accepted authority concerning them.

of the European War, this support has recently been discontinued. This has seriously embarrassed these worthy institutions and they will have to close their doors, if the Methodist Board does not come to their rescue.

The Bolivian Indian Mission, an independent organization having its headquarters in New Zealand, does work exclusively among the Indians, their center of operations being at San Pedro. They have five couples at the present time on the field. Mr. George Allen, head of the Mission, is at the present time in the United States soliciting funds. The missionaries live on a pitifully small financial margin and seldom return to the field after they once leave. At times they must get along on three to five dollars a week. Their work is greatly limited in this way. They cannot be assured of permanent workers nor look forward to a well-directed educational program, probably the Indian's greatest need. Evangelical work among them has been too largely in the nature of sporadic efforts under independent auspices.

While the independent workers have sacrificed in a wonderful way and have gone all through these lands sowing Scriptures and Christian tracts, there is a certain sadness in the lack of permanency of the work. If the Indians have any conception at all of the things these workers tried to give them, they must in most cases be more puzzled than before as to the meaning of the Christian Gospel. In Jujuy, for example, there are five denominations working among the Indians. The workers come and go, not only here but throughout the whole of Bolivia. What is needed is a number of permanent centers, well-established, and with a definite policy that will continue through the years.

These poor ignorant Indians must not only be given instruction in spiritual things, but, baffled as they are by their contact with civilization, they must be aided in the solution of their social and economic problems. They are essentially an agricultural people and their education should fit them better for their close relationship with the soil. In addition to their spiritual destitution, alcohol and the coco leaf are steadily destroying them physically. A prominent Bolivian in the diplomatic service of his country said of them: "The national progress . . . makes us more than ever desire to raise the miserable condition of our people, composed in the larger part of these unfortunate Indians, victims of unmentionable abuses and oppression. . . . It is no exaggeration to say that the present condition of the Bolivian Indian is a national disgrace and a terrible indictment of the good name of the Republic."

At La Paz I met Bishop W. F. Oldham and Dr. W. E. Browning, the newly elected Educational Secretary of the Committee on Co-operation in Latin America. Dr. Browning was aiding Bishop Oldham in a thorough investigation of conditions in La Paz. The school there now has to occupy three different properties having an aggregate annual

rental of such proportions as to seriously handicap the work. Bishop Oldham has invited the Canadian Baptist Mission to co-operate with his church in the future development of the school, which will be along more distinctly evangelical lines than was possible when the Government furnished the funds. It is hoped that the Baptist Board will co-operate. With a more positive religious influence, these schools can contribute to the development of a strong native ministry, which is such a crying need.

Here, as elsewhere, the great need is an educated ministry. At present, the Methodists have only four Bolivian preachers and the Baptists, one. None of these have had theological training. It has now been agreed that the Missions of Bolivia and Peru shall unite in the support of a training school for ministers and in the publication of a union paper. Under this agreement *El Cristiano*, the paper at present published in Lima by the South American Evangelical Union under the direction of Mr. Ritchie, becomes the organ of all the evangelical missions in the two countries.

The present government of Bolivia is a liberal one, favorably inclined toward the Protestant work, especially along educational lines, and has taken great strides toward the development of an adequate public school system. Bolivia did her best to get a Protestant missionary society to lead in the new program, but we were not ready. So she has recently invited a number of Belgian teachers to organize and direct her school system. They are doing the work well educationally, but their influence is materialistic and frankly against the Gospel. The agnosticism of these educational leaders makes it all the more important that mission schools be developed. The Jesuit colleges and seminaries are very finely equipped and the directors are more liberal than ordinarily found in Latin America. All this is making it increasingly difficult for the Mission Schools to compete.

The Evangelical Churches seem hardly to have touched the life of La Paz. The combined congregations on Sunday evening did not reach one hundred. The Canadian Baptists, after long years of work, have only twelve members in their church. In all Bolivia there are only a few over a hundred members of the Evangelical Churches. Most of the missionaries are new. Few have had any special preparation before coming to their field, and their Spanish is not such as to draw educated people to the services. One is impressed with the lack of organization and definite plans, both in the evangelistic and educational work. The field is so undermanned that the men who are there find it impossible to do their work properly or to get time for any larger program.

One of the greatest needs for La Paz is a Christian hospital. The Government several years ago started to build a good hospital, but never completed it. If a Christian organization were willing to take it in hand, they would no doubt turn it over to them. In fact the liberal government is progressive and willing to co-operate with us.



# The New Evangelical Seminary of Mexico

BY REV. JOHN HOWLAND, D.D., MEXICO CITY

President of the Seminary and a Missionary of the American Board, 1882

ON the ninth of July last there was opened in the Mexican capital an institution which is the fruition of much prayer and effort. It promises to be the beginning of many important developments. All the evangelical missions in Mexico have, from the first, made attempts to meet the need for properly trained workers and the theological schools established by them have produced some excellent pastors and preachers.\* Generally, however, the denominational seminaries for ministerial training have been extremely limited departments of schools for general education.

The Conference of missionaries from Mexico and officers of the Mission Boards, held in Cincinnati in 1913, recommended the founding of a union seminary and a committee was appointed to advance the project. The Latin-American Missionary Conference in Panama last February gave a new impulse to the effort and in the National Convention in Mexico City in March a provisional arrangement was made to open the institution. Representatives of eight organizations pledged their societies to the support of the school, on the basis of a percentage of the total amount expended annually by each denomination for missionary work in Mexico. The co-operating societies are: the Congregationalists, Disciples, Friends, Methodists, North and South, Presbyterians, North and South, and the Young Men's Christian Association. So far as we can learn, not another evangelical institution in the world counts on the co-operation of as many different denominational bodies.

The final authority of the institution is vested in the Home Committee, composed of one representative of each of the contributing societies. The local management is in the hands of an Administrative Council whose members must reside in or near the capital. Each Board appoints one member of the council and another for each thousand dollars contributed in excess of the first thousand. The institution is not to be responsible for any outlay for students, who are to be entirely dependent on mission support or on their own resources. There will thus be complete impartiality towards all the denominations. The teachings are to be those common to all the supporting communions; but special denominational doctrines and polity are to be presented by special lecturers.

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\*The Presbyterian school in Tlalpam and later in Coyoacán, the Methodist North in Puebla, the Methodist South in San Luis Potosí, the Baptist in Monterrey and Torreón, and the Congregationalists in Guadalajara have been in a considerable measure successful in their attempts to meet the situation.

God seems to have favored the new enterprise in many ways. A large house, owned by a wealthy English family, had been vacant for four years, and has now been leased. The house seems almost to have been built for the purpose. The "Mary Keener Institute," which the Methodist Church South sustained successfully for years as a boarding and day school for girls, had been closed for several years on account of the unsettled political conditions. The Women's Council very kindly offered the use of the furniture to the Seminary.

The location of the house is excellent—near the public library and museum and only a block from the Y. M. C. A.; which furnishes special privileges for the students in the line of physical culture. The principal evangelical churches are quite near, so that the students may study the methods and work under the direction of the metropolitan pastors.

The first five students to present themselves for enrolment were from five different denominations. Fourteen were enrolled during the first month—one from Sonora in the extreme northwest, another from Chihuahua at the north, and a third from Tamaulipas in the northeast. The revolution has caused so much confusion that the Missions are unable, as yet, to send any of their younger and incompletely prepared preachers to the Seminary for further study; but it is hoped that this may be done in the future.

The Mexican pastors and congregations show much interest in the new establishment and the dedication services on July eighth were largely attended. The Seminary is already the meeting place for the Pastors' Union and the Union Normal Class for Sunday-school teachers. Its professors are in constant demand for preaching, teaching, addresses and committee work of many kinds.

While the Seminary has been opened under especially favorable conditions, it has some vital needs which must be supplied by special gifts. The furniture it is using should be surrendered or purchased within a reasonably short time. It has no *library*, or even the most indispensable books of reference. The work of the professors is seriously hampered by the complete lack of *secretarial equipment and assistance*. It is important that *scholarships* be given for students from the different churches. It is hoped that hostels for students will be established as soon as the permanent location of the Seminary is determined.

While the Christian workers in this country, both Mexicans and foreigners, are enthusiastic about the Seminary as something of the greatest importance, they are more anxious that its success may be assured because they believe that it may prove to be the first step towards the attainment of a strong non-sectarian evangelical University. May the stewards of the Lord's money rise to this great opportunity!

# Religious Conditions in Argentina

BY CLAYTON SEDGWICK COOPER

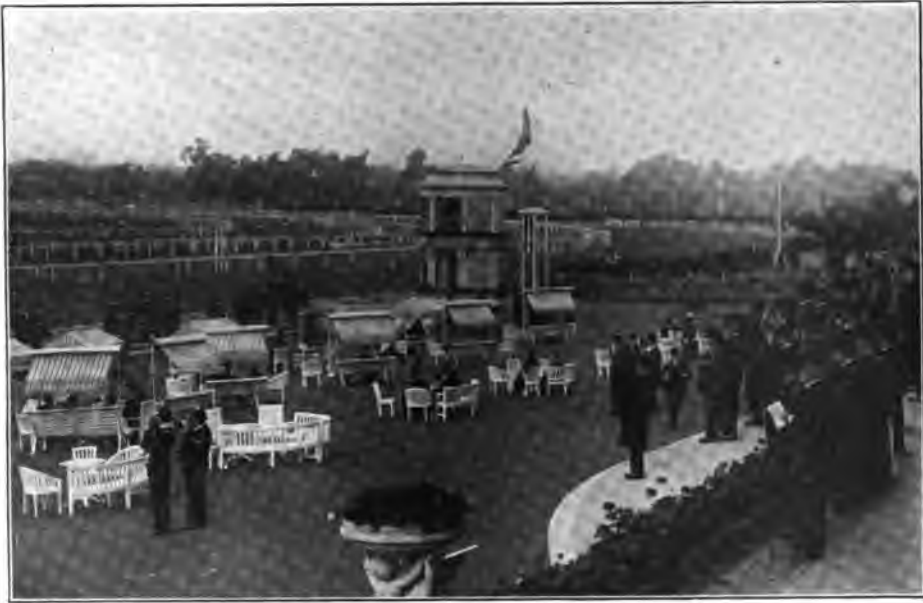
**A**RGINTINA, more than any other South American country, seems to have renounced the medievalism of the South American Republics and exchanged it for the most up-to-date modernity. The atmosphere of antiquity found in Peru, Bolivia and Chile has been dissipated here by reason of the inflow of twentieth century life from Europe and the United States. Argentina is a child of the present. James Bryce has called her "The United States of the Southern Hemisphere."

The difference from the republics on the West Coast is especially noticeable in the field of religion. Religiously Argentina makes little or no impression upon the visitor. To be sure, there is a fashion of religious worship here, especially among the older families of the "estancia" class. Roman Catholicism is declared by the Constitution of the Republic to be supported by the State and the President and Vice-President are required to profess that faith. There are, however, no strictures placed upon any other form of religious worship, such as are found in Peru, for example; there is no political party allied with the clergy and the influence of the priests is not felt to any extent in the realm of politics.

The impression made on a visitor in this exceedingly materialistic atmosphere is that the men of the country generally regard the Roman Catholic Church as one of the relics of an old Spanish world. It is a creation of the past, and to that extent, interesting, and to be retained as a traditional accompaniment of other institutions, but having little relation to present daily life and conduct. As one Argentine put it, "We are quite willing that the Church should exist so long as it does not interfere with business or politics." The theology of the Roman organization is almost a dead letter in the minds of the educated classes, and the priests who rule the people of the West Coast of South America by making them more or less blindly submissive to the rites and ceremonies of another century, are failing quite completely to hold the new forward-looking spirit of Argentina. The old fiery vigor and pious devotion of the early Conquistadores, who brought with their adventurous love of gold certain outward marks of piety at least, are conspicuous by their absence in this atmosphere of newness and utilitarian progress.

The deities worshipped primarily in the beautiful and ostentatious capitol of Buenos Aires are pleasure and money, especially horse-racing, theatre going, and business enterprises. There is, to be sure, a certain amount of civic idealism, for the Portenos, as the inhabitants of Buenos Aires are styled, are outdone by none in their pride of municipal im-

provements; but here idealism seems to end. As for religious or spiritual aspirations, they reveal very little tendency to build habitations for the spirit and religion. The first settlers who came to the shores of New England were impelled by a desire for freedom in the worship of God, while the early Spanish pioneers to South America were moved by a de-



ONE OF THE SHRINES WHERE THE ELITE OF ARGENTINA WORSHIP  
In front of the private stand where the wealthy men and women of Argentina view the races  
and make their bets

sire for material gain. Argentina is at present in a transition stage and the dazzling of her new wealth has caused her for the moment to forget that, as Matthew Arnold has said:

"By the soul only  
The nation shall be great and free."

The result of this indifference to religion is apparent on every hand, and there is an astonishing lack of any personal acquaintance with the Bible.

A prominent journal of Buenos Aires began recently to print quotations from the Bible in its columns without giving the source. Shortly afterward a letter was received from a gentleman in another city of the Republic, who evidently had some degree of education, asking the editor from what source these quotations were taken and inquired where he could secure a copy of the book containing such illuminating and helpful ideas. The paper continued these quotations from the Scriptures and the readers of the journal have become keenly interested in the discovery



THE COMING GENERATION IN ARGENTINA—SHALL THEY BE ATHEISTS OR CHRISTIANS?

A group of Argentina school children from whom the future leaders will come

of a literature which heretofore has been almost entirely unknown to many of them. This is a reminder of the fact, which is vividly brought home to those who travel in the Republics on the West Coast, that the Spanish-American Republics received from Spain and Portugal a religion which was guided almost entirely by the clergy who read their Bibles in Latin and closed them almost impregnably to the laity.

Among the students of Argentina, we found a similar lamentable ignorance regarding the Christian Scriptures. A student about to sail for Europe showed to a friend of mine a copy of Victor Hugo, portions of which, he declared, he had formed the habit of reading each night before retiring, as a means of literary and spiritual stimulation. My friend, who had a Testament in his pocket, suggested that the student should make the experiment of reading parts of the Gospel in like manner. To his amazement he found that the student had never so much as opened the Bible, but was destined to get absolutely his first impression of this remarkable literature in reading this New Testament on his steamer voyage.

Lecky has said, "The record of three choice years of the active life of Jesus have done more to regenerate and soften mankind than all the disquisitions of philosophers and all the exploitations of moralists," and it is pathetic that the youth of one of the most promising nations should be in almost blank ignorance of a book which has so deeply influenced human civilization and has so radically transformed individuals.

The students of the University of Buenos Aires, six thousand in

number, furnish a field for labor along religious lines which is second to none that we know. These students are scattered throughout a large, pleasure-loving and materialistic city, rarely under any supervision or moral control. While they have turned their backs upon the Roman Catholic religion of the country because of its obscurantism, bigotry and low standards, they have as yet found no positive faith to take its place. They have put off the old without taking on new religious beliefs and are ready disciples to infidelity, rationalism or agnosticism, and also to socialistic and anarchistic tendencies.

The professors are one with the students in their disregard of religion. One well-known and influential teacher of an Argentina University stated recently that he was devoting all the spare time of his life to the attempt to destroy what he considered one of the greatest enemies to his country's progress—religion—meaning the Roman Catholic faith. It seemed to be his endeavor to place in its stead a brand of French rationalism. The instructors openly teach agnosticism and rationalism in their classes. The tide of indifference, and even antagonism to constructive religious faith has risen so high that men like the Vice-Rector of La Plata University warn their fellow-countrymen concerning the effect which this type of thinking is sure to have upon the character of the youth.

"It is with great sadness," said this Vice-Rector in one of his recent



ONE OF THE PRINCIPAL INDUSTRIES OF ARGENTINA

A well-to-do farmer and some of his Vaqueros. Many of these large farming and cattle-raising communities are without religious influences

addresses at the opening of the college year, "that I witness the steady decrease in the number of unselfish, idealistic, genuine men; how engulfing the tide of selfishness, of rebellion, of undiscipline, and of insatiable ambition; impunity so commonly supplants justice that I fear for the spiritual future of the land of my children unless we make haste to remedy the great evil, which is disregard for the noble and the great, and unmeasured lust for material riches."

The influence of irreligion is so great that one of the teachers in the University told me that the immigrant coming to Argentina with his old world custom of worship, loses his religion almost entirely after he has been in the country for two or three years. We were surprised to find that here, contrary to the conditions found in every one of the Republics west of the Andes, the women representing the educated classes at least, have very little interest in religion and the majority of them never go to church. The Y. M. C. A., which enrolls a thousand members in Buenos Aires, 75% of whom are Argentinos, has not been able to get hold religiously of the educated men, and the secretaries say that this forms one of the most discouraging features of their work. Plans are now shaping with a view to give particular attention to the crying spiritual needs of these students, and an Argentine secretary of advanced education and training, both in Europe and the United States, has been engaged to devote his time exclusively to the far-reaching work of acquainting the University men in a personal way with the Protestant faith.

Among the foreign institutions which are doing good work in stemming the tide of materialistic indifference to religion, are the mission schools conducted by foreigners, the American Church, which has a strong hold upon a wide circle of English and American residents, and a number of private educational efforts, like the Instituto Ward, where commercial education is given to a goodly number of boys, many of whom are sons of wealthy land holders. In this latter institution we found among the teachers an ex-Catholic priest who had embraced Protestant Christianity and was most devoted to his work of teaching boys. He informed us that he believed there were many priests of the Roman Church in this country who would gladly leave that faith today if they could find any other means of earning a living. Their training had been almost entirely along ecclesiastical and unpractical lines and when they sought employment outside the Church or monastery, they found themselves practically helpless. We find few better examples of the religious idealism of North America than that revealed in such practical institutions as this Instituto Ward, founded and supported for years by the late Mr. Ward, of New York City, whose name is associated in the minds of most people only with the production of bread.

It would seem to be the time of times for those who are interested in the religious development of nations to consider Argentina—a Republic that is rapidly emerging from a period of medieval ecclesiastical

authority, but which as yet has not discovered the idealism of a Christian democracy. The conditions and opportunity are graphically stated in the report of one of the Christian missionaries concerning Argentina :

"The loss of persecuting power and prestige by the established Church, the extension of education, commercial relations, contact with foreigners and acquaintance with us and our work, have replaced suspicion with confidence. There is some awakening to the fact that the needs of the people religiously have not been met. This field is absolutely open for evangelical work in all parts, provided it is carried on with sufficient means and in a sufficiently dignified way to demand respect, but the work must be of an increasingly higher grade, more thoroughly educational and scientific, and with churches and schools of adequate importance and equipment to command respect in lands where public buildings are always noteworthy. On the other hand the growth of indifference and irreligion has been so rapid that there is a large class of the more highly educated people entirely inaccessible to the Gospel message under present conditions."

Those who would help this "amazing Argentina" of today, must approach her with the realization that they will find in this Republic an exhibition of external materialism which combines the worship of pleasure found in Paris with the devotion to money-getting seen in the most utilitarian sections

of the United States. They will find here a people alert, intellectual and ready for every new thing in science, in education and in the fine arts of life. It is a people weary of a ceremonial religion which has not satisfied the cravings of either the intellect or the soul. In few countries is there a more insistent need for the vital Christian religion that reveals itself in character. The reaction time from all this "lust of the flesh, the lust of the world and the pride of life" is already beginning to be evident in Argentina. They who can help her in the discovery of a new and satisfying religious idealism will be her lasting friends.



A LIGHT HOUSE IN ARGENTINA  
The American Bible House—Buenos Ayres



# Impressions of Japan and Chosen

BY DR. FRED B. FISHER

*Dr. Fisher, on his way to India, in the interests of the "Methodist Mass Movement," saw things with the eye of an expert. He here reports some interesting impressions of Japan and Chosen.—EDITOR.*

JAPAN shows material advancement on every hand; courtesy abounds; unique and artistic dress; smiling faces; children everywhere and always; flowers of all colors, both natural and artificial; maidens in kimonos as though they had stepped off a fan or tea box; scenery both in mountain and plain; water plentiful; gardens clean and luxuriant; energy and vivacity evident in every action and gesture of the people. Ambition and pride mark the men, while shy obedience and smiling coquettishness show forth in the women. Their characteristics fascinated us. We fell in love with the Japanese at first sight.

Passing on to Korea, now renamed Chosen by the Japanese rulers, there was opportunity to see Japan at work as a Coloniser. Here too, material advance is the main impression. Spiritual and moral purpose and goal are absent. The Governor General, the Minister of the Home Department, the Minister of Education and other officials are high minded and courteous men, justly proud of achievements during the six years since annexation. After meeting other provincial authorities, Korean students and merchants, missionaries and native pastors, Japanese travelers, European and American residents—and having questioned them all—the conclusion is that Japanese occupation has given the Koreans the best government they have ever had. It is likewise giving them the best economic and educational opportunities they have known.

One cannot get away from the feeling that economic betterment is the crying need of the Oriental peoples. What squalor in the villages! It is hopeless to bring them to a better life unless the Christianity we carry them lifts the

standard of living. They need to be saved not only from future hell but from the hell in which they now live, and not only to some future heaven but to a heaven here on earth. For this very reason one wishes the Japanese would show educational, moral and spiritual devotion as well as national efficiency. Many of the Koreans are naturally bitter over the loss of national independence, but foreign control of some kind was inevitable. They were incapable of self rule because of lack of unity. Now Korea must go to school among the nations. She must take advantage of all that Japanese rule can give her. Civilization is knocking once again at her door, this time forcibly, and she must arise and let the worldly stranger in. There are many things her guest will teach her. Whether the type of teaching will mean independence in the distant future remains to be seen. Regardless of to-morrow, she must take advantage of to-day.

Efficiency and unity are the watchwords of Japan. She sees the need of Oriental uplift and feels that her position gives her the pre-eminent right to attempt to lead all the East along her path. She looks upon herself as the link between the Occident and the Orient. Her mission must be to take the best of each and give to the other. It is a high ambition and worthy of a nation's devotion. If she were less selfish in her approach she could convince the world of her sincerity. Just now Japan is putting much faith in the Ishii mission to the United States. If good fellowship and real co-operation is established between the United States and Japan, I believe the future tranquillity and progress of the Pacific East will be assured.



# BEST METHODS



Edited by MISS BELLE M. BRAIN, SCHENECTADY, N. Y.

## IDEAS FOR MISSIONARY THANK-OFFERINGS

Mrs. Mary Clokey Porter, 2828 Perrysville Ave., N. S., Pittsburgh, Pa.

Thank-Offering Secretary of Women's Board of the United Presbyterian Church.

**G**OD'S people are always safe in undertaking anything upon which is written—"Thus saith the Lord."

In the beginning, when God established the first family on earth, He taught both parents and children to worship Him with offerings. From that time until the present, God has set His seal of approval upon gift-worship.

While all our gifts to God should partake of the spirit of gratitude, the Thank-Offering is the gift over and above the usual measure of liberality and given in recognition of mercies and blessings received.

*What Invitation Does God Give His People Concerning Thank-Offerings?*

Listen to God's answer: Come near, and bring Thank-Offerings into the house of the Lord.

2 Chronicles 29:31

"Come near"—don't stand afar off. Do not remain away from Me. "Draw nigh unto Me, and I will draw nigh unto you."

"Come near"—that you may be conscious of My presence; that you may hear My voice speaking to you moment by moment.

"Come near"—that I may fill you with My Spirit, and thus make you fit for My use.

"Come near"—that I may know that you love to come.

The invitation gives no date. This shows that the way is always open to "come near" to God. No hours of limitation are given, such as are usually included in invitations from earthly friends. Hence, we are assured of a

welcome at any hour, and that the Host—the Lord Himself, ever stands ready to receive His guests in His own house.

But are we to come near to our Lord empty-handed? Again read the invitation: "Come near and bring Thank-Offerings."—Offerings of praise for God's goodness: day by day: offerings of love and gratitude for the gift of His Son and for all the Father has done for the world through Him: offerings of gold and silver that through them others may learn how to draw near to Him.

This invitation is just as urgent to God's people to-day as it was two thousand years ago. It comes to you, as an individual. Your name, and your address are carefully written down in God's record book.

What are you personally going to do with this invitation? It is a solemn question. If you accept, will you plan, as the wise men of old, to bring your richest and best gifts to your Lord?

Can it be that there is one Christian who will refuse? Is there one who will make an excuse for not accepting? Will any say—"I am not interested in the giving of Thank-Offerings?" or—"I am too busy to accept the invitation" or—"I have not means to give large gifts, therefore, I will give none?"

*Stop and Consider!*

If a similar invitation should come from some earthly king, how eagerly you would expend time and thought in preparation to accept. With what care you would select your gift, and how

willingly you would even risk paying for it beyond your financial ability in order to give a gift equal to that of your neighbor! This invitation comes from the King of kings, and through His special messenger. *What will you do?*

Will you accept the invitation and carry your richest and best gift to "the house of the Lord" with a heart overflowing with gratitude for the high privilege He has bestowed upon you? Will you accept, and give your offering with a prayer that God will bless it in leading others to give? *Will you?*

### HOW TO ORGANIZE THANK-OFFERING WORK.

1.—Have the Woman's Board appoint (or elect) one of its consecrated, liberal-hearted members as General Thank-Offering Secretary to have special charge of the work; to superintend the publication of literature on the subject of "Giving," and to keep the work before societies through letters, addresses and the pages of the denominational missionary magazine.

2.—Have each district society (Presbyterial or otherwise) elect a Thank-Offering Secretary to keep the work in every way possible before its auxiliaries, and to report to the Board.

3.—Have in each congregation a Thank-Offering Committee, composed preferably of the president and one active generous member from each missionary society — Women's, Young Women's and Juniors,—to have full charge of the local work, to prepare for the "Annual Ingathering" and to report regularly to the Presbyterial Secretary.

### IDEAL WORKERS

#### *An Ideal Secretary*

ONE who "does with her might whatsoever her hand findeth to do."

ONE who loves her work and who by precept and example keeps the subject of giving to God gifts of gratitude before societies.

ONE who makes her Thank-Offering work an object of daily prayer.

ONE who will keep in close touch with all her Women's, Young Women's and Junior Societies through letters and addresses.

ONE who will persevere until she has the name and address of the chairman of the Thank-Offering Committee in every congregation.

ONE who helps to establish a Thank-Offering Circle in every congregation that has failed to organize a Missionary Society.

ONE who carefully and prayerfully studies the Missionary Magazine from month to month with the purpose of keeping her work up to date.

ONE who patiently answers all letters of inquiry promptly, and encourages communications from her constituency.

ONE who keeps the work and needs of the Thank-Offering Department prominent before her Presbyterial, and claims a place on every program.

ONE who plans and pushes her work so as to have each year an increase in offerings over the previous year.

ONE who cheerfully commends every society that has, during the year, made some increase in gifts, and who gently reminds the delinquent ones of the need of putting forth special effort for more liberality during the coming year.

ONE who strives to make her work more efficient each year, and is willing to remain in office as long as God calls her to that special work for Him.

#### *An Ideal Committee*

A permanent committee composed of the President and one active member and liberal giver from each missionary society in a congregation.

ONE that has the subject of giving kept before every society from month to month, through the distribution of helpful literature and through messages upon charts or blackboards.

ONE that early each year sees to having at least one Senior Thank-Offering box in every home and Junior boxes placed in all homes where there are children under fifteen years of age.

ONE that begins early to plan for the Annual "Ingathering" and aims to have

each succeeding service more interesting and more inspiring than the previous one.

ONE that keeps the last offering prominent before the societies and puts forth persistent effort to have each Women's and Young Women's Society on the Honor Roll by doubling its offering and each Junior organization win a similar place by giving an average of one dollar per member as Thank-Offering.

ONE that has its Secretary give due notices of "Ingatherings" from the pulpit, and sends out invitations to attend (printed or otherwise)—to all the women whose names are upon the church roll and adherents, whether members of societies or not.

ONE composed of women so deeply consecrated to this special work, that they will keep in mind that the Thank-Offering work is the Lord's, and who know no fear in personally soliciting liberal gifts from all who are financially able to give.

ONE that will render cheerful aid to the Magazine agent in efforts to introduce the Missionary Magazine into every home.

ONE that begins, continues and ends all efforts in prayer.

#### *An Ideal Giver*

ONE who ever strives to stir up her own heart to gratitude by keeping watch for the blessings and mercies which God daily bestows upon her.

ONE who sees good in everything that comes into her daily life, and who proves her gratitude through frequent offerings that others less blessed may come to know and love the "Giver of every good and perfect gift."

ONE who strives by precept and practice to create and deepen the true spirit of gratitude in the hearts of others.

ONE who makes faithful use of her Thank-Offering box, and thus helps to make it a real "blessing box" in her home.

ONE who accompanies every gift placed in her box with a prayer.

ONE who will practice self-denial to contribute a special gift for God's special mercies and blessings to her and hers.

ONE who is never satisfied with giving

her offering annually, when very many of the blessings which call for recognition in form of gifts have been forgotten, but who follows the Scripture rule to give regularly, systematically and proportionately into the Lord's Treasury.

ONE who at the beginning of her Thank-Offering year—which is the day she will have given her previous year's offering into the treasury—resolves to place in her Thank-Offering box a certain sum each day or each week, however small it must needs be, and as special blessings come into her life, she adds a special offering.

ONE who studies to know the work which the Thank-Offerings help to support in order to be an intelligent giver.

ONE who gives and gives and continues to give until she learns to love to give, so that all her gifts become real love offerings in the sight of her Lord.

#### MY THANK-OFFERING CREED\*

I believe that God is my Heavenly Father and that I am His child.

I believe that to me—"His mercies are new every morning," and that—"He daily loadeth me with benefits."

I believe that in return I should daily load Him with thanksgiving and prove my gratitude with Thank-Offerings.

I believe that God has called me to be a co-worker with Him in bringing the world to a knowledge of Christ the Saviour.

I believe that He wants to use my time, my talents, my prayers, and my means to this end.

I believe that the Holy Spirit will enable me to consecrate my all to Him, in gratitude for what my Lord has done for me.

Amen and Amen.

\* *Suggestion:* The above "Creed" printed in attractive form on tinted panels with eyelets at top for ribbon and hung up in homes should incite to more liberal giving by God's people.

## AN OPEN LETTER

*To Officers of Missionary Societies.*

Very much depends upon what you do—now—at once—whether or not the gifts from your societies will receive the Lord's "Well done" this year.

Your responsibility for keeping the subject of gifts of gratitude before your congregation is great. God has placed in your hands the power to help make the Thank-Offering a success or a failure

Leave not one good plan *untried*.  
 Leave not one prayer *unuttered*.  
 Leave not one woman *unsolicited*.  
 Leave not one available gift *ungiven*.

Many good Christian women fail to give because *not asked*. Do yours?

*Plan now! Pray now! Ask now!*  
 The Church needs your efforts!  
 The work needs your prayers!  
 The Lord needs your gifts!

*He needs you!*  
*You need Him!*

*His Promise:*

"Work for I am with you, saith the Lord."  
 —Haggai 2:4.

## TEN QUESTIONS

The following questions may be used in a Conference. They should be called by number and answered by the leader or by some one or more previously appointed:

1. What is the object in urging the giving of daily or weekly offerings rather than annual offerings?

2. Why cannot the thank-offerings be used to make up the "mission budget" of a congregation?

3. Should money given as a thank-offering be used in paying a church debt or for congregational purposes?

4. Does the giving of large thank-offerings lessen the amounts given as contributions through societies, and the congregational gifts to the Church Boards?

5. How can societies procure money to meet the expense of carrying on the thank-offering work in their congregations?

6. How can societies keep the thank-offering subject before their members?

7. How can the thank-offerings of congregations be increased from year to year?

8. What can Presbyterials do to enlarge their thank-offerings?

9. What can societies do to help the women of the church to be more intelligent givers to missions?

10. Why is it not enough for Christians to give their tithes to the Lord? Why should they give thank-offerings?

## WHOSE IS IT—MINE OR GOD'S?

What say the Scriptures? "The silver is mine and the gold is mine, saith the Lord." *Haggai* 2:8.

Beware that thou forget not the Lord thy God, lest when thou hast built goodly houses and dwelt therein, and thy silver and thy gold is multiplied, then thine heart be lifted up, and thou say in thine heart:—"My power and the might of my hand hath gotten me this wealth. But thou shalt remember the Lord thy God: for He it is that giveth thee power to get wealth. *Deuteronomy* 8:11-18.

God giveth thee power—life, health, wisdom and talents, to gain wealth. Why? To be used for self? Nay! but for the uplift of mankind to His honor and glory. When God's people reach that high plane of giving, where they recognize God's ownership, and that they are only His stewards, then, and only then, will the problems of right giving be solved.

What is needed today to bring this great principle of stewardship into actual operation? Children easily learn the Scriptural truth that—"The tithe is the Lord's"—that one cent of every ten and ten cents of every dollar belongs to God; that He claims them as His as surely as He claims the Sabbath—one seventh of our time as His own.

It is often difficult to convince older people that they are "robbing God" (*Malachi* 3:10), when they withhold from Him one-tenth of their income, but when they are thoroughly converted to the truth of this Scripture teaching and

faithfully and prayerfully set apart the one-tenth as the Lord's, they are not satisfied till they also give free-will offerings from the nine-tenths. Then the question of every consecrated life is—What more can I do to prove my love for my Lord? And then is placed upon God's altar the *beautiful thank-offering—the true love offering*—which is the cap-sheaf of giving.

### WHAT IS LACKING?

What is one great reason why, during nineteen hundred years, the parting command of Christ: "Go, preach the gospel to every creature," has not been obeyed?

—*Lack of money.*

Why have not all the world's fields, opened by God to His people, been entered?

—*Lack of money.*

Why has mission work already begun been sadly crippled at times?

—*Lack of money.*

Why are student volunteers not hastening to enter the wide open doors of nations with the gospel?

—*Lack of money.*

Why are so many home and foreign missionaries over-worked and falling by the way?

—*Lack of helpers.*

Why is there this lack of helpers?

—*Lack of money.*

Why is there lack of money in the Lord's treasury?

—*Lack of effort.*

Why is there lack of effort by God's people?

—*Lack of faith.*

Why is there such lack of faith?

—*Lack of love.*

Why is there lack of love?

—*Lack of prayer.*

### OUR KING'S MONEY

"If we only had the money that belongeth to our King,

If the reapers of God's harvests would their tithes and offerings bring,

Then the windows of the heavens would open wide at His command,  
And He'd pour us out a blessing that would overflow the land."

"If we only had the money it would give redemption's song

To weary hearts now crying out 'How long, Oh Lord, how long?'

And the 'thirsty land' would blossom, and the 'waiting isles' would sing,

If we only had the money that belongeth to our King."

"It would gild those saddened faces with the beams of Bethlehem.

And the 'solitary places' would rejoice and sing for them.

O ye stewards! Get ye ready! Soon will come the reckoning,

When you'll answer for the money that belongeth to our King."

### IF YOU WERE A HEATHEN WOMAN!

*Reader!* If you were one of the millions of heathen women:

Unwelcome at birth;

Untaught in childhood;

Unloved in wifehood;

Uncherished in widowhood;

Unprotected in old age;

Unlamented when dead—

What would you ask of the Christian women of America? "*Think on these things.*" Philippians 4:8.

You only need to hold up to view your own present condition in contrast with the sad picture of a legion of your sisters in heathen lands, to see that God is literally pouring out His richest blessings both temporal and spiritual upon you. *Are you correspondingly grateful?* Do you prove your gratitude with thank-offerings, that others may learn to know your Saviour and love Him?

*If not—why not?*

### IN CHRIST'S LIKENESS

In this age, many generous givers—yea! even some whose names are enrolled as followers of Christ Jesus, are content with feeding the hungry, cloth-

ing the naked, caring for the sick, and providing comforts for the soldiers of our own and other lands. All these gifts are pleasing to Christ if given in the true spirit, but to be Christ-like one must go much farther in his giving. Christ's chief aim in doing good was the saving of souls. Many Christians today are pouring large sums into the treasury for the "sake of their country," while they contributed but *mites* into the Lord's treasury to carry the glad news of a Saviour to the lost world.

Why not begin *now* to observe the Scripture rule. Upon the first day of the week, let every one lay by him in store as God hath prospered him. 1 Corinthians 16:2.

*Regular giving*—"Upon the first day of the week."

*Systematic giving*—"Lay by him in store."

*Proportionate giving*—"As God hath prospered."

Try this rule faithfully and prayerfully, and add your daily or weekly Thank-Offering. Then keep watch for the rich blessings God waits to give—to the church—to the world and to the giver.

### A PAGEANT

#### Hearken to the Voices!

The voice of the sweet Psalmist of Israel sings:

What shall I render to the Lord  
For all His benefits to me?  
How shall my soul by grace restored,  
Give worthy thanks, O Lord, to Thee?

With thankful heart I offer now  
My gift, and call upon God's name,  
Before His saints, I pay my vows,  
And here my gratitude proclaim.

### OTHER VOICES ARE CALLING!

#### Indians

From the wigwams of the ignorant Indian wilds *Voices Are Calling!* "Haste to send us the glad tidings that you say will bring to us peace and comfort and happiness! We

know no Saviour as we go down we have never heard His word."

#### Mountaineers

From the Southern Highlands of away back in the remote recesses mountains, *Voices are calling!*

"Oh ye Christians! Come and from our ignorance of what is right from our degradation. Mormon elders the cloak of religion—are winners of our fairest and best daughters! Sly persuasive words to live lives of Save—oh save us, now, we plead!"

#### Freedmen.

From the millions of blacks in the land *Voices are calling!*

"True we are living under the flag free, but many of us are bound with a far worse than slavery. Christians, will not, oh will you not help to break heavy chains that bind us down to live in ignorance and poverty and crime?"

#### Immigrants

From the sad and homeless strangers America *Voices are calling!*

"We have come from lands of darkness and sin where we were oppressed and do trodden! We have heard of a wonder story of a good and gracious Lord who Book you have! Does He love us who are sunken in vice, and will He lift us up and make us an honor to Him and to our New America? If so, oh will you not hasten and tell us? We are so weary waiting for good news."

#### India

From the hosts beyond the seas sad *Voices are calling!*

"In our dark zenanas in India, the air is full of sighs, and our hearts are weary with longing for a better life! We cry aloud to our gods of wood and stone, day and night, but they do not answer. If you Christians know of a Saviour, will you not heed our piteous cries and tell Him to come and free us from this prison life?"

#### Egypt

From the land of the River Nile *Voices are calling!*

"We are dying, dying so fast in deep  
and dark despair, with no God—no Christ—  
no hope. Our hearts are full of wrong and  
cruelty and sin. Ye, who know how to be  
free from such bondage, hasten to help us  
ere it be too late. We have waited so long!"

### *The Sudan*

From the far off Sudan millions of pagans  
in the heart of Africa *Voices are calling!*

"Our land is full of ignorance and hatred  
and strife. Our sins are so hideous that we  
wonder—Can your Jesus blot them out? Can  
He make our black hearts pure and clean?  
Tell us, oh tell us! Come hasten to help  
us! Oh don't longer pass us by!"

### *An Appeal by Christianity*

"Oh Christians! Do you hear the cry,  
That comes from these who seem so nigh—

Who speak for the millions far and near,  
Who live in darkness deep and drear?  
'Come over and help us'—to us they cry—  
Shall we not heed—but let them die?  
Oh hear and heed, this very day,  
And work, and seek, and give and pray,  
Until throughout the world we hear—  
Our precious Saviour now is near!"

REMARKS: The above can be used as  
a missionary pageant in a thank-offering  
service—with "voices calling" from other  
nations added, if desired. The groups  
of women and children should be appro-  
priately costumed, and each group be  
represented by one speaker.

The "appeal" at the close should be  
made by "Christianity," draped in white,  
standing by a large, white cross.

## Two Seas

### *The Sea of Galilee*

I looked upon a sea  
'Twas bright and blue  
Around its shores were life  
And verdant hue.

'Twas fed by many rills  
With fountains source  
On Herman's snowy peak  
Whence Jordan's course.

But Galilee's blue sea  
Lives not alone  
Because it gets these streams  
As all its own.

It lives because it gives  
Its waters blue  
To other shores, and then  
It fills anew.

### *The Dead Sea*

I looked upon a sea  
And lo 'twas dead  
Although by Herman's snows  
And Jordan fed.

How came a fate so dire?  
The tale's soon told;  
All that it got it kept  
And fast did hold.

All tributary streams  
Found there their grave  
Because this sea received  
But never gave.

O Lord, help me my best,  
Myself, to give  
That I may others bless  
And like Thee live.



# The Woman's Home Mission Bulletin

Edited by MISS E. B. VERMILYE AND MRS. PHILIP M. ROSSMAN

## HOME MISSIONS AT CHAUTAUQUA

By MRS. GEORGE H. SWIFT.

THE Home Missions Institute, August 11-17, at Chautauqua, New York, was a busy week in charge of the Council of Women for Home Missions.

The setting of Chautauqua is wondrously beautiful. The little lake nestling among the wooded hills, 1,400 feet above sea level, is very attractive. As I sat for a few moments on its shore one morning and looked across the sparkling wavelets to the undulating skyline, accentuated by "the shadows in the valleys and the sunlight on the hills," the comforting words of the Psalmist came to me, as they usually come to anyone who is hill-surrounded: "I will lift up mine eyes unto the hills from whence cometh my help." I wondered if the Indians ever thought to look up unto these same hills for help from their Great White Spirit.

My reference to Indians causes me to wish that you might have heard Miss Isabel Crawford, the Baptist missionary, tell of her work among the Indians on four reservations in New York State. No, indeed, the Indians are not all "somewhere out West." We have eight reservations in New York State with 5,000 to 6,000 Indians. Miss Crawford hopes to do work some day on all eight reservations. Among the Kiowa Indians Miss Crawford bore the name they gave her, which means "Little-Woman-Not-Afraid." She is living up to her Kiowa name still. On her four reservations the Baptists, Presbyterians and Methodists have churches, but there are remaining about 2,000 Indians who are pagan or non-Christian. Mr. Marshall C. Allaben, board secretary and superintendent of all schools

and hospitals under the Woman's Home Mission Society of the Presbyterian denomination, from Alaska to Porto Rico, referred to the Indians of the West. He and Miss Crawford agreed that in all contact with the red men, wherever they are, the Christian religion must be emphasized, as it alone can make the Indian a worthwhile citizen. Mr. Allaben stated that the Government and the Church are each inclined to rob the Indian of his self-dependence. The medical problem among them is a great one. Tuberculosis is a scourge, and in some of the towns from twenty-five to fifty per cent. of the Indians suffer with this malady. Mr. Allaben urges an anti-tuberculosis campaign among the Indians such as is waged in large cities.

Another people interesting to study and worthy of consideration are the mountain whites. Dr. A. E. Bishop, of the Methodist board, president of Murphy College, Sevierville, Tennessee, stated at a missionary rally that there are nearly 4,000,000 whites in this mountain region, 600 miles long and 200 miles wide. These people, Scotch-Irish by descent, have been in the mountains for the last 120 years. They have preserved the old English customs, language and ballads that the Old Country has lost. Among the ballads collected by Mr. Cecil Sharp, during eighteen years, forty that were lost to England were found preserved in our Southern mountains. The mountain district is not troubled by the foreign problem, and it has practically no Catholics, because the mountaineers originally came to this country to escape Catholic persecution. The problem is illiteracy and narrowness. They are intensely but not intelligently religious. The sentiment for prohibition is not stronger anywhere. No more patriotic

people can be found. In the Civil War 185,000 of these whites broke away and found their way into the Union Army after walking through Virginia by night and along unbeaten paths to avoid detection during a period of two weeks. Some of the leading preachers and novelists in our country to-day were mountain white boys who were helped to their first education by mission schools. When Dr. Bishop asked James I. Vance where more men like him could be found, he replied, "Go to the east mountains of Tennessee. The woods are full of them."

Another subject presented one afternoon was "The Cities." To illustrate the work there, Miss Lula Morse, a Methodist deaconess working among the Italians in Buffalo, gave a unique message by object lesson, showing the manner of working among the Italian children, demonstrating the methods of a kitchen garden, wherein are not raised vegetables, as some are misled by the name to believe, but where ideals for homemaking are revealed and principles are taught.

#### MEXICANS AND CUBANS

In treating of the subject, "The Southwest," Mrs. Ward Platt, bureau secretary of the Southwest, under the Methodist Episcopal Board, pointed out the influence that Christian missionaries can exert in reaching the Mexican women from the home-maker's point of view. Mrs. H. L. Hill, district secretary of the Methodist Episcopal Board, having recently visited Cuba in the interests of missions, emphasized the need of kindergartens whereby the children of Cuba can be guided early in life in their social, religious and educational development. She urged high-class boarding schools for the girls who will be the home-makers of the future.

An address on Mormonism by Mrs. George W. Coleman was given on request a half dozen times during the week. Mrs. Coleman, who is an authority on Mormonism through much study on the subject that, said the Mor-

mons have been able to do much harm throughout our country because of ignorance of the corporate name of Mormonism. It is difficult to persuade some people that the Church of Jesus Christ of the Latter Day Saints and Mormonism are the same. In the schools and colleges of the East may be found the brightest and most promising youths of Mormonism who have been sent to disarm prejudice and suspicion and to get members. Three enlightening books on the subject are *Mormonism, the Islam of America*, by Bruce Kinney; *Lions of the Lord*, by Harry Leon Wilson, and *Riders of the Purple Sage*, by Zane Gray.

It is quite bewildering to attempt to give one a glimpse into the busy days and the many hours of lectures and rallies. But I do want to indicate the wonderful lectures by that capable lecturer, Mrs. D. B. Wells, Presbyterian of Chicago. Her presentation of the text-book, *Missionary Milestones*, written by Mrs. Margaret Seebach, was masterful, and the outlines which she had prepared and had printed for distribution emphasizing points to be considered in each chapter will be helpful to program makers.

#### MISSION STUDY HELPS

THE following publications issued by the Council of Women for Home Missions, 600 Lexington Ave., New York, N. Y., are recommended in connection with the Mission Study text-books of the year:

*Teachers Supplement* (\$.05), Margaret Seebach, author of *Missionary Milestones*.

*Teachers Manual* (\$.10), Miss Applegarth.

*Cut-Outs for Juniors* (\$.10). All children love cut-outs and these have been prepared by Miss Applegarth to be used in connection with *Bearer of the Torch*.

*Pageant* (\$.15), Miss Cornelia F. Bedell. A dramatic development of ideas suggested by the text-books *Missionary Milestones* and *Bearer of the*

*Torch.* This pageant may be conducted along simple or elaborate lines, or may be presented as a series of tableaux if preferred to the more elaborate form.

*Missionary Milestones* (\$.25), published by THE MISSIONARY REVIEW OF THE WORLD, 156 Fifth Ave., New York, N. Y. This is a graphic presentation of the great epochs of the Christian era—milestones to represent events. A great help to study classes.

*Day of Prayer for Home Missions.* For Home Mission Week, which is to be celebrated the third week in November, the theme is "America for Humanity—a Challenge for Service." The Council of Women for Home Missions at its annual meeting last January, 1917, voted to articulate its Annual Day of Prayer with the observance of Home Mission Week, and November 22nd has been selected as the date. The following program has been prepared for use either by denominational groups or interdenominational organizations. The program emphasizes both our National consciousness and our personal relation to God, and its use at this time is particularly appropriate.

### WOMAN'S DAY PROGRAM NOVEMBER 22, 1917

America for Humanity, a Challenge

#### AIM

TO REACH—A keener sense of the Nation's crisis.

A truer loyalty to the National welfare.

A stronger conviction of personal obligation to save America to save the world.

A real consciousness of God.

A deeper loyalty to the King of Kings.

An unquestioned faith in the Lordship of Christ.

A renewed enlistment of self for the battle for righteousness, justice and peace.

A consecration that makes loyalty to the Kingdom of God, the chief thing in life.

### PROGRAM

#### Three One Hour Programs

##### I. Jesus Shall Reign

"Never has there been a time when Christ needed the absolute devotion of His Church more than He does today."

HYMN—Jesus Shall Reign Where'er the Sun  
PRAYER—Worship and Adoration.

HYMN—My Country 'Tis of Thee.

AIM—To be read by the leader with comments.

SCRIPTURE—Responsive Reading.

The Lord shall reign forever, even  
thy God, O Zion, unto all generations.

The Lord reigneth, the Lord is clothed  
with majesty. He is clothed with  
strength.

For God is King of all the earth;  
sing ye praises with understanding.

The Lord is King forever and ever.

IN CONCERT—And the greatness of the Kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose Kingdom is an everlasting Kingdom, and all dominions shall serve and obey Him. • • •  
Alleluia for the Lord God omnipotent reigneth.

HYMN—Holy, Holy, Holy, Lord God Almighty.

PRAYER—Humiliation and Confession:

(a) Individual sins.

(b) National sins.

READING—To be read by different persons in their order:

1

"What America will be fifty years hence, what the whole world will be hundreds of years hence, depends in large measure on what American Christianity does today."

2

America has become:

1. The Granary of the Nations.
2. The *Wardrobe* of the Earth.
3. The *Head-banker* of the World.

Shall it become the *Workshop* of the King of Kings for the salvation of the World?

3

True patriotism consists not alone in War but in preserving the resources of national life by holding high moral standards, safeguarding industrial conditions, and a normal homelife.

## 4

The hour of opportunity is upon America.

The hour of opportunity is upon the Church in America.

It is an hour of peril—the peril of lost opportunity.

**PRAYER**—Earnest, importunate prayer that the Church may recognize this peril and fail not in Christian patriotism.

**DISCUSSION**—Has the war decreased the demand for Home Mission work?

Have the Home Mission problems changed because of the war?

**HYMN**—O Zion Haste, Thy Mission High Fulfilling.

## II. God's Promises

"Never has there been a time when the world desired more earnestly or has had reason more confidently to expect the Church to be true to Christ than today."

**HYMN**—Christ For the World.

**IN CONCERT**—The Lord shall reign forever, even thy God, O Zion, unto all generations.

**PRAYER**—By three persons for a clearer vision of:

1. The crisis now confronting the Church.
2. The leadership of Jehovah.
3. Our strategic position as His ambassadors.

**TALK**—The Promises of God. Emphasize the promise that the gates of hell shall not prevail against His Church.

**HYMN**—I Love Thy Church O God.

**PRAYER**—That the new spirit of heroism and sacrifice may so permeate the army of the Lord that His spiritual kingdom may speedily come.

**SONG**—Onward Christian Soldiers.

**PRAYER**—(a) For the suffering mothers of earth upon whom the shadows of the cross are falling and whose souls are being pierced with a sword.

(b) For the mothers of our own land that, as they enter into the world's sufferings, they may go "as seeing Him who is invisible" and in whose light, all wrongs shall be made right.

"Being perplexed I say, Lord make it right,  
Night is as day to Thee: darkness as light.

I am afraid to touch things which involve so much,  
My nerveless hands may shake,  
My faltering hands may break,  
Thou canst make no mistake.

Lord, make it right."

## III. Calls to Heroic Service

Never has the Church in America had greater resources in men and money. "Be swift your souls to answer Him, be jubilant your feet, for God is marching on."

**HYMN**—Hark the Voice of Jesus Calling.

**SCRIPTURE**—To be read by four different persons.

- (1) Jeremiah, 1:7—10.
- (2) Joshua, 1:2—9.
- (3) Isaiah, 6:5—8.
- (4) Mark, 16:15.

**SOLO**—I'll Go Where You Want Me to Go.

**PRAYER**—For the little children of war lands who cry throughout the nights for parents forever gone, whose ears are already deafened by the thud of shells and the roar and crash of guns.

O God, have mercy on the innocent suffering children of war lands!

**SONG**—Where Cross the Crowded Ways of Life.

**PRAYER**—For the men and boys who are offering their lives for high causes and solemn duties.

**PRAYER**—For the wounded in battle—the physicians and nurses who minister to them.

**PRAYER**—For the rulers of the Nations of the earth.

**PRAYER**—For America, that God may work His will through it.

**PRAYER**—For all those against whom we battle, that God may speedily bring the earth to His feet, where alone is *Peace*.

**AN APPEAL**—For the consecration and definite enlistment of each life into a more sacrificial service in God's army.

**SILENT PRAYER**—While kneeling sing:  
I Gave My Life For Thee.

**THE LORD'S PRAYER**—Standing.

## EDITOR'S NOTE

In this hour of the world's crisis, let us give ourselves to meditation and prayer. If possible, secure the assembling together of all denominations for this most important service, which should be well advertised.

Programs may be secured from your denominational headquarters, 65c per per hundred.

The new book: "The Churches of Christ in Time of War," by Charles S. MacFarland, will be found helpful in preparing the program. Price, 50c.

Many of the songs may be found in the Missionary Hymnal.

# NEWS FROM MANY LANDS



## LATIN-AMERICA

### Fine Traits of Mexicans

A NEW ENGLAND business man, who has agencies in over twenty cities in Mexico, recently stated that during twenty-two years of dealing with the Mexicans he has never lost an account. This incident is quoted by Miss Clementina Butler as an illustration of one of the fine qualities of the Mexican people. Miss Butler, who is a missionary and the daughter of the founder of the Methodist Missions in Mexico, says further:

"The agent of the American Bible Society, with his helpers, canvassed a Mexican city and its suburbs for one month, offering copies of the Bible, Testaments, and portions of the Scriptures at every door, the humble hut where famine conditions prevail and the homes of the well-to-do. In that one month, in spite of the traditional fear of the Book, the agents of the American Bible Society sold in those thirty days over ten thousand copies. So far have the Mexican people come in their idea that God's Word is the foundation of the true liberty for which they long."

### Idolatry in Mexico

ANOTHER side of religion in Mexico is given in a picture which appeared in a recent issue of the *Watchman-Examiner*. About 150 different objects of religious veneration are shown which have been voluntarily surrendered by their Mexican owners on becoming evangelical Christians. This picture showed various photographs, scourges, whips for self-flagellation, cord made of prickly and spiny glass, to be worn next to the skin as a girdle; crucifixes, medals of gold, silver, brass, copper and iron, prayer beads, scapularies of all kinds; silver votive offerings, representing arms, legs, hands and heads, which are regarded as holy relics to be preserved and

venerated in commemoration of miraculous cures wrought by various saints and images.

Many hundreds of these images, gaudily tinsel pictures and holy effigies have been burned in the churchyard in Mexico City in the last eighteen months. Since the great revival in 1916 it has become the custom for new converts to present in public all the objects of their former worship and veneration. These are then gathered in a pile and destroyed, much after the same fashion as the missionaries in India and China collect and destroy the idols surrendered by the converts from heathenism.

### Union in Central America

"THE movement for the creation of a Central American Union—the welding of the five isolated Republics into a single political organization—has progressed to such a point," says the *New York Herald*, "that it now seems probable that within a month or two steps will be taken to lay the groundwork for the merger."

In the stress of war little heed has been given this political enterprise, which has long been the dream of Central America. Gradually, however, the movement has gained impetus throughout the five republics. The United States Government will probably lend its aid in bringing it to completion as soon as it can be shown that it has the support of the countries involved.

Public opinion in the five countries appears to be generally in favor of the undertaking, the only opposition coming from some of the political leaders, who are apprehensive that a general political merger under one government will bring about a curtailment of their activities.

### Change in Latin American Feeling

REV. S. G. INMAN, executive secretary of the Committee on Co-

operation in Latin America, who has been touring South America, finds doors open everywhere. In Chile he was invited to speak before the Y. M. C. A. and the National University, where he discussed relations between Chile and the United States so frankly and honestly that he was invited to speak in one of the city theatres. The principal daily paper reported his addresses in full, giving to one address a full column on the front page.

Mr. Inman found an altered attitude toward the United States throughout Latin America. The war is changing the feeling toward the United States, and the work which Professor Shepperd of Columbia, Professor Rowe of Pennsylvania and Professor Strong, now of the University of Chile, are accomplishing is having invaluable results. Chilean students who have come to the United States have had such a warm reception that they are writing home enthusiastically about the kindness of the one-time hated "Yankees."

#### A Program for South America

**I**N the last report of the Methodist Foreign Missions Board is a comprehensive plan for advanced operations in each South American state. Here are a few of the items:

*Chile.* Work out our program for Chile in consultation and in full co-operation with the Presbyterians.

Plan for a great union educational enterprise in Santiago. Develop a union press and bookstore plant in Santiago.

Develop the institutional work at Valparaiso with good day and night schools.

Special emphasis on evangelistic work in Southern Chile.

*Bolivia.* Secure adequate property for our school work at La Paz.

Give careful consideration to the development of a farm orphanage as already worked out for Peru.

Develop Cochabamba strongly as a strategic center for the work on the east side of the mountains.

*Peru.* Plan a college at Lima with feeders at four central points such as

Callao, Cerro de Pasco, Huancayo and Trujillo.

Develop the nurses' work.

Build a representative work at Lima.

Work out with the Evangelical Union of Great Britain plans for press, schools and evangelism.

*Argentina.* Establish a strong theological seminary.

Develop orphanages at Buenos Aires and other points.

Develop a chain of strong secondary schools in such places as Montevideo, Cordoba, Mendoza, Rosario and Bahia Blanca.

Give careful attention to the needs of our English-speaking work.

*Panama.* Negotiate with the Presbyterians concerning readjustments in Central America, Colombia and Ecuador, whereby the Methodists and Presbyterians can work in close co-operation.

Establish in Panama an educational institution modeled after Robert College in Constantinople.

Develop evangelistic work in the church for West Indians recently erected.

#### Alcoholism in South America

**I**N Latin America the Church has never arrayed herself against the liquor traffic. The Roman Catholic monks are owners of vineyards and manufacturers of wine. Many influential members of the Roman Church have estates and sugar plantations where wine is made. Pulque, aguardiente (brandy), chicha, and wine are ruining the Latin American nations all the faster on account of the Indian weakness for fermented liquors. Argentina and Chile have large sections devoted to grape-growing. In Chile, common table wine is cheaper than milk. It is significant that most of the total abstainers in Latin America are members of the Evangelical churches. After the usual Saturday night and Sunday debauch twenty-five thousand workmen in Chile are unable to return to their accustomed tasks on Monday morning. The Roman Catholic Church has never endeavored to control or check

alcoholic excesses at her church festivals, which often terminate in disgraceful revelry.

But a better day may dawn for Chile, as it is already coming in Uruguay and Peru. Uruguayan women are working hard to make the country dry. As a starting point they are asking for a law closing saloons and wine shops on Sundays and holidays.

A national temperance society, formed a few years ago in Callao, Peru, has gained full confidence of the government. The national congress has voted a monthly grant for temperance propaganda and the Peruvian press has furnished strong support.

#### Street Waifs in Buenos Aires

THE police records of Buenos Aires state that there are 5,000 abandoned children on the streets. An influential magazine, *Mundo Argentino*, is doing its best to stir up the public mind to a realization of the neglect to which these children are subject. The principal amusements of the children are gambling and smoking.

Scores of children are picked up on the street of Buenos Aires and cared for by the Boca Sunday-school of the Methodist Episcopal Church. This Sunday-school is in one of the neediest sections of the city.

The children of South America have not yet come into their own. The Sunday-school is called to be a powerful agency in the vindication of these child rights.

#### Why South America Needs Christianity

EVERY effort has been made by Roman priests to prevent the spread of evangelical truth. The Bible is pronounced an immoral book and the priests seize every opportunity to destroy it.

There is startling irreverence of expression even in the most "religious" countries. One comes upon such signs as "Butcher Shop of the Holy Spirit," "Furniture Shop of the Saviour."

There are several million Indians and

other native peoples who have not been reached by any church whatever and are as pagan as any tribe in the heart of Africa.

In any one of the ten republics of South America, a missionary could have a city and dozens of towns for his parish. In some of the countries he could have one or two provinces without touching any other evangelical worker.

There are more ordained ministers in the State of Iowa than in all South America with Mexico and Central America added.—*World Outlook*.

#### Sins Against Childhood

IT is said that every other child in Ecuador is cared for by an unmarried mother. One-fifth to one-sixth of the population of Brazil are of illegitimate birth, in Venezuela two-thirds and in Chile one-third. Compare these with France and Belgium which have seven per cent. illegitimate births and England with six per cent. A certain percentage of this illegitimacy is due to the high cost of marriage. When the minimum fee for a religious marriage is \$8 and a peon earns only a few cents a day, the cost of marriage is almost prohibitive.

Children in the Indian families of South America have not a pleasant life—provided they are strong enough to survive the lack of care and the ignorance with which they are treated as babies. With a baby coming every year as it does in most Indian families, no child gets individual attention. The mother's chief desire seems to be to keep it comatose and to do this she often gives even the tiniest baby *pisco* to drink, with the result that many children of two years old are confirmed alcoholics.

#### EUROPE

##### Sermons Soldiers Want

THE REVIEW has already quoted what Rev. Dr. John McNeill of Toronto says about the great spiritual opportunities presented by the troops of

France. This is what he says about the kind of preaching that appeals to the men:

"My matured conviction is that what the men need and expect and want to hear is the straightforward discussion of their spiritual needs and problems. They eagerly welcome a message that deals with their sin and failings, the way of salvation, and the way of escape in the hour of their temptation. They want the 'central verities,' no beating round the bush, no skilful skating near the subject and evading it, no velvet-glove dealing with their failings, but honest, frank, straightforward messages that point the way to hope and victory—given, of course, with sympathy of understanding and tenderness of appeal. This is what the men want and will listen to. A reference to some feature of the war or its progress may be used for two or three minutes at the outset to capture their interest, but it is not on these things that they expect a man with a message to spend his time. Whenever a meeting is announced as a religious meeting, the men expect it to be such and their respect for the Christian life is increased by absolute honesty and frankness in dealing with the moral and spiritual issues. This applies to all classes of men, of all creeds. We have had present at the meetings and have had sincere response from all denominations of Protestants as well as Roman Catholics, Jews, Greek Orthodox, and many others not so well known."

#### Transforming Billingsgate

**T**HE Billingsgate Christian Mission and Dispensary has been at work for thirty-eight years in London's great wholesale fish-market, and seeks unceasingly the moral and physical good of the fishing industry and waterside laborers. The operations are many-sided, covering religious services, temperance meetings, Sunday-school, Sick and Insurance Club, and the dispensary. The Mission seeks to "keep touch with humanity around us, in soul and body."

Attendances at the dispensary number close on 10,000 in a year, while the nurses pay about 500 visits to the homes of patients. Even the hundreds of humble barrowmen who throng the vicinity at market hours feel they have a friend in the Mission. They go to its workers for advice, or for letters to be written to officials, or to ask for surgical appliances, trusses, elastic stockings, etc., and sometimes on bad days, for a ticket for the coffee-stall. It is a joy to the workers to hear the men's confidences and summaries of their checkered adventures, and to try and help them to a knowledge that God is love, and to the Saviour who died and lives for them.—*London Christian*.

#### Testaments for Munition Workers

**N**OW that the work of the Scripture Gift Mission in placing the Word of God in the hands of the British soldiers is well organized, it was a happy thought on the part of the committee to issue the Munition Workers' or War Workers' Testament, specially bound in khaki and lettered accordingly, and bearing as a foreword the King's own words concerning the daily regular reading of the Word of God. It is hoped to issue at least a hundred thousand copies almost immediately to be distributed at the various centers among munition workers. The need has only to be known to be realized. Huge munition centers have been called into being in various parts of the country; men and women of all ranks, classes, creeds and characters are working side by side, doing the most laborious and in some cases the most dangerous and deadly work that human hands have ever undertaken.

#### British Care of German Missions

**T**HE greater part of German foreign missionary work has hitherto been carried on in British territory or in German colonies which have now passed into the hands of the Allies. German Protestant missionaries before the war numbered more than 1,600 men and



250 single women, and connected with their missions in various parts of the world were some 700,000 baptized Christians. Some of the most effective "German" missionary work, so called, was conducted under the largely German-controlled Society which has its headquarters in Switzerland—the Basle Mission—and by the two important Lutheran Churches in America.

The *C. M. S. Review* comments editorially:

"Until the policy of the Government is more clear it is not possible to measure in definite terms what our responsibilities will be for carrying on work which German missionaries have begun in British territory. But already it is clear that provision must be made for replacing German agents and German influence in the Basle Mission on the Gold Coast, and that the Government looks to the co-operation of the British Societies. And we understand that the United Free Church of Scotland has undertaken to co-operate with the Swiss Mission in this task. We gather that the British Societies at work among the Bantu peoples of Central East and South Africa are preparing to face similar demands. In India the trend of future developments is not yet so clear."

#### For Swiss Munition Workers

**M**ADEMOISELLE MALAN writes of Young Women's Christian Association work recently begun among girls in munition factories in Geneva, Switzerland: "We began work in February in two factories, one employing 400 and another 1,000 women. We have rented an old house in a fine garden and hope to turn it into a home for about thirty girls. At present we mostly use the garden and the ground floor for a restaurant and club house. This kind of work is new in Geneva and it is rousing much interest. Our finances are at their lowest ebb, and we don't know how we can keep up work next winter and get our rooms heated. Amongst our members and the outer circle of girls there is just now a fine spirit of consecration to

the higher service. They are very willing, and not a few of the working class girls are very fine and capable helpers. They seem to have entered into the spirit of Association work. Will you think of our factory work and pray for the girls we are trying to reach there? It is difficult work and needs much wisdom and spiritual power."

#### The Paris City Mission

**A**T the annual meeting in London of the Paris City Mission, it was reported that as the result of the work of eight agents in France nearly 400,000 Gospels and tracts had been distributed, 1,344 meetings had been held, and over 13,000 visits of various kinds had been paid during the last twelve months. Evangelical work had been done at many military bases and encampments in all parts of France. Dr. W. Evans Darby said that for the manifestation of practical Christian sympathy and for the very kind of work that the mission was doing, the present conditions in France were most favorable. The terrible experience of the war had brought the two nations closer together, had made hearts more tender, and had opened up lines of sympathy as nothing else could have done. The Rev. C. H. Vine, of Ilford, said that when the war came to an end there would be more need than ever for the kind of work being done in that mission. There would be a revulsion, he thought, from the materialistic view of things which had been largely held by many people.

#### A Country Without the Bible

**A**S long ago as 1907 the Evangelical Alliance sought to secure permission from the Greek Government for the circulation and sale of the Bible in the common speech of its citizens. The Orthodox Greek hierarchy, however, held that the Septuagint version of the Old Testament and the original manuscript of the New Testament constitute the only standard permissible to its communicants and the effort came to nothing.

Dr. George T. White, of Marsovan, comments as follows:

"All this means a serious national condition. There is a Nemesis for any people in a refusal to allow the use of the Word of God in the spoken language. The Orthodox Church has developed religious form, rite, ceremony, perhaps beyond all other churches, but the spirit of Christ in human affairs is another matter. The Bulgarians have outstripped the Greeks in popular education, in spite of their literary heritage. The twin vices of intemperance and immorality flourish quite openly in the coast cities of the Levant. The reputation of many Greek immigrants to America for personal character and for business integrity leaves something to be desired. Their national church is a political, social and cultural bond among its scattered hosts rather than a vital Christian force."

#### A Manifesto Against God

**I**N a little Russian village on the far Baltic the people have issued a manifesto abolishing the rule not only of the Czar but of the Deity.

A writer in the *Christian Herald* comments:

"The ignorant people of the far Russian village know little of history. The lesson must be written out for them in their own blood. Alas, many far more learned, far wiser than they, refuse to read from the open page of life that God cannot be abolished. The Czar could be abolished—and happy the people that can set in his stead a government of good order and justice, upon which God may smile! Churches may be abolished; priests may be abolished; creeds and rituals may be abolished or decay; but God can no more be abolished by manifesto of men than can the steady march of time or the eternal circling of the stars be stopped by a puny cry in the dark."

#### The Word of God in Russia

**I**N spite of all the unrest, revolution and upheaval in Russia the work of

distributing the Scriptures still makes steady progress. The superintendent of the Scripture Gift Mission in Petrograd writes:

"I have never had so many ask for the Portions, and never had so many thank me for them in one week as I have had this week. My heart aches that I cannot do more. Do please pray much that all the Scriptures being spread may bear fruit. At times I have to give up work when I have the opportunity of giving thousands more who probably will never have the opportunity of getting any portion of God's Word again. Could those who love God's Word see the crowds that we can reach every day, they would help you as they have never done, especially did they realize, as we do, that it will never again be possible to reach these. *With most it is now or never.*"

#### MOSLEM LANDS

##### Suffering Greeks in Turkey

**A**N appeal issued on behalf of the suffering Greeks in Asia Minor quotes Dr. James L. Barton of the American Board as saying:

"Communications from Constantinople show that the condition of the Greeks in Turkey is almost as deplorable as that of the Armenians and Syrians. At the beginning the Turks spared the Greeks, but in the last few months they have seemed to turn upon them with unusual venom."

Greeks in Thrace and the regions of the Marmora were deported to the interior of Asia Minor along with the Armenians. At least 500,000 Greeks are said to be in need of relief in Turkey alone.

Mr. W. W. Peet writes: "The refugee Greeks in Constantinople and in the provinces were, generally speaking, small farmers in Thrace and the towns and villages around the Marmora. They have now been driven from their homes, involving the loss of all their possessions and are here quartered upon an already overcrowded city."

### The Meaning of British Victory

**D**R. FRANKLIN E. HOSKINS, who has spent a lifetime in Syria, for the last seventeen years has been editor for the Presbyterian mission press at Beirut, and who knows conditions in the East as few other Americans know them, says that the effect and importance of the capture of Bagdad by the British cannot be exaggerated.

"Great Britain, with her armies now inside of Syria, can develop her well-formed plans for the Sultan of Egypt, Syria and Irak. Egypt is already a part of the British Empire, with a viceroy. Irak, the ancient name for the country round Bagdad, recalls the former glories of the Mohammedan world of Arabic scholarship and art and robs the present Sultan of Turkey of his spurious claims to the caliphate and headship of the religion of Islam throughout the world. All this, and more than can be packed into ten thousand words, is the meaning of the capture of Bagdad."

### The Shrinking Turkish Empire

**P**REVIOUS to the Balkan Wars in 1910, Turkey held a nominal rule over a population estimated at 36,323-539. At the close of the Balkan Wars the area of the Ottoman Empire had shrunk to about 295,391 square miles with a population of only a little over 18,000,000. At the present time, with Russia nibbling on the East, the British adding to their conquests in Mesopotamia and slowly gnawing their way to Jerusalem, with the Sherif of Mecca in possession of the Holy City and Southern Arabia, and the Turkish Government eating out the vitals of the empire in the relentless persecution and destruction of over a million and a half of her best people (Armenians, Syrians, Greeks and Jews), it requires no prophet to foretell the end. Within the last seven years the area of Turkey has diminished to about 183,250 square miles and her population to only 14,750,000 -- a shrinkage of over 22,000,000.

The territorial losses are graphically set forth in the following table:

### TURKEY'S LOSSES WITHIN A CENTURY

Greece	Became independent	1830
Algeria	Occupied by French	1830
Servia	Received autonomy	1830
	Became independent	1878
	Kingdom established	1880
Rumania	Received autonomy	1862
	Became independent	1878
	Kingdom established	1881
Montenegro	Became independent	1878
	Kingdom established	1910
Bosnia-Herzegovina	Occupied by Austria	1878
	Annexed	1908
Bulgaria	Received autonomy	1878
	Kingdom established	1908
Eastern Rumelia	Received autonomy	1878
	Annexed to Bulgaria	1886
Cyprus	Ceded to England	1878
Tunisia	French Protectorate	1881
Egypt	Occupied by Britain	1882
	Taken into empire	1915
Crete	Received autonomy	1898
	Ceded to Greece	1914
Tripoli	Occupied by Italy	1911
Albania	Became independent	1912
Turkey in Europe	?	?
Turkey in Asia	?	?

### The Jews in Palestine

**T**HE *Jewish Chronicle* states that it is with profound sorrow and concern that it learns, from an absolutely reliable source, the very gravest news of the Jews in Palestine. Not alone have hunger and disease so preyed upon them that thousands upon thousands are literally starving, without the possibility of obtaining food or homes, but even worse is threatened, for the Turkish Governor, Djemal Pasha, has proclaimed the intention of the authorities to wipe out mercilessly the Jewish population of Palestine, his public statement being that the Armenian policy of massacre is to be applied to the Jews.

A special correspondent writing from Milan says: Private letters received in Switzerland from Palestine state that the southern part of the Holy Land has been evacuated. The Turks have learned a lesson from the Germans, and have copied the latter's vandalism on the Somme by laying waste every village. Not a living soul is left in the territory south of the Andja river from a line about three miles north of Jaffa to the mountains of Judea. The Turks have conveyed all the archives to Nablou and Damascus. The civilian population which had escaped massacre or starvation was driven to Galilee.

Jaffa is nearly destroyed. All the public buildings were set on fire or blown up with dynamite, and every village for a distance of about twelve miles was laid in ashes.

#### Constantinople College Goes On

**D**URING all the difficulties of the present situation in the Turkish Empire, Dr. Louise B. Wallace, the acting president of Constantinople Woman's College, has calmly and persistently carried on the college work as if no war existed. When the usual time came for Commencement it was celebrated as usual, and the occasion was graced by the customary number of high Government officials, who looked on with approval during the exercises. Twenty-two young women were graduated, including Mohammedans, Jews, Albanians, Bulgarians, Greeks and Armenians.

The Turkish Government has shown in many ways its appreciation of the work of Constantinople College, among others by sending to the college an increasing number of students paid for by the Government, and by selecting graduates of the college for important positions in Turkish schools.

It is a great financial strain to carry on this college through the war, but it is very important to be able to hold such a center, and thus to provide trained Christian women, ready for all kinds of work, both now and after the war.

#### Work for Afghans in Persia

**M**ISSIONARY work began in the sacred city of Meshed in eastern Persia, near the border of Afghanistan, in 1911, but for lack of a doctor, the little hospital was not opened till four years later. Rev. J. F. Esselstyn writes from Meshed:

"In the waiting room of the hospital we have placed a glass front show case in which we display a full assortment of the Scriptures in some twenty languages and many dialects. The first Scriptures were sold in this waiting room on January 14,

1916, and in less than six months up to June 30, 1916, we sold in this waiting room 4,166 copies. These books were in 12 languages, 1 diglot, and 62 dialects. The largest number of books sold in a single day was 81. We have had motley crowds at the hospital, consisting not only of residents of Meshed, Jews, Armenians, Russians and other foreigners, shrine students, etc., but very largely made up of people from all parts of Persia, from Karbala, Russia, the Caucasus, Turkestan, Afghanistan and India. One morning six Afghans from Kabul came into the waiting room, three of whom were *sayyids*, and one of them said: 'We did not come to see the doctor professionally but just to call. We have seen your books in Kabul, and being in Meshed we wanted to call on you. We have seen in our country lots of the books you have sold.' They bought several books."

#### Y. M. C. A. in Bible Lands

**N**EAR the reputed site of the Garden of Eden fifty Young Men's Christian Association secretaries are at work, safeguarding the soldiers against the seductions of evil; and here the "Tree of Life" bears its fruit for the healing of the nations. Near plains where Abraham may have pitched his tent and Lot turned toward Sodom, the Association has pitched many of its great marquees, each gathering 200 to 500 soldiers in friendly shelter. Under the shadow of Mount Sinai, where Moses received the tables of the Ten Commandments, and the voice proclaimed, "The Lord God, merciful and gracious," thousands of soldiers wrote home from the Association's tents that there God's sons are as living epistles, interpreting His new commandment, "that ye love one another." Near where Moses struck the rock and waters gushed forth is another Association "Centre" which provides refreshment for the King's men, parched and wearied from blistering marches. At Alexandria, on the Mediterranean, at the gateway from Egypt to Africa,

at the Port of Suez, where Mark, the apostle, first preached the Gospel to a handful, the Association greeted or sped on their homeward way a full hundred thousand soldiers in the spirit of the same Gospel.—*Association Men.*

## INDIA AND BURMA

### Troubles of Indian Converts

THE persecution to which mass movement converts in India are subjected is often instigated by the *zamindar*, or the native official. The wells from which the Chamars have for centuries drawn water are closed to the converts. Their grazing rights are stopped. In some districts the Christian workers also are beaten. They are compelled to pull punkas, etc., without pay, and forced contributions of chickens and eggs are made from them. Moreover, in some districts the *zamindar* objects to schools being opened, or refuses to allow the boys to attend. In the Meerut district the people are not allowed to give their own houses for school purposes.

The Chamars are a slightly higher caste than the Sweepers, from among whom the converts in this region have chiefly been won in the past, and there are signs that the movement among them will spread. While there has been an unfortunate manifestation of caste spirit on the part of some individuals, the conditions have not been such as to result in divided congregations, or lead communities to hold themselves aloof from each other on account of caste origin. But if there is a large ingathering from the Chamars, the danger of having a Christian community that is divided on caste lines may become very real. It has already been experienced in South India.

### A Ruined Shrine

“ONE of the most renowned and ancient Buddhist shrines—the great Shwe Maw Daw Pagoda in Rangoon—was totally destroyed by an earthquake, a few weeks ago,” writes a Methodist missionary. “This huge mass of masonry

was over 400 feet high and covered many acres of ground. The Buddhist worshippers are sorely bereft, as they looked upon the Pagoda as of great power, able to withstand the elements and all forms of attack. This enormous pagoda, coated with gold leaf, could be seen for miles, and every two years tens of thousands of rupees were spent on it. One of the trustees told me that hundreds of dollars’ worth of gold and precious stones have been recovered from the ruins. Through the centuries pious Buddhists have made their offerings to this revered pagoda. A large force of policemen are on guard to prevent looting. I found an old nun on the pagoda platform. She was moaning in great distress, ‘My god has died! My god has gone!’ I asked her what benefit she could possibly get from trusting in a god that could be destroyed. To this she replied that it would come back to life again.”

### Siam’s Entry into the War

“FOR various reasons the full significance of Siam’s entry into the great war on the side of the Allies seems to have been overlooked in the accounts contained in the daily papers,” writes Rev. Wm. Harris, of Chieng Mai.

“For a quarter of a century Siam had never forgiven France for the events of ’93, culminating in the loss of a large part of Eastern Siam which was seized by France and added to French Indo-China.” It was but natural then that in the early days of the War the Siamese should look upon France’s distress with complacency. The significance of Siam’s present action then lies in this: she has cast aside an old, dead quarrel, in view of a present, live issue. And she takes the occasion to inform the world—and France—that she enters the War to emphasize the inalienable rights of small nations!

This fairly illustrates certain spiritual traits of the Siamese character—open-mindedness, up-to-dateness, mobility of opinion, fearlessness in facing new issues, and taking new departures. It is because of these national character-

istics, that the Message of Jesus meets with so little active opposition, nay with so friendly a hearing. The political implications of this recent step, while deeply interesting, are not the concern of the missionary. To him the significance of it all lies in this exhibition of spiritual freedom which augurs well for the future of any people.

#### A Fearless Siamese Deaconess

**A** WOMAN missionary in Siam writes:

"I have been put to shame lately by little glimpses of real faith I have found in Maa Luem, one of our deaconesses. A certain Christian who had stolen the wife of another man previously had not, as was supposed, made reparation and done the right thing since. Now the government is taking a piece of his land, and he thinks the missionary should help him, and is not going to church. Maa Luem does not hesitate to tell her brother and everyone else in strong terms that he is reaping the just reward of his sin. She has been talking earnestly with the leading lawyer of Taptieng and feels that he will some time openly confess Jesus Christ. He is reading the Bible and asking a great many questions."

#### CHINA

##### The Menace of Morphine

**O**PIUM is being replaced in China by other drugs. Attention has already been called to the alarming increase in the exportation of morphine from Great Britain to China. Dr. Alex R. Young, a missionary of the Free Church of Scotland in Tieling, Manchuria, writes:

"As pointed out by Dr. Wu Lien-teh, the foremost foreign trained Chinese medical graduate, Japan re-exports large quantities of morphine surreptitiously into China via Dalny and Antung. The number of men and women coming to us for relief from the morphine habit is largely on the increase.

"The only radical cure is to cut off the supply of the drug at the fountain-

head. It is certainly an anomaly for Britain to send out missionaries to the Chinese and at the same time openly to send out supplies of morphine that it is well known cannot be used medicinally, all for the sake of the enormous profits made thereby. Let prayer be made by the Church that this curse to the people and hindrance to our work may be speedily removed."

#### Special Meetings in Peking

**T**HE Christians in Peking held a series of special evangelistic services early this year. They formed a personal workers' class of more than two hundred that they trained for a month beforehand. Four and five small meetings daily and two big night services helped the preparation. Rev. Geo. L. Davis writes: "I have been in Billy Sunday meetings and I have never seen people work with the joy and abandon that the Chinese Christians worked. Some of our business men did not go to work for the entire week, and the two small meetings in the Huashih Church and the Chushihkou developed into great meetings that lasted for hours. A man was allowed to preach fifteen minutes and then the invitation was given to all the people who wanted to become Christians to come into side rooms, and in one week this church got 605 people to sign cards saying that they wanted to become Christians. During the week in four churches 1,487 people signed cards and 33,481 attended the meetings, already 227 have been taken on probation and we will take the rest as soon as they can be properly instructed. But the problem is what are we going to do about housing and training such a crowd. The Huashih church holds only 230 people and now if we add 605 to the membership what shall we do?"

#### Sunday-School Work in China

**T**HE American Section of the World's Sunday School Association has been asked to meet a war emergency in China. The Sunday-school work in this great field has been

largely financed heretofore by the British Section of the Association, but owing to their depleted resources they have been obliged to call upon the American committee to take over the budget and administration of China. The American committee, at a recent meeting, unanimously voted to shoulder this burden. Under the present organization, there is maintained a headquarters office in Shanghai, where Rev. E. G. Tewksbury has been doing splendid work as the general secretary of the China Sunday School Union. It is proposed to continue this arrangement, giving Mr. Tewksbury two native assistants to help him in the general organization, and also to place native secretaries in every province which is ready for such service. China's population is 400,000,000. Of the sixty million children of school age only four millions are being publicly educated. The Christian primary school with its Bible teaching will be for many years the principal hope for the education of these millions.

## JAPAN-CHOSEN

### Christian Literature in Schools

**A**N indirect but important means of evangelization has been in progress in Japan for some time in the way of distributing Christian literature in the public and Government schools. For years these schools were carefully guarded against the introduction of anything pertaining to or resembling Christian teachings, in many cases pupils even being warned by the school authorities not to attend Christian services outside nor to give any hearing to the doctrines taught by the missionaries. Yet the nation, the Government and the educational authorities have increasingly felt the pressing need of moral and even religious instruction, and the restrictions have gradually been removed. A paper, called the *Day Star*, is published monthly for gratuitous distribution, but only schools whose principals personally accept the papers and guarantee their proper distribution are placed upon the

list of those who are to receive it. Forty-nine thousand copies are distributed every month among 308,000 students in 914 schools.

### Japanese Sunday-school Teachers

**F**IVE hundred and fifty teacher-training students in one year is not a bad record in the Sunrise Kingdom. That is the record of Mr. H. E. Coleman, the World's Association Educational Secretary for Japan. These students have been enrolled in the Tokyo and Karuizawa training institutes and in teacher-training classes in various parts of Japan, and the work is really just starting. They have a splendid course in Japanese. The instruction is supplemented by a fine Sunday-school exhibit of sixty-nine cards mounted with material in both English and Japanese. The Sunday-school workers' library consists of 300 books besides full sets of the various graded lessons. A set of Sunday-school slides completes the outfit.—*The Sunday School Times*.

### In the Slums of Kobe

**D**OWN in the slum district in the eastern part of Kobe there is quite a remarkable group of Christian young men. The recent wave of material prosperity in Japan has reduced the amount of poverty and hunger in the slums, but the sin and degradation have shown no decrease. More money means more *sake* (a Japanese drink), more profligacy and more carousing. In the midst of such surroundings a dozen young men are living and working for Jesus Christ. "Just plain working men they are, but they are saints of God," writes Rev. H. W. Myers. Mr. Takeuchi, the leading spirit of the group, has rented a good building and fitted it up for a laborers' dormitory and high school. Here these young men can help one another in the struggle for faith and purity, and in the effort to win souls for Jesus Christ. They have studied together history, Chinese, English, mathematics and all other branches of a regular high school course. After an hour of such study

these young men have a prayer meeting, a preaching service, or an hour preaching on the street together.

#### Neglected Japanese Islanders

THE Loo Choo Islands, which constitute the Southern Islands Mission District of the Methodist Church in Japan consist of fifty-three islands, covering 875 square miles, which support a population of 566,000. Educationally, Okinawa is far behind the other counties and herein lies one of her most important problems. Owing to deficient Japanese education on the part of the teachers themselves, and lack of educational funds, the poorly prepared Loo Chooan students too seldom enter higher schools, and thus higher education wanes. The moral standard of the islanders is very low; *sake* drinkers abound, and the one weak Temperance Society has yet much to do. The Methodists have opened work on the island of Toku-no-shima (Virtue Island) where they now have a church and parsonage valued at Yen 2,300. "In no other county," writes E. R. Bull, "is so little known of the Christian God. It may be due to the difference of language, the poverty of the people or their narrow vision because of their isolation, but whatever the cause, this unusual evangelistic opportunity awaits us or whatever denomination chooses to labor there."

#### NORTH AMERICA

##### Methodist World Program

THE Board of Foreign Missions, of the Methodist Episcopal Church, held a conference of representative laymen and ministers at Niagara Falls, September 17-19, to consider a world program for Methodism. The last General Conference authorized the board to create a centenary commission to plan for an adequate celebration of the centenary of Methodist missionary work in 1918-19. For more than a year the centenary commission has been at work on a survey of Methodist

foreign missionary work. Now it has in accessible form a practically complete statement of the present condition of Methodist missionary work throughout the world. Methodist missions have now extended to every continent and are literally scattered throughout the world. It has therefore become of the most urgent importance that the problem shall be studied not only from the angle of the individual mission station, but as a world problem. There is a sense in which the need for this world program grows immediately out of the present world crisis created by the war. Dr. John R. Mott was chairman of the conference.—*Christian Advocate*.

#### Soldiers in "Bone-Dry" States

WITH the influx of Northern soldiers to training camps below the Mason and Dixon line, "bone-dry" States of the South are face to face with a new problem. Military and civil authorities find that the soldiers are quenching their thirst with a gamut of compounds and patent medicines that contain alcohol. Highballs and rickeys of lemon extract, of Jamaica ginger and carbonated water are taking the place of the real thing. Chattanooga police have studied the laws carefully, and say they cannot prosecute sellers of the compounds to soldiers for the reason that the articles are registered under the pure food act and the amount of alcohol they contain is printed on the labels of the bottles. The situation in Chattanooga, which is the nightly rendezvous for the thousands of soldiers of the regular army encamped at Chickamauga Park, has become so serious that action to curb the sales is being taken.

The range of artificial stimulants the cravers for liquor are falling back on, according to the police, includes spirits of ammonia, bay rum, bitters, paregoric and tonics.

#### Future Leaders of Nations

IN spite of the war three hundred students from thirty-seven different countries attended the Student Con-



ferences in the summer as guests of the Committee on Friendly Relations among Foreign Students. China was represented by 110, Japan by 67, Brazil by 16, and the Philippine Islands by 13. The following other countries were represented: Armenia, Austria, Burma, Bohemia, Egypt, England, Greece, Hungary, Iceland, India, Italy, Korea, Argentina, Chile, Colombia, Costa Rica, Cuba, Honduras, Mexico, Nicaragua, Peru, Porto Rico, Salvador, Spain, British West Indies, Uruguay, Netherlands, Russia, Siam, South Africa, Syria and Turkey.

Three were baptized and received into the Church during the conference period, and fully forty announced their decision to lead a Christian life. One's confidence in the ultimate triumph of Christian brotherhood was strengthened as one witnessed the harmonious fellowship between Turk and Armenian, Russian and Austrian, Japanese and Chinese. The best proof of the inestimable value of these Conferences is found in the testimony of the delegates.

#### Mormons in Michigan

**T**HERE is a stretch of territory in the northern peninsula of Michigan in which there are eight towns, along the line of the Pere Marquette railway, in which there is no Protestant or Catholic church or Sabbath school of any denomination. The only missionary work is that carried on by the Mormons who are the most aggressive missionary body in Michigan." The above statements were made recently by Rev. W. J. Benn who has just completed a religious survey of the State of Michigan.

Regular Sabbath evening services are held by the Utah Mormons in Detroit and the Reorganized Church of Jesus Christ of Latter Day Saints has a handsome church at Fourth and Holden Avenues.

#### Baptist Work for Indians

**A**BOUT one-third of the Indians in the United States are in Oklahoma, and the Southern Baptist Convention

has a strong work among the Pawnee, Otoe and Osage tribes. The last named are wealthy, their possessions totaling more than \$30,000 for each member of the tribe. Their wealth is composed of lands and particularly of oil wells on their lands. The Roman Catholics are actively at work among them. Rev. Victor J. Masters D.D., describing a visit to the Pawnees, says:

"At the afternoon service, in the midst of my discourse, which was interpreted by Brother Gillingham, an old Wild Chief in the old tribal costume, with swarthy skin, and coal-black hair plaited in a heavy braid and hanging far down his back, arose from his seat and came marching up the aisle, holding high in his extended right hand a bright new silver dollar, uttering as he advanced Indian words that had no meaning to me. I turned and said: 'Brother Gillingham, what does he say?'

"'He says,' he replied, 'that you have told good words about the *Jesus Way*; that he does not know how to walk in this *Way*; but that you have spoken good words which touched his heart. He wants to give this dollar to help all who talk to the Indians about the *Jesus Way*.'"

#### A Day of Prayer for Germany

**T**HE Chicago clergyman who makes the suggestion that a day of prayer for Germany be observed in our land does so on the basis that the German people are our enemies, and that we are not theirs. The following is quoted from the *Chicago Tribune*:

"In entire sincerity and with only the purest motives, the churches of America can pray that the truth about this war may be made manifest to the German people, that Germans may be given the courage and wisdom to secure emancipation, and that a free Germany, peaceful because free, may take its deserved place in a free and comparatively peaceful world. We suggest, therefore, that the churches of America appoint a day of prayer for the people of Germany.

"Should this be done there would per-

haps be disgust and suspicion on the Germans' part, and disgust and suspicion might last for several days or weeks. Eventually, however, it would *down upon the Germans that what President Wilson said was so*. Nor do we mean to argue that prayer is a mere subjective exercise when we predict that the news of an American day of prayer for the German people would lead numerous Germans to question the cleverness of longer starving and bleeding to postpone freedom."—*Literary Digest*.

#### Progress in Alaska

**W**ITHIN the year Alaska has gained two great things—the prohibition of liquor and the establishment of an agricultural college and school of mines—and is attracting an increasing number of citizens of a good class. When the first referendum vote was taken on the liquor question, and Alaska went overwhelmingly dry, Congress enacted a "bone dry" bill for the territory, forbidding importation, manufacture and sale of liquors.

The establishment of an agricultural college and school of mines was set afoot several years ago, but only recently have the necessary funds been appropriated and tracts of land set aside for the institution. In time it will rank with the best of the state universities. Newcomers to Alaska usually reach the country with little money. The result is that when a town is started, it is practically impossible to ask these people during the first few years to support a church. The mission board must establish the congregation in a suitable home and supply a worker until the townspeople can "get on their feet."

#### AFRICA

##### Schools in Moslem Africa

**C**HRISTIAN education in North Africa is becoming a notable force. In Southern Egypt there are at Luxor and Assiout schools for girls under the direction of missionary societies where hundreds of young women, many of them Moslems, are studying practical

branches, such as domestic economy and sewing, and being trained in the laws of hygiene and the care of children; the latter training being especially significant when it is realized that sixty-five per cent. of the children of Egypt are said to die before they are two years old, while ninety-six per cent. of all the children of Egypt are reported to be afflicted with some form of eye trouble, due to the ignorance of mothers relative to sanitary laws.

Another great disintegrating influence to Mohammedanism in Algeria, Tunis and Egypt comes from the Government schools, the introduction of modern business and the employment of Mohammedan young men in Government positions and in new processes of agriculture, irrigation, and mechanical improvements. A recent report shows 30,742 students studying in the higher schools fostered by the Government of Egypt, while more than 20,000 Moslem young women have been gathered into similar schools, supervised by Government agencies. They are learning Western ways and becoming accustomed to see life from the Christian point of view.

Behind all this teaching and educational service the predominant principles of the Bible may be felt.—*Christian Herald*.

##### War Results in Africa

**"I**T is hard to sit here with the people clamoring for evangelists and teachers," writes Rev. George Schwab, of West Africa, "but it is a privilege after being through the War to see the hold the Gospel has taken on men, as everything else they had believed in was fast disintegrating. We saw the calm of those threatened with instant death if they would not consent to violate the laws of God—some of them died for their faithfulness to the better life they had learned to lead. Now the tribes to the East are as thirsty men fighting for water, shouting, fairly yelling for the Gospel. It is too good to be true. It is more than we of weak faith deserve.

"We are hoping that someone may be

able to go up and open the work at Yebekole ere long (Yebekole is another of the out-stations from Metet.) Conditions are at white heat now. If we do not take hold of the work there soon, there will be a reaction. My assistant reports over 330 in his school. This is larger by far than our present enrollment at Metet (the station school)."

#### African Prayers

**T**HE Rev. Melvin Fraser, of Elat, West Africa, writes of some of his theological pupils: "Their prayers suggest a certain originality and tendency to pictorial thought, and an earnestness that knows no restraint of conventionality. At close of class each day, some student was asked to stand up and lead in prayer. One day Obam prayed that the things the pupils were learning might fill their hearts until they overflowed like water from a bucket. Esono prayed that the lessons might be locked in like valuable goods in a box, so that Satan might not steal them. Abata prayed that those arguments might not hop away like grasshoppers. The boys certainly have their own original and homely ways of expressing their earnest desires when they talk to the Lord."

#### ISLANDS OF THE SEA

##### Many Baptisms in New Guinea

"**N**O mission post anywhere," says *The Living Church*, "seems more remote from us than New Guinea, where missionary work is in charge of a bishop of the English Church with a corps of ten English clergy and a number of native clergy under him. In spite of the smallness of that force the Bishop's report for the year ending March 31, 1917, shows that more than 1,000 have been baptized and 860 were confirmed within that year. This is a remarkable showing for so small a force of workers and far exceeds what has been accomplished in most parts of the home land by a like number of clergy. A great need for more clergy is expressed by the Bishop."

#### OBITUARY

##### Rev. Baring-Gould and Dr. Henry Haigh

**T**WO distinguished English missionary secretaries, the Rev. Baring-Gould, of the Church Missionary Society, and Dr. Henry Haigh, of the Wesleyan Missionary Society, during the month of July, died within a few days of one another. Mr. Baring-Gould, who was seventy-four years of age, had been secretary of the C. M. S. for twenty-five years and only retired two or three years ago.

Dr. Haigh, of the Wesleyan Society, was on an official visit to China. After nearly thirty years of valuable service in India he had returned to England, where, on his appointment as secretary of the Wesleyan Missionary Society, he became recognized by all as a true missionary Statesman.

##### Rev. Wm. M. Dager of Africa

**O**N September 25th, the Rev. Wm. M. Dager, of the West Africa Mission of the Presbyterian Church, died suddenly in Wooster, Ohio. He was expecting to return soon to Africa. During his present furlough, Mr. Dager has rendered a service of inestimable value in his tours among the churches and his inspiring words about the work in Africa. The West Africa Mission will sorely miss his wise counsel, his self-forgetful labor covering a period of eighteen years, and his much needed help at this time when the work is calling loudly for workers and they are so few.

##### Dr. Charles R. Hagar of China

**T**HERE has been called to the higher service one of the devoted missionaries of the American Board, Rev. Charles R. Hagar, M.D., who sailed for China in 1883, and left only when compelled by ill health in 1910. His service was in the South China field in Hongkong and Canton. Since his return to America he gave himself in steadfast effort to the limit of his strength for the Chinese and Hindus about him in Southern California.

# THE MISSIONARY LIBRARY.



Franklin Spencer Spalding, Man and Bishop. By John Howard Melish. \$2.25. The Macmillan Co., New York, 1917.

**D**R. MELISH, rector of Holy Trinity Church, Brooklyn, has given us a sympathetic biography of the missionary bishop of Utah, whose tragic death in 1914 cut short the career of one of the manliest and most lovable men in American Episcopacy. Franklin Spalding was himself the son of a missionary bishop, his father's diocese including the States of Colorado, Wyoming and New Mexico. His mother, before her marriage to John Franklin Spalding, was a devoted member of the Presbyterian Church. The Presbyterian strain in the Spalding blood directed both of the Bishop's sons to Princeton. Franklin graduated in the Class of '87. He was known to members of his own class as "Old Pop," an abbreviation for "Old Popularity," perhaps a greater distinction than any merely academic honor. An athlete, a solid rather than a brilliant scholar, his were gifts of leadership due to moral qualities—a keen sense of justice and sturdy courage. The ministry appealed to young Spalding in its missionary aspects. The prospects of work in China at first allured him. When finally he entered the ministry, he chose work in difficult fields.

After a brief experience as rector of a small church in Denver, Spalding taught in a boys' school in his father's diocese. In 1897, he became rector of St. Paul's Church, Erie, where for seven years he labored to modernize and democratize an old and enfeebled conservative parish. Here he came into intimate association with the laboring classes and addressed himself to the task of binding them more closely to the church. Multiform as were his parish activities, he could not forget that he had relationships to the community at large and he strove to make them vital and

greatly succeeded. The intellectual evolution of the man is clearly evident from his letters to his parents. The biographer has made wise choice of epistolary material. It is easy to see in these warm intensely human letters to his mother and sister how, in the pastorate at Erie there was human material by contact with or by collision with which, the rapidly maturing mind of Spalding was preparing for an approach to the social problem which could have made him nothing less than a radical and social reformer.

Even those who disagreed with Bishop Spalding were ready to admit his perfect sincerity. But he was more than sincere. He was tolerant. And however harsh the truth he preached, he preached it lovingly. When men were offended at certain sermons, his frequent course was to go personally to his critics and talk the matter over with them. When one of his vestrymen resigned because of a Labor Day address which the employer regarded as likely to encourage strikes, the rector courteously showed him that the effect of the resignation upon the man's own employees would be distinctly disadvantageous to his business and harmful to the community. The resignation was withdrawn. This was Spalding's way. His methods were never violent. He brought railing accusations against no man or class of men. Ardently and persistently he sought to show men the way to a better social order.

In 1904, Spalding was elected missionary bishop of Utah. There was opposition to his confirmation, even as there was to the confirmation of Phillips Brooks as bishop of Massachusetts, and upon practically the same ground, that the bishop-elect was not sound in the faith. The opposition, however, did not muster many votes.

Bishop Spalding's work in the missionary district of Utah, which com-

prised the State of Utah and parts of Nevada, Wyoming and Colorado, was almost incredibly hard. He traveled over all kinds of country, in all sorts of ways, by railroad, stage coach, automobile, horseback, bicycle and afoot. In his letters written on his suitcase as he waited for trains at wayside stations, or in frontier hotel barrooms at night, he gives vivid pictures of his tasks and the courageous manner in which he made full proof of his ministry. He writes: "I'm at Echo, sitting on my grip, waiting for the train for Park City where I am to preach to-night, spending the day calling on church people\*\*\*\*I called on twenty-five people and have still some others to see this morning. They haven't had service since Dean Eddie came up last Spring. The little church was crowded last night. I baptized one baby yesterday, and am to baptize two more after the communion service to-day."

His work was much like that of a Methodist superintendent and circuit-rider combined. He preached the Gospel of good will with evangelistic fervor, and his tolerant and catholic Christianity impelled him to cultivate the most fraternal relations with the representatives of other churches. Not a few home mission workers in Utah objected to Bishop Spalding's attitude toward Mormonism. The Bishop believed that his usefulness depended upon his trying to see the best in the Mormons. This is not strange, for it seems to have been one of the passions of his life to try to see the best in all classes and conditions of men. He took four years to prepare a pamphlet the purpose of which was to make the young and educated Mormons think. Whether he succeeded greatly in that undertaking is not quite clear, but that his sermons and lectures on the social problem succeeded in awakening the intelligent interest of an increasing number of the clergy and laity of his church is little doubted. Not all thus affected are able to follow Bishop Spalding's logic in the acceptance of a certain type of socialism, but he has helped many to see that if the claims of the church as

the body of Christ are to be justified, we who profess and call ourselves Christians must have increasing care for the economic as well as for spiritual welfare of mankind.

Bishop Spalding was a broad churchman who accepted the main results of historical criticism, yet sturdily resisted the extreme claims of destructive critics. He once declared he would like to write a book to show that all the critics were wrong and that the fourth Gospel was really the first and primary Gospel. "The fourth Gospel more than any other seemed to him to lead one into the real mind of Christ." His heart was on fire to make the church see that she must cease to be the almoner of the rich and become the champion of the poor. His, too, was a clear vision of Christ, as the Saviour of the individual. Because Christ was so much to him, other things—denominationalism, ecclesiastical distinctions, theological definitions, the so-called esthetics of worship—took subordinate places. Though he had much to say about the rights and duties of man, the reality of God, the nearness of God, the presence of God, was to him life's most intimate and extensive fact. "He was the manliest, most godly, knightly soul whom I have ever met," says Bishop Rowe, of Alaska. *Collier's Weekly* applied to him the title, "A Man Who Succeeded." Dr. Melish has given us a lifelike portrait of a bishop whom the whole church is proud to claim.

**In Spite of the Handicap, An Autobiography.** By James D. Corrothers, with an introduction by Ray Stannard Baker. George H. Doran Company, 1916. \$1.25 net.

**T**HE problem of the negro race in America, in view of recent race riots, seems to be far from solution. Books like this will help the individual reader to an understanding of certain aspects of the negro problem not otherwise easily gained. The difficulties which confront the colored man in America, both North and South, arising out of his relationship to his own people

as well as to the white race, are both numerous and complicated. Mr. Corrothers has spent most of his life in the North. He is of mixed Scotch-Irish, Indian and negro stock. Born in a negro settlement in Cass County, Michigan, educated in the North, his experience has been both varied and eventful. His diverse occupations, ranging from blacking boots to preaching the Gospel and writing poetry, have given him opportunity to test the chances of the negro in American civilization. Pathetic is the story of his early poverty and of his heroic efforts to get an education. Whatever gifts, however, in the way of fortune were withheld from him, one gift was not withheld—that of a winsome personality, which accounts for the many generous friends who helped him on his way, among whom Miss Frances Willard was easily first. There is something in the negro temperament which enables it, at the best, to make light of hardship and, if not to turn opposition into impulse, at least to rob adversity of half of its sting by enabling the sufferer to see the humorous aspects of an otherwise tragic situation. There is no other way to account for a practical philosophy which is much commoner than many think, which found its expression some time ago in the title of a book, "The Fun of Being a Negro."

Mr. Corrothers writes his personal memoirs with a charming naivete. It is no small thing to have had the friendship of people like Henry D. Lloyd and James Whitcomb Riley. (The latter was always open-eyed to the cardinal qualities of genius, hidden beneath however humble an exterior.) Mr. Corrothers has been equally rich in his association with distinguished people of his own race such as Frederick Douglass and Paul Lawrence Dunbar. The heartbreaking difficulty of attempt to uplift his own people is evident by Mr. Corrothers' experiences as pastor of several colored congregations. Perhaps it is one of the deficiencies of genius—and Mr. Corrothers has marked genius in literary gifts—that it lacks stability. And the fact is, as Mr. Corrothers him-

self admits, he has been too prone to change his field of labor. He easily falls victim to the illusion of the far—the next field offers better pasture.

On the whole this autobiography of one who is still comparatively young but who has lived deeply and drunk of sweet as well as bitter waters, affords additional light to those who seek a sympathetic understanding of the negro race in America in our day.

**The Students of Asia.** By G. Sherwood Eddy. 12 mo. 305 pp. 3s 6d net. Religious Tract Society, London.

**T**HIS study book is full of inspiration and encouragement. Mr. Eddy's life in India and his visits to the Far East makes his estimate of their present attitude towards Christianity of greater value than that of almost anyone else. During a tour that extended over several months in India his audience averaged 1,000 a night, and during his tour in Japan, 800 a night, and in China he addressed 200,000 students. From Mr. Eddy we learn that the impossible has happened, and that the younger generation and many of the older generation of the Chinese literati are eager to study the teachings of Christianity with a view to their acceptance. His experience convinced him that the religious appeal should take the form of an attempt to present the Christian message in a positive form and to avoid controversy. Thus he writes with reference to a special Mission held in Ceylon "many years ago." "Each day non-Christian Hindus had been deciding for Christ. Finally, the Hindu students combined and practically challenged us to refute Hinduism. They said, 'Why do you ignore our religion? What is the matter with Hinduism? Why cannot Krishna save us?' When we ex-Hinduism—at least, to our own satisfaction, there was not another convert in that college; the whole of the community was thrown on the defensive."

Mr. Eddy makes an earnest appeal to missionary societies to help train those who are to become China's teachers, in view of the rapid spread of education.

**The Red Rugs of Tarsus.** By Helen Davenport Gibbons. 194 pp. Cloth \$1.25. The Century Company, 1917.

**T**HIS is a volume of much more than ordinary interest. The author, spending the first year of her married life as teacher-missionary at the American School in the birthplace of the Apostle Paul, lived through the storm of persecution that broke over the Armenians in 1909, and in the hope that the story of one American woman's experience might bring home to other American women and American men the horror of recent massacres in Armenia she has sent out the letters written to her mother during that agonizing time. The very heart and life of the people of Tarsus are shown in these letters, and in the midst of deepest disaster there are bright flashes of optimism on every page. While separated from her husband and uncertain of his fate, her own situation becoming rapidly more desperate, she keeps her courage up by saying, "Don't break down yet; wait for something worse. If you wait for real trouble, you are so busy there is no time to worry." There is much that is helpful and stimulating in these pictures of a people who have "kept the faith," and preserved their distinct nationality when an easy path lay before them, had they been willing to turn from Christ to Mohammed.

**The Christian Movement in the Japanese Empire.** Edited by Edwin Taylor Iglehart and a Board of Associate Editors. \$2.00. Published in Japan, but handled in North America by the Missionary Education Movement, 156 Fifth Avenue, New York.

Students of missions and of the political, economic and social conditions in the Far East who have the preceding fourteen volumes need not be reminded of the value of this work. It is one of the absolutely indispensable books on the Far East, and literally packed with valuable information on a wide range of topics.

#### NEW BOOKS ON MISSIONS AND MISSION LANDS

**Studies in Japanese Buddhism.** By August Karl Reischauer. 8vo. 361 pp. \$2.00. The Macmillan Company. 1917.

**Sons of Italy.** By Antonio Manganò. 12mo. 234 pp. 60 cents. The Missionary Education Movement. 1917.

**A World in Ferment.** By Nicholas Murray Butler. 12mo. 254 pp. \$1.25. Charles Scribner's Sons. 1917.

**Thirty Years with the Mexicans.** By Alden Buell Case. 8vo. 285 pp. \$1.50. Fleming H. Revell. 1917.

**Big Jobs for Little Churches.** By John F. Cowan. 12mo. 160 pp. 75 cents. Fleming H. Revell. 1917.

**Apostles of the Belgian Trenches.** By J. Kennedy Maclean. Pamphlet. 92 pp. Marshall Bros. London. 1917.

**The Tribe of Zambe.** By George H. Trull. 16mo. 85 pp. 50 cents. Board of Foreign Missions Presbyterian Church. 1917.

**Superintendents' and Teachers' Helps.** By George H. Trull. For use with *The Tribe of Zambe*. 46 pp. 10 cents. Board of Foreign Missions Presbyterian Church. 1917.

**Foreign Missions Conference of North America.** Twenty-fourth Annual Report. 347 pp. 30 cents. Foreign Missions Conference, New York.

**The Soul of France.** By Reuben Sailens. 5s net. Morgan and Scott, London. 1917.

**Protest and Progress.** By Carolus P. Harry. 162 pp. 50 cents. Lutheran Committee, Philadelphia.

**My Life and Work.** By Bishop Alexander Walters. 8vo. Illustrated. \$1.50. Fleming H. Revell. 1917.

**Russia in Transformation.** By Arthur J. Brown, D.D. 12mo. \$1.00. Fleming H. Revell. 1917.

**China from Within.** By Charles Ernest Scott. 12mo. \$1.75. Fleming H. Revell. 1917.

**The Legend of Lai-Chow.** By Annie B. Gaston. Illustrated. 60 cents. Fleming H. Revell. 1917.

**Presbyterian Pioneers in Congo.** By William H. Sheppard. 50 cents. Presbyterian Committee of Publication, Richmond, Va.

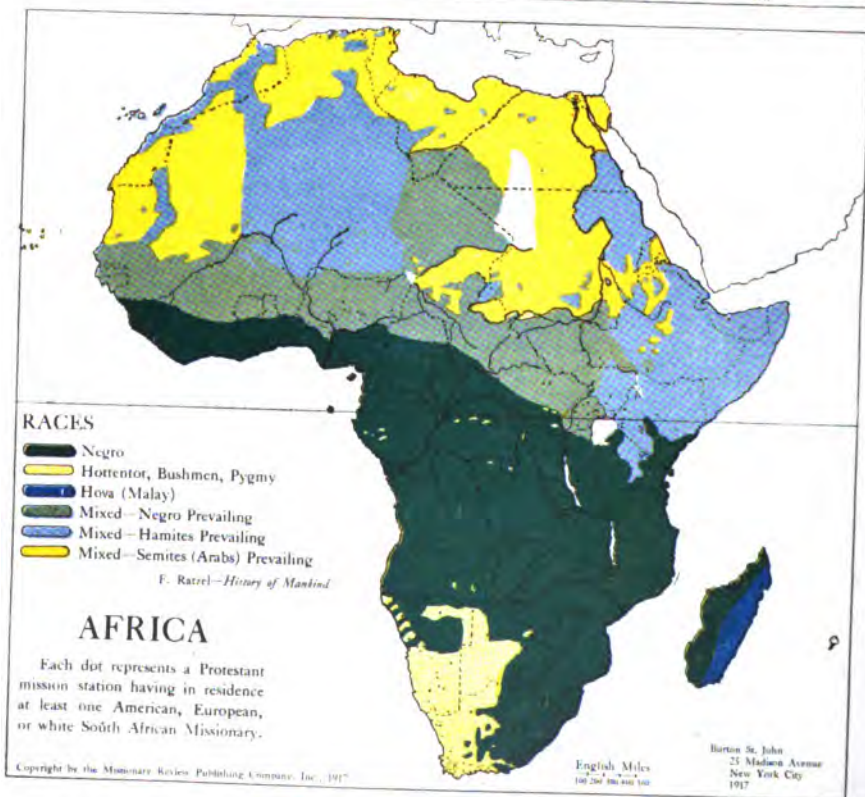
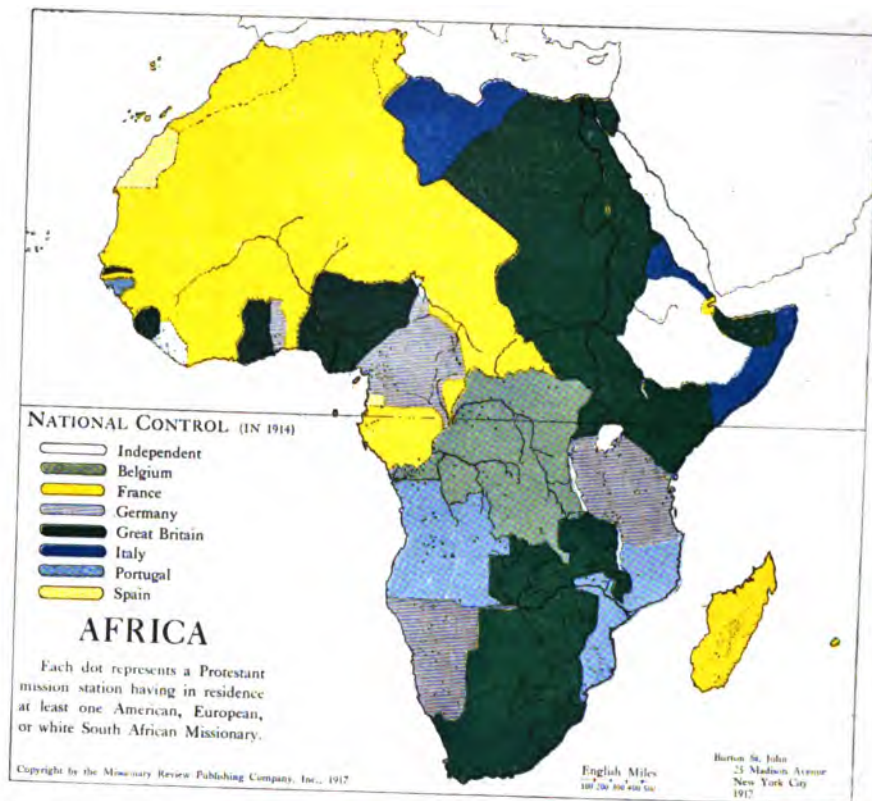
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# THE MISSIONARY REVIEW *of the* WORLD

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## THE BIRTH-THROES OF RUSSIA

**I**N spite of revolution and counter revolution there is reason to hope that Russia will yet come out of darkness into light, out of bondage into liberty. The nation is in a struggle for life, not only against a powerful and subtle enemy without, but against disintegrating factors and dangerous diseases within. The one hope for Russia is that God is allowing her to struggle in order that the great nation may come to an end of her confidence in political and physical forces and may find her salvation in Him.

Russia is engaged in a fourfold conflict—a battle against the Central Empires of Europe, a political revolution of democracy against autocracy, a social upheaval of the masses emerging from under the aristocracy, and a religious struggle to establish full liberty of belief and worship. Everywhere the old is being replaced by the new. With the millions of Russians uneducated, after years of oppression and misrule, and with no experience in self-government, it is no wonder that Russia is still in the agony of effort to bring a new nation into life.

In the midst of the turmoil, the outlook for Christian progress was never brighter. While the nation may not become Christian, individuals in Russia have an opportunity, such as they have never before known. Not only have Gospels and tracts been distributed broadcast among prisoners in Germany but a Christian work has been established among the nine million Russian soldiers in their training camps and trenches. Five hundred Christian workers have been called for to work in Russia. In addition to the Y. M. C. A., the Methodists and Baptists from America, the Bible and Tract Societies and the missions to Jews are already working in Russia, and other organizations plan to enter the field. The Russian authorities are beginning to realize that in Evan-

gelical Christianity is their greatest hope for stability, intelligence and courage for the Russian troops and people. As old Russia dies there is hope for the resurrection of a new Russia.

The worst and most startling events are usually reported in the newspapers. The undercurrent of progress is often overlooked. Letters and reports from those who have been or are in the country give a brighter view, especially of the religious outlook. Mr. Robert Fetler, of Petrograd, a brother of Pastor William Fetler, writes of encouraging meetings for soldiers and sailors in Finland and many conversions.

The Russian Baptist Union sends out traveling evangelists and is appealing to the Russian Bible Institute, conducted by Pastor Fetler in Philadelphia, to send over more men or to move the Institute to Russia. The Evangelical Christians are giving generously to extend the work of evangelization—the Baptist Church in Petrograd alone giving 2,000 roubles. A Lettish Baptist Congress has appointed a committee and two pastors to help Lettish refugees.

One of the new forms of aggressive Christian work now possible is that of open-air preaching, and evangelicals are taking full advantage of it. It is quite a usual thing now to march through the principal streets of Petrograd singing hymns, waving banners and preaching at any convenient spot. In the gardens also, where people congregate, meetings are held, and everywhere the people listen with extraordinary attention. If any disturbance is made by unsympathetic hearers, it is at once quelled by the people themselves, and the preachers are encouraged to proceed.

The meetings are attended by much blessing and conversions are frequent, especially among the soldiers. The quietness on the battle front has been utilized by the believing soldiers for energetic preaching. The commanders are not opposed to the work, for they have found that, whatever may be the case with others, "believing soldiers honorably perform their duty."

Much is being done by the distribution of Gospel literature, and there is the opportunity of increasing this work indefinitely. The magazine called "The Guest," founded by Pastor W. Fetler, and now carried on by Pastor Neprash and other helpers in Petrograd, has a wide circulation and is greatly prized. A constant stream of Bibles, Gospels and tracts has also gone out from the publishing office of "The Guest," but, so great is now the demand that it cannot be fully met. The old editions of many works are sold out, and the very high prices for printing make it extremely difficult to issue new editions. The atheistic propaganda, which has sprung up since the revolution, makes it all the more necessary that this good work should be increased. The people are eager to read; they will read anything. Unfortunately, there is a tendency to turn to atheism through seeing they have been misled by their many Russian priests; they have lost every belief in religion. Here is a marvellous opportunity for Christian literature.

The Christian work being done will have a steady and healthful effect upon the life of the nation at this crisis. An appeal to citizens from the "Society of Christian Students," while showing full sympathy with the political aspirations of the people, presses upon them the need for taking the Christian position. The appeal throughout is pertinent and forcible, and closes with the statement: "We know that Christ is able to change our life and make us a pure and strong people. Then we must construct our life upon a solid foundation of brotherhood and liberty."

In Moscow, at the beginning of the revolution, when all were occupied with the one matter, how most quickly and surely to consolidate their newly won liberty, a Soldiers' Christian Society was formed with eighteen believing soldiers. They began to hold meetings; procured tracts and books at their own expense; carried on a vigorous aggressive campaign, and succeeded in making a considerable impression among their fellows. They believe that by confining their work to their fellow-soldiers they are preparing for a great harvest of blessing throughout Russia when the war is finished and these soldiers go to their homes in all parts of the land. This opens up a hopeful prospect.

There is, however, danger that the new found liberty will run to license and that in place of turning to God, men and women in Russia will turn from Him. They have been oppressed and misled in the past and many have lost all faith in God. They need Bibles and Christian workers in Russia to stem the tide of infidelity and extend a clearer knowledge of God as revealed in Jesus Christ.

### ITALY TODAY AND TOMORROW

**I**N every country the biggest problems are vitally connected with religion, but in some the religious situation is especially critical. This is true of Italy, which is full of cynicism. "Roman Catholicism is on trial. The Church of the Vatican must render a full accounting for its tenure of centuries, and Protestantism is asked to submit a program," says Rev. B. M. Tipple of Rome. This is as important to the future of Italy as are the plans of the Allies to stop the Austro-German drive on the front.

Many new factors have recently entered into the situation. England, a Protestant nation, is the trusted friend of Italy. American relief work and statesmanship have made Protestant America a strong missionary force. The hundred thousand semi-Americanized, semi-Protestantized Italians who have returned from the United States to fight for their native land are exerting an influence among their own people. A million copies of the Scriptures have also been distributed in the trenches and American Christians have organized great, practical religious centers in European camps and trenches.

The future Christian program in Italy will be social and practical

and its message will be simple and direct. Christianity will be broadly humanitarian, big in its scope and commanding in its organization. Let us hope that it will also be vital and regenerating.

A Waldensian chaplain in Italy, who gives his impressions of the great war and its problems in *A Voice from Italy* tells of finding a Roman Catholic chaplain sitting in his small wooden barrack with a New Testament before him, a copy of "Jesus of Nazareth" and "The Christian Religion." "Books so well written and with such a wide outlook are not found in our literature," he said, "and if I am to give my soldiers the nourishment they need I must make large use of your evangelical writers."

The daily bread which this Roman Catholic offers his men consists of good counsel on the march, gentle admonition when under punishment and words of comfort to those who have sad news from home. "In the Sunday sermon," he says, "I do not allow myself to come under the dominion of any man or system of ideas, however venerable, but seek with all my power to preach only the simple Evangel. I have found that nothing else draws our soldiers so powerfully, and nothing else answers their heart need in the same degree. And when I return to my parish in Tuscany, I shall follow the same method, because these years of war have brought forcibly home to me the fact that the true, spiritual evangel, freed from the distortions and travesties of men, has today the same power as it had twenty centuries ago."

Protestant workers in Italy are preparing for this new day. More churches and better churches are needed with more evangelical preachers and better preachers. A program is required fitted to Italy's needs and with men and women to work it. Schools are called for to educate the young—but they must be Christian schools.

### PROGRESS IN THE PHILIPPINES

THE United States took over the Philippine Islands from Spain about seventeen years ago and almost immediately Protestant missionaries entered the newly opened door. Anyone who has visited the islands or has read of the progress made since that time has evidence of the vast difference between the practical results of liberty and of oppression and recognizes the contrast between ignorance and superstition fostered by Rome and the religion of the open Bible which teaches the people to read and think for themselves.

Twelve years ago the Evangelical Union of the Philippine Islands was organized "for the purpose of securing economy, comity and efficiency in the service of God in this archipelago." The territory was apportioned between the several Protestant Christian missions, doing away with overlapping and the waste of effort.

Some of the results of this program and effort are revealed in the

following figures: There are today 160 evangelical missionaries in the islands, and a large number of Filipino native helpers. Over 200 young men are in the mission schools preparing for Christian work. There are six mission schools exclusively for women; four boarding schools for boys; six mission printing plants; and twenty student dormitories. There are now over 75,000 evangelical church members and as many more adherents. There is a Young Men's Christian Association building for Americans; one for Filipinos in Manila, another for Filipino students and a very successful army branch at Fort McKinley. There are two Protestant orphanages, eight hospitals and twenty dispensaries in the islands, operated by the evangelical missions. There are in Manila six evangelical churches for Filipinos, one for Chinese, and four for Americans. The American and the British Foreign Bible Societies distributed over 100,000 Bibles and Testaments last year in the Philippines, printed in twenty languages and dialects—this is in a land where, twenty years ago, it was a crime for Filipinos to own or read a copy of the Bible and where a colporteur was imprisoned and then deported for selling Scriptures.

### WINNING MOSLEMS IN INDIA

**M**OST people know of the traditional difficulty of reaching Moslems with the Gospel, but comparatively few know of the success that is attending the work today in Africa, India and Malaysia. An interesting report from the Wesleyan Mission in India describes some of the methods used among the sixty million Moslems in that land.

In Lucknow a number of Moslem boys attend the mission high school, where they receive regular Bible teaching. In the street preaching, more Moslems are reached than Hindus. Many Moslem girls and women also hear the Gospel through the schools and Bible women. In the villages, the catechists constantly preach to Moslems and many women and girls are influenced by the mission dispensary.

At Fyzabad and Akbarpur, bazaar preaching is done regularly and a large majority of the hearers are Moslems. In the surrounding villages, the catechists preach to Moslems while the Woman's Association continues a thorough work among Moslem girls and women.

In Benares are more than 60,000 Moslems and many of them are influenced by the daily preaching at Bulanala (preaching hall). Many Bible portions and other Christian books are sold to Moslems and a special lantern lecture is frequently delivered showing extracts from the Koran, and photographs of Bible manuscript.

For many years the missionaries and their Indian colleagues have proclaimed the Gospel to the Moslems and some converts have been won. One, a Haji, is now a catechist in the Akbarpur circuit. Another is receiving instruction at the theological institution at Benares. A third, who attended a missionary's Bible class in Bengal, is now a Christian

preacher in Bengal. It is certain that women in Moslem zenanas have accepted Christ, though they have been unable to obtain baptism.

Rev. C. P. Cape, a missionary in India writes: "I am more than ever convinced that India is at present the strategic point to reach the Mohammedan world. I have worked for twenty-eight years, partly among Mohammedans, and I have never seen such a change in any community as in the Mohammedans during the past two years or so. They come in crowds to purchase books, Gospels and the Psalms, especially, and come with good questions—not the old routine questions of twenty years ago. Prayer is behind this great change. By humbly seeking the guidance of the Spirit of God we are taught how to approach the Mussulman. We are far more successful when we speak to him as a sinner than as a Mohammedan. If we can touch the sinner, the Mohammedan has to give way. The Moslem needs the only sinless prophet of Islam—our Lord Jesus Christ. How shall a young Moslem cleanse his way? He must have the help of the living Lord. In India he worships the saints and their tombs, because Allah seems to be very far away. The Moslem needs Christ as a Saviour, if he would rise to the level of God's purpose for him. The Power of Islam is not equal to that demand, but as Christians, we have the secret of the Power that will save Mohammedans."

### A MISSION TO MOSLEMS IN SOUTH AFRICA

THE growth of Mohammedanism in South Africa has already been noted in the REVIEW. Intermarriage of Christian women with Moslems is one of the chief methods of the propaganda. The situation is peculiar in that among the Moslems here the women are not secluded, public opinion is favorable to Mohammedans Christian children are legally adopted by Moslems.

The Rev. S. Garabidian, formerly a missionary in India, has been working for Moslems in Cape Town for five years under the auspices of the Society for the Propagation of the Gospel; as a result many former Christians have been reclaimed. Women workers in the mission are especially needed to look after women and girls in each Mohammedan center. Four or five hundred men and women have been rescued from Islam, including some Indian and Malay Mohammedans. The Christian Church must occupy adequately the outposts of civilization before they are captured by the forces of Islam.

# EDITORIAL COMMENT



## SHALL WE CURTAIL MISSIONARY GIFTS IN WARTIME?

**S**ELDOM has there been a time when there were so great and so many demands for money and for men as there are today. The pressure toward secularization of giving and effort is unprecedented during this world war. The attention of the members of the Church of Christ is turned to the battle field. The war and preparations for war fill our secular and religious press and tens of thousands of church members are either at the front or are preparing to go. Death and destruction fill the public mind. Was there ever a time when the church more urgently needed a field for action beyond the line of physical and temporal warfare—a call to service and sacrifice based upon the highest Christian principles and the most unselfish devotion?

Never in history has there been a time when the African and Asiatic races so needed the impact of pure Christianity. They, too, live in an atmosphere of war. They have been distracted, and are still, with the spectacle of so-called Christian nations in mortal combat. They have found it difficult, and even impossible, to interpret the history of the present hour in the battle fields of Europe in accordance with what they know of the life and teachings of Jesus Christ. They are ready to listen to one who can interpret the true meaning of the Gospel as it applies to the life of the individual of society and the nation. They see the breaking down of civilizations which they were coming to consider supreme and need to build their confidence and their institutions on firmer foundations.

Furthermore, the forces of evil and sin are unusually active at the present time. Not only are there temptations to doubt and infidelity and materialism, but new and startling allurements to evil thrust themselves upon men with unprecedented force. The only remedy, the only power by which these temptations can be overcome, is the pure and saving Gospel of our Lord Jesus Christ. All men—white and black, brown and yellow—need the same panacea and the only way in which those in other lands are reached is through the missionary agencies of the Christian Church. These agencies have established and conduct institutions in every land that stand for the purity and power of Christ. Through these agencies perishing men may be reached and reached now.

Again, we see in India, China, Japan and Africa, lands that contain more than one-half of the world's population, a general movement toward democracy. This spirit of democracy is selfish, and filled with unholy ambition. It is without a sense of responsibility for other nations and is often unjust, unrighteous and un-Christian. Such a spirit would be



a menace, not only to itself but to America and England and to the world. It seems inevitable that these democracies shall increase in influence and power. Here is an imperative call to the Church of Christ to see that these nations are permeated with the spirit of Christ. It is a question whether their purpose shall be supremely selfish, or shall be dominated by a spirit of service to the world; whether they shall attempt to exact from the world by force that which gratifies their own unholy ambition, or shall give to the world that which they can give to benefit mankind. The great missionary movement must be supported more generously than ever before, in order to bring the impact of Christ upon the nations. This can be done only by unusual devotion and self-sacrifice of the men and women of the churches at home. The preservation of world peace and the continuation of the spirit of fraternal co-operation depend in a large measure upon the way in which Christians mobilize all available spiritual forces and bring them to bear upon the problems of Asia and Africa, of Latin America as well as of Europe and North America.

Moreover this time of disintegration is also a time to prepare for reconstruction. The forces and agencies that prove themselves most vital now are the forces and agencies that will be recognized as supreme in the period that follows the war. Physical force, human organization and mental acumen are being tested and are found wanting. It is for Christians to prove the supreme power of Christ and His principles.

Finally, there was never a time when the missionary forces were in more need of strengthening. The staff in almost every field is depleted by death, by the withdrawal of German missionaries, by the assignment of men and women to duty with military forces. The increased cost of living, the dangers of travel, the difficulty of securing supplies, the political unrest in many lands, and the increased cost of exchange in foreign lands all make it imperative that, if the Church of Christ is to prove a worthy steward of the Grace of God, Christians must devote themselves with unprecedented earnestness to prayer and service; and must give their money more lavishly, not only to war causes but to the spiritual work of missions.

## THE CHURCH AND THE CONFLICT

**E**VERY patriot is thinking, talking, living for the great conflict that is shaking the world to its foundations. Churches are taking an unprecedented interest in soldiers and sailors. Their life in camp and trench is made as vivid as possible in literature, sermons and pictures; their needs and sacrifices and achievements are kept before us. Pastors stir their people to save on food, fuel and clothing for the soldiers, to work for them, pray for them, send gifts to them, buy liberty bonds for them, train as nurses, ambulance drivers or for the Home Defence Guard to help the cause; to give largely for Red Cross and Christian

Association work that those at the front may not suffer unnecessarily, but that sacrifice may be shared by all and that the victory may come more speedily. The churches are loaning their pastors as chaplains while they pay for substitutes; they open their buildings for Red Cross work and for visiting soldiers and sailors; service flags and honor rolls are displayed prominently and letters are read from absent ones in training camps or trenches. Prayer meetings take on a new earnestness and power as those at home enter into fellowship with the dangers that threaten those abroad. Every true man and woman is seeking to do his or her "bit"—is asking: "What can I do to help?" Things that seemed impossible in the way of service rendered, and in sacrifices made, are now taken as a matter of course. And men are better for it, of course. Their eyes have a new brightness and their step a new elasticity, their prayers a new fervor and their whole life a new purpose and power.

Here are some of the ways suggested in which churches encourage and co-operate with the soldiers:—

#### WHAT CAN THE CHURCH DO?

1. Keep an honor roll of those in service—post conspicuously. Inspire all to loyalty. Encourage enlistment of volunteers.
2. Appoint good correspondents to keep them in touch with the church at home.
3. Send calendars, books, local papers and Christmas gifts to those in service.
4. Give the pastor leave of absence to visit the camps.
5. Keep the Y. M. C. A. secretaries informed of the men from your church.
6. Save on food, fuel and luxuries. Raise a war fund to help in this great conflict.
7. Read from the pulpit the letters from those at the front.
8. Hold prayer meetings for them and remember special needs and individuals by name.
9. Welcome all those who serve the flag—especially those who represent you.
10. Remember that you are partners in a great cause and that your responsibility is as real as of those at the front. You will then share in the victory.

If every church and every Christian would earnestly follow out these suggestions what fellowship and unity it would engender, what power would be felt both at home and abroad!

*There is a parable here.* The Church has another conflict on hand—still greater than that in Europe and one that is for even greater ends—the extension of the spiritual and eternal Kingdom of God. How many pastors and how many Christians stand ashamed because of their lack of interest and co-operation in the great Christian campaign, when they consider what they are willing to do for a cause in which they are

*really* interested and for which they are ready to sacrifice. How many missionaries—soldiers of the Cross—have left the home church with great hopes and have seen these hopes die because they have been left by the church to serve alone. Read over the list of "What a Church Can Do" and see in how many of these ways you and your church are whole-heartedly sharing the burden and heat of the day with the missionaries on the firing line of Christendom.

## CONSTRUCTIVE WARFARE

**A**WFUL as is the destruction—often wanton and useless destruction—caused by war, there are at the same time constructive features in such a conflict. Foundations—political, ethical, social and spiritual—are shaken and while some structures fall, many more find themselves resting more firmly on solid rock. Science, both for destructive and constructive service, always advances in wartime. Medical and surgical skill is developed to a high degree to protect the armies from disease, and to counteract the effect of bullets, shells and bayonets. Roads and railroads are constructed for military purposes that have been neglected in times of peace. For instance, a British railroad now connects Egypt with Palestine and has been brought across the desert to within forty miles of Jerusalem. After the war, travelers will be able to make this journey in a few hours, whereas it formerly took days. Classes and parties who were formerly at enmity or misunderstood each other are united in a common cause. Organized work advances in efficiency to conserve food supplies, to manufacture munitions, to raise money and to direct a united campaign.

Christian forces are also uniting in moral and spiritual constructive work, more than ever was thought possible in times of peace. Under the auspices of the Young Men's and Young Women's Christian Associations, Baptist, Congregational, Episcopal, Disciples, Methodist, Presbyterian and Reformed clergymen and laymen are uniting to help the soldiers and sailors. They conduct services, do personal work, teach Bible classes and unite in reform movements, generally, without denominational bias. They seek to exalt Christ and save men, and so to build up the Church without regard to the churches of a particular sect. When the foundations are well and truly laid on the Rock, Christ Jesus, this is constructive work of the first magnitude. One result of the war may be the breaking down of denominational barriers as well as of political and social distinctions. It is well to recognize no distinctions that Christ Himself does not set up, but at the same time it would be disastrous to build on the sand of human ethics and personal righteousness. These are the superstructures which stand or fall as they conform to the divine standards and are built on the Son of God and His righteousness, the only Foundations that stand sure for time and eternity.



IN NEED OF EDUCATION IN THE ARTS OF PEACE  
A group of warriors in Africa

## The Dark Side of the Dark Continent

### The Mental and Moral Degradation of Fetishism

BY THE REV. ROBERT H. MILLIGAN, TACOMA, WASHINGTON

*The author of this article was for some years a missionary in West Africa. He has given a vivid picture of his experiences and observations in two volumes—"Fetish Folk of West Africa," and "The Jungle Folk of Africa."—EDITOR.*

**T**HE African lives in a world of confusion and disorder; a world of magic, running at random and haphazard; where the stone that falls downward today may fall upward tomorrow; where birds may wear foliage for feathers and animals moralize as men. One goes to a wedding, and it turns out that the groom is a leopard in the form of a man, who, in the midst of the ceremony, carries off the bride. One goes to a funeral and the corpse sits up and talks, or breaks loose and

runs away. This is the world in which the African lives; a world in which there is no law, and things happen without a cause.

The mental degradation of the African is often overlooked through the deeper regard for his moral degradation. Therefore it is my purpose to depict, first the mental degradation, and over against it to suggest the new and transforming conception of God and the world which the Christian religion conveys to the African mind.

Carlyle has said: "What notion each forms of the universe is the all-regulating fact with regard to him." There are two antithetical conceptions of nature—that of the unsophisticated child-man, like the African, and that of the ultra-sophisticated product of civilization, such as Herbert Spencer. According to the former, all is Will and there is no law; according to the latter, all is law and there is no Will. The Christian conception is the synthesis of these two. Nature is the product of a single Mind, and its laws the operation of an immanent Will. As Browning expresses it: "All's love, yet all's law."

Looking out upon nature the child-mind of the African discovers no reign of law. Since *will* is the cause that he knows by experience, he instinctively attributes natural phenomena to a personal will; not to *one* will, however, but to many, according to the infinite variety in natural phenomena.

To this chaotic conception of nature we must add another idea of fearful import. It is only to the reflecting mind that nature seems beneficent. Her greatest forces, her constant ministry, are not obvious. A man thinks more of one month of sickness than eleven months of health; he is more observant of the storm than of sunshine, more conscious of adversity than prosperity. The laws of health—for instance, the tendency of the cut finger to heal and the broken bone to knit; the laws of growth, the ministry of nature's fertility—all nature's kindness is unobtrusive, while her cruelty arrests the attention because it is her unaccustomed mood. The African derives his conception of nature from the devastating tornado, from the scarcity of meat and the hard work necessary to procure his food, from sickness that disables him, and death that bereaves him of his friends. It is, therefore, a part of his philosophy that the myriad spirits that rule nature and reside within it are evil and are at enmity with him. They may be placated, and even rendered favorable, but a far greater number are hostile; and the motive of his worship is not devotion, but fear. He worships the spirits of his ancestors that he may obtain their help against all other spirits.

If then we would understand the African we must bear in mind his conception that, since innumerable warring spirits preside over nature, therefore uniformity and constancy are not to be expected. The rainbow, he says, is a serpent, which has the power of making itself visible or invisible at will. If a mountain disappear behind the clouds he believes that a spirit who inhabits the mountain has removed it and brings

it back when the sun shines. At the utterance of a magic word a ship may sink, a house may fall, a man be reduced to physical and mental impotence.

When Du Chaillu visited a certain town in which the people had never before seen a white man, they regarded him as a spirit, and declared that a great rock near the town had been moved by him. But when smallpox broke out in their midst and followed Du Chaillu with the persistency of fate, they did not doubt that he had caused it and made no effort to protect themselves against contagion. They regarded him with increasing fear and hostility until at last he and his party fled from the natives who pursued him with poisoned arrows. But they soon desisted from the pursuit; for, they declared, their arrows rebounded harmless from his body, and sometimes even passed through him and did him no injury.

Nevertheless, the native is no fool. He is true to his philosophy of nature; but his philosophy is wrong. He knows nothing of the doctrine of one divine Intelligence presiding over all nature, whose laws are constant and uniform.

The very axioms of the African's belief obliterate the line between nature and the supernatural, and habitual lying makes the character of truth vague and uncertain. He has an imagination as vivid as reality; we may understand something of the degraded mental condition by such characteristic incidents as the following:

A man dying in the hospital at Gaboon turns his solemn, beautiful eyes towards one who sits beside him, and tells in confidence what has brought about his death.

It is strange how approaching death, as if to testify to man's divine origin in the hour of his most appalling defeat, dignifies the countenance of the lowest with a mysterious dignity that transcends all differences of color and races. This dying man relates that some weeks past, having gone on a journey, and during the night having wondered what his friends at home might be doing, he thought he would visit Gaboon, leaving his body while his spirit alone traveled through the air. But on the way he met a company of spirits making a similar journey, one of whom was an enemy,



A TYPE OF CONGO NATIVE

Note the tribal marks on the face, made with a knife raising the skin

who, recognizing him, gave him a fatal thrust in the side. He quickly returned to his body; but in the morning he felt the weakness resulting from the fatal stroke, and from that day had grown weaker and weaker, until death was now upon him.

A certain man, evidently without the slightest intention of untruthfulness, tells how journeying one day in the forest he had met two strange men who, by fetish power, had thrown him to the ground, had opened his body, and removing his intestines, had stuffed him with dry grass instead, which would have injured him for life, but that a doctor of his own tribe found him, reopened him, removed the hay and put real intestines in its place. I knew a man in Gaboon of whom the whole community believed that he frequently changed himself into a leopard, in order to steal sheep or to avenge himself upon his enemies. This particular man denied that he had any such power. But sometimes men confess or claim that they themselves possess it; and in some cases they seem to believe it. It was in a village near Gaboon that a broken-hearted chief once told Du Chaillu that his son, who had been his joy and hope, had been accused of killing two men of the town by turning into a leopard. The old man at first passionately defended his son. But to his horror the son, stepping forward, confessed the charge, and that he had indeed transformed himself into a leopard and killed the two men—he did not know why. With the chief's consent the son was burned to death over a slow fire. And the sight of that horrible death was ever in the old man's eyes.

A man walking in the forest usually carries suspended from his neck a medicine, contained in a goat's horn, the effect of which is to make him invisible to an enemy, even if he should meet him in the path.\*

Another fetish, somewhat similar, will turn the bullets of an enemy's guns into water—if the enemy *should* see him and shoot at him. And he may carry still another fetish which, if danger overtake him, will whistle in his town, however far away, and summon his friends to his help. It is obvious that several of these fetishes are superfluous if the others are to be relied upon. The native therefore does not fully trust his fetishes. And besides, there is always the fear that some enemy may have a stronger fetish than his own.

More important than these are his witch-medicines, which hang in his house to protect him against witchcraft in the night. One of these builds an invisible fire around him while he sleeps—invisible to all but witches—and through that fire no witch can pass. Another accomplishes the same purpose by changing his flimsy bamboo hut into a house of solid stone with thick walls and having neither doors nor windows. It looks like the same bamboo hut, and he can still see through the cracks, but in reality it is a house of solid stone. If he were cultivated he would probably affirm that this miracle of transubstantiation takes place not in the accidents but in the essence of the bamboo.

\* The word "medicine" and the word "fetish" are interchangeable, being translations of the same native word. It is the living spirit in a medicine that effects the result.

But the most powerful and most sacred of all his fetishes is the ancestral relic, possessed by every grown man. It is the skull of the father or other ancestral relation. Here fetishism becomes ancestor-worship. The skull is the residence of the dead father, and if it be treated well, that is, kept in a warm and dry place, the father will confer almost every kind of favor. His other fetishes are compelled to obey him. If they occasionally become rebellious he will punish them—often by hanging them in smoke. Most fetishes have a horror of smoke. But the ancestral fetish he never punishes. Indeed, if he neglect it the ancestor may punish him. Many a hunter's gun has refused to fire just at the critical moment because of such neglect.

#### THE AFRICAN'S KNOWLEDGE OF GOD

The African speaks of a God, who made all things. But he conceives of God as a very big African chief with a great many wives. Some of their fables in which God figures are not repeatable. He regards men and women with contempt, and as a rule ignores them. They, therefore, regard Him with neither love nor fear, and they do not worship Him.

The task of the missionary is, first of all, to make known God's character, and then to inject the idea of God into nature. He does both by presenting Jesus Christ. The African gets an entirely new conception of God when he looks into the face of Christ and hears Him say: "Who-soever hath seen me hath seen the Father." His first lesson on nature he also learns from Jesus. Jesus stills the storm on Galilee, and the value of the miracle for the African, and for us, is not the wonder of it, but the lesson that the Father is present in *all* storms and always rules the sea and the wind, which are not under the control of demons. Jesus heals the leper, and we learn God's power over all disease, and that a loving Will afflicts and heals. He raises Lazarus from the dead, and reveals that even death is never in the hands of a malignant foe, but under the control of a sympathetic power. The thought of the African is completely reversed by this revelation of God. Nature is not the result of myriad spirits hostile to himself, but the product of one single Mind, and its laws the expression of a constant and loving Will. It is as if the forked lightning at which he trembles in the darkness should flash upon the storm-cloud the word *Father*—transforming fear into faith.



A FETISH WORSHIPPED IN WEST AFRICA



A certain native named *Toko*, of the Mpongwe tribe of Gaboon, who had been for some years a Christian, went back into the interior among the Fang, preaching the Gospel. The Fang were notorious robbers, who, at every opportunity, plundered the cargo of traders as it passed in boats up and down the river. One day while *Toko* was preaching some one interrupting him said: "I don't believe that God is good, as you say. If so, why did He make this river so crooked that in order to reach the coast we have to travel nearly twice the straight distance?"

"My friend," replied *Toko*, "God knew that you wicked Fang were going to live along this river, and that you would plunder passing boats; and He made the river crooked so that you can't see the boat coming until it is so near that you have not time to get out to it before it is past."

Whatever we may think of the teleology, observe the underlying attitude toward nature, and the radical change of view it implies. God is over nature, which is therefore under law, is sympathetic towards man, and working on the side of righteousness—a view that dooms fetishism and witchcraft.

After a few years of persistent work and patient waiting, I saw scores and scores of such people mentally and morally transformed; and more marvelous was the result from such a beginning. It is truly astonishing how the African mind, despite its crude materialism and its degradation, grasps ultimately the spirituality of God and the spiritual nature of true worship. Let one instance suffice for illustration:

The women of West Africa, in preparing their food (the cassava, called also "manioc") bury it in the ground beside a stream for several days. A fellow missionary, one day examining an old woman who presented herself for baptism, and careful lest she might regard the water of baptism as a fetish, asked her a question regarding its significance, to which she replied:

"When I bury my food in the ground I mark the place. What use would the mark be if there were no food there? Baptism is but the mark: God dwells in the heart."

#### THE MORAL DEGRADATION IN AFRICA

Alum, forty miles from the coast, was one of the largest towns on the Gaboon, and was the dividing line between the people of the coast, who had long been in contact with civilization, and the wholly uncivilized people of the interior. The venerable chief of Alum boasted the rare distinction of a beard. He wore it in a single tight braid, tied at the end with a string as venerable as the beard itself. At my departure he came forward and assured me of his good will by solemnly taking my hand in his and spitting in it. The theory of this beautiful custom is that the native means only to blow with his breath, symbolic of imparting a blessing, and that the spitting is incidental, a "by-product"—so to speak—of the blessing.

That night, as we lay at anchor in the middle of the swift-rolling river, with the moonshine lying in silver ringlets across its surface, the boat-boys asked old Sonia to tell them a story. Sonia was a white-haired old man with the heart of a child. He had as many stories as *Uncle Remus*, of whom he often reminded me; but his best stories were the incidents and adventures of his own life. When a young man he had lived as a trader at this Fang town, Alum, opposite which we were anchored. He told us about a battle he had witnessed, which was fought upon the river at this very place where we lay; a battle between Alum and another town which then stood on the opposite bank, but of which nothing now remained. Alum was already old at the time of the war, but the other town was new, the people having come recently from the far interior, being driven forward by the hostility of more powerful clans behind. There was no quarrel between the towns; but the people of Alum thought it would be good policy, and extremely virtuous, to practise bravery by making war upon their new neighbors at the very beginning, while they still had them at considerable disadvantage in the matter of numbers.

First, I believe, they stole a woman. Then followed a guerrilla warfare, in which each side killed as they had opportunity, waylaying individuals, or rushing from ambush upon a party of venturesome stragglers. In this way a number were killed on each side; and the war, which was first undertaken without any serious motive, was soon prosecuted with feelings of deadly hate and a purpose of revenge. Every night, from each town, the wail of mourning for the dead was wafted across the river and curses were mingled with the mourning.

At length one canoe attacked another in the river, where they had been fishing. Immediately, other canoes came to their help and still others, ever so many of them, pushing off rapidly from each side until all the men of the two towns, young and old, were in the middle of the river, where they fought to a finish. When fighting in canoes, whatever



A DEGRADING INFLUENCE

A native dancing woman in full undress

other weapons they may have, they carry a small battle-ax, which is used especially to prevent the capsizing of the canoe by those who are already in the water. Sonia told how, again and again, they severed a man's hand at a blow, or completely disabled him. They swim so well that they could still make a strong fight after being capsized. The battle was long, and the river ran red with their blood. Those who were killed were carried by the current out to the sea to feed the sharks.

The people of the new town lost. Those of them who were left pulled down their town and moved to another place. In a few years nothing remained of it but one or two skeletons with the grass growing through their ribs. But for years afterwards the superstitious native, passing along the river in the dead of night, heard again the noise of battle—fierce cries and dying groans. And whenever this sound is heard, they say, again the river runs red like blood.

One incident of the war, prior to the final battle, I recall, as Sonia told it that night.

The people of Alum captured a man of the other side and his son, a little boy. They bound the father, and before his eyes deliberately killed his son—and ate his flesh. The main motive of cannibalism, under such circumstances, would be neither wanton cruelty nor a vicious appetite, but *fetishism*. By eating one of their number they render the enemy powerless to do them any further injury. Some time afterwards they slew the father. But already they had broken his heart, and with hands uplifted he welcomed the death-blow.

The whole story, with its inhuman cruelty, was the more impressive because of the striking contrast of Sonia's own character. The emotion with which he told it indicated how his heart had been wrung. He said not a word about any effort of his to dissuade the people from their wickedness, but I knew him well, and I was confident that the part he had taken was not unheroic. Sonia was one of the first, and one of the best, of the native Christians.

Yet the African is not wantonly cruel. He is by nature affectionate. But he is the victim of a false ideal. He exaggerates the virtue of courage. Courage is identified with manhood, and all other virtues recede in the perspective of character except as they support courage. I repeat that the African is by nature affectionate, but he is disposed to regard his affection as weakness, and certainly not necessary to manhood. According to this ideal of courage, woman,—who in all lands represents the gentler virtues, devotion, compassion, patience,—woman is contemptible. And thus relegated to a place of inferiority and contempt, woman sinks to a lower level of degradation than man. Unmitigated cruelty is the characteristic of the men; revolting licentiousness, the characteristic of the women. Both are victims of a false ideal and the lack of a moral standard.

Character is further demoralized by three factors, that one may

mention. First: Since man has no noble origin, no divine kinship, he has no inherent dignity that would distinguish him essentially from other animals.

Second: Since his religious belief and worship are predominated by fear—the fear of hostile spirits, and the fear that any or every man around him may have a stronger fetish than his own—the consequent attitude of man toward man is distrust.

Third: His destiny is not hopeful or ennobling; death is an evil, and the future life is as bad as this life, or worse.

Their licentiousness is not to be described, but I would speak of their cruelty. Having so low an estimate of human nature, human life is cheap. In those tribes that are beyond the immediate restraints of the foreign governments, it is said that nineteen out of twenty persons die by violence. This accounts for the surprisingly sparse population of Africa.

Many of this number are killed in war, which is a chronic condition. Most wars begin with the stealing of a woman by a man of another tribe or village. As a rule the women are glad to be stolen. One woman whom I knew gave as a reason for such an elopement, that her husband was so homely she could not live with him. Not long before I left Africa, during a certain war which began with the stealing of a woman, after many persons had been killed, a young man named *Minkoa*, a bright young fellow, manly and hopeful,

was out in the forest hunting, when he was suddenly shot by one of a party who were hiding along the path. *Minkoa's* sister was married to the very man who shot him, and they had been intimate friends and had visited much together, but the man did not know that it was *Minkoa* when he fired the shot in the dark forest. Having wounded him, and



ANOTHER CAUSE OF DARKNESS  
An African witch doctor

seeing him fall to the ground, he sprang forward to complete the work, and in that moment recognized his friend and brother, Minkoa. With a cry of grief he fell beside the wounded man and with his own body would have saved him from further injury, but the rest of his party having come up, they flung him aside with a curse, and standing over Minkoa, fairly riddled his body with bullets. Compassion, or affection, under such circumstances, is a weakness and must be suppressed as incompatible with real manliness.

But it is supposed that at least as many Africans are put to death for witchcraft as are killed in war. The African seems hardly to conceive that there is any such thing as a natural death. Even if a man is killed in war some one may be charged with having bewitched him. For, without doubt, he wore a fetish for safety, but a witch had broken the spell of the fetish. It is dreadfully significant that his wives are the first to be charged with his death. Except in the immediate vicinity of the foreign governments, wives convicted of witchcraft are usually buried alive with the dead body of the husband. In one town that I knew, not far from the present Elat, twenty women, wives of one man, having been charged with his death, were thus buried alive with his body. An enormous grave is dug, and the body placed in the middle. The women's legs are broken and they are thrown into the grave, while drums are beaten furiously to drown their cries.

The African belief regarding death is demoralizing. The universal human shrinking from the dead, with them, becomes terror, and takes the form of a belief that the dead will do them harm, even their own relations. Therefore, while some are wailing the mourning dirge to appease the dead, others sometimes beat drums and shout and curse, that the dead one may be afraid to return. In certain tribes of the interior, conceiving that the spirit still has some connection with the body, they seek to disable it by burning the body, or by beating it with clubs and breaking the bones. Death is an unmitigated evil, and the dead are always wishing to be back in the flesh.

There is no doubt, however, that despite his cruelties, and beneath all his degradation, the African has a truly moral nature. The universal practice of the *ordeal* is evidence that he is essentially moral; though at first sight it would seem rather to indicate moral imbecility. Sometimes a hen is set on eggs and the accused person is adjudged guilty or innocent according as the greater number of chickens hatched are male or female. This is a mode of trial for less serious offences. More commonly in case of witchcraft a mild poison is administered to the accused in a drink. Sometimes it only produces vomiting and does him no harm. But if he is seized with vertigo and staggers, he is adjudged guilty. The notorious Calabar bean is widely used as an ordeal poison. Frequently both the accused and the accuser are compelled to submit to the ordeal. In at least one African tribe, when one person charges another with certain

serious offenses they are both (accused and accuser) tied to stakes some distance apart, on the brink of the river in the neighborhood of crocodiles, and whichever of the two is seized first is adjudged guilty. The other is then set free. The ordeal, therefore, is a form of judicial trial in which supernatural aid is relied upon to take the place of evidence and to determine guilt or innocence. And what does it imply? It implies an irrepressible instinct that wrong-doing deserves punishment, and that somewhere at the heart of the universe there is a moral power that connects guilt and retribution. So the African, knowing of no



A CROWD OF AFRICANS WAITING FOR THE GOSPEL

righteous God to execute justice, attributes wrath to the dumb forces of nature; these, he conceives, are in league against the wrong-doer and will execute vengeance.

And even more clearly does the African prove his moral nature by the ceremonies which he has instituted for the relief of a sense of guilt. Blood is often used in these ceremonies; the fresh blood of fowls, or of sheep or goats. The people are seated on the ground, and the priest passing along pours the blood over their heads and shoulders. To most of them it is a mere ceremonial and removes the curse without reference to the heart. Such a scene often recalled the observation of George Adam Smith, that the essence of heathenism is not idolatry but ritualism. Many of them shrink from the blood, lowering their heads to keep it off their faces. But I recall an occasion when one poor woman, having confessed that she had killed her slave in anger and that she had since known no peace, welcomed the blood with eager upturned face and

eyes of infinite longing, in the spirit of that disciple who said: "Lo not my feet only, but also my hands and my head."

But in nothing else does the African reveal his essentially **mo** nature more than in his immediate recognition and acceptance of **t** character of Jesus as the human ideal, although it is an ideal **th** traverses all his former conceptions, that antagonizes his dearest soc customs and condemns that conduct which has been his very **boa** Jesus is so immediately understood by the African that we are oft asked whether Jesus was a black man. He recognizes the character Jesus as the authoritative standard, even while he refuses to conform it; and its authority is based wholly on his perception of its intrinsic superiority. He finds in Jesus the complete definition of his own **co** science.

#### CHRIST, THE LIGHT OF THE AFRICAN

To this all but hopeless ruin of humanity Christ imparts a new **co** ception of man, destined soon to become a governing principle and **t** create a new society; a new conception, first, of the dignity of man nature, derived from his kinship with God; second, of the possibilitie of his character, revealed in the character of Jesus himself; third, of **th** greatness of his destiny can only be described in the extreme language of rhapsody. It is not wonderful that this new conception of man **shou**ld be morally transforming; that, for instance, it should impress even the African mind with the sanctity of human life.

Cannibalism disappears as soon as the Gospel becomes intelligible, and long before they accept it as individuals. A war arose between two villages on the Gaboon, in a community where the missionary had preached not more than a year, for the people had recently come from the far interior, where cannibalism was commonly practiced in war and was their boast. The town making the attack came on a very dark night, intending to set fire to the other town; which only required that the blaze be started in one place, the houses being so close that all must burn together. They were led by two young men whom I knew. While the rest of the party were hiding, these two, going forward, saturated the thatch roof of the first house with kerosene, and were striking a match, when the noise was heard by the man inside. He quietly arose, moving stealthily as a cat, opened the door, and discovered the two young men standing a few yards in front of him. He took deliberate aim and fired twice. One man fell dead instantly; the other, frightfully wounded, reached his friends, who put him in a canoe and took him back to his town, where he died a few days later. I have said that one of the two fell in the street. A few years before, they would eagerly have devoured the body, both as a feast, and as a fetish protection against the enemy. For cannibalism is a part of fetishism. The fetish belief still remained strong as ever, but they revolted from the practice;

and having cut the body in pieces and boiled it, they smeared the grease upon their foreheads and breasts, hoping that it would thus avail for their protection. But they did not taste it. In former times they would boast of eating an enemy; now, these same people are ashamed to confess it, and it is the most offensive charge that one town can make against another. Surely it is ideas, and not bullets, that rule the world. Cannibalism is being abolished, even as slavery has been abolished, and as war (we hope) will soon be abolished, at the instance of the same idea—the Christian estimate of the worth of a man.

A service among such people, who had not learned the etiquette of Christian worship, was seldom lacking in elements of sensationalism, or even in occurrences that were slightly shocking. In the middle of the sermon, a chief interrupting, says: "White man, won't you please stop preaching and sing again? and won't you dance with your singing? I don't like singing without dancing, and I don't like preaching at all."

But if ever I am tempted to yield to discouragement I think of such Christians as Sonia, and marvel at the results of a few years. Or, I think of Lucina, an Mpongwe woman. Lucina's husband, preferring a dissolute life of drunkenness and polygamy, left her with five young children, and very poor. But when he accepted a dowry for their daughter and sent a portion of it to Lucina, she sent it back to him saying that if he had sold their daughter for a price, her conscience would not allow her to share it with him.

I think of Ntyango, also an Mpongwe—of his Christlike gentleness, and his solicitude for those who had not heard the Gospel. Ntyango died about the time I went to Gaboon, and was buried in the mission graveyard. Some years afterwards the workmen were cutting grass in the graveyard. Among them was a Fang man of the interior named Biyoga, whom Ntyango had taught to read when he was a small boy. As Biyoga was cutting grass and occasionally spelling out the names on the tombstones he found Ntyango's name on one of them. Sacred memories stirred the heart of the wild Fang. The next day he came to me and told me that since the days, long ago, when he had known Ntyango he had never met another man like him. All the time since finding his name and while working beside his grave he had been thinking of him, recalling his kindness to the Fang, especially to the children, and his Christian teaching, and now he wished only to be the kind of man that Ntyango was.

Throughout the length and breadth of darkest Africa there are such men and such women—an ever-increasing multitude—who are daily offering the same prayer as Christians in all other lands: "Thy kingdom come!" And it has the same meaning to all. It is a prayer that the spirit of Christ—the spirit of love and self-sacrifice, the spirit of Calvary—may become infinitely dominant in the hearts of men.



# Religion on "The Zone"

## The Spiritual Needs in a Government Monopoly

BY REV. SIDNEY S. CONGER, BALBOA, PANAMA

*'Some conception of the moral and spiritual needs of the Panama Canal Zone is given here by the pastor of the American Church. Christians of America are responsible for giving the Gospel to this isthmus.—EDITOR.*

**T**HE Panama Canal Zone, or, as its inhabitants universally call it, "The Zone," is scarcely less remarkable as a community than it is geographically.

It is technically a part of the Republic of Panama, yet there is no part of the United States, not even the District of Columbia, which so completely belongs to our Federal Government as does "the Zone"; for every square foot of its land is held in title by the United States government, and no other title can be acquired by any individual or corporation.

It is a community of persons under one employment—that of the United States. The Navy, the Army, the Panama Canal, the Panama Railroad, all these are but departments of Uncle Sam's business. Furthermore, it is a community with but one concern: the great watery highway along whose banks it extends, from ocean to ocean. The soldier and the naval sailor are there to protect it. The officials and the clerical staff are there to administer it, to collect its dues, to pay its bills. The pilots, the railroad men, the machinists, the operators of the great coaling plants and dry docks, the ship-fitters, the boiler makers, the many other mechanics, are there to care for the vessels that use it; and the men of the locks and of the dredging division are there to keep it open. And the men of the municipal division, the building division, and the Quartermaster's department are there to look after the people who look after the Canal, while the same may be said of the doctors and nurses, dentists and ministers.

Again, our Zone community is unique in that it is a population transferred from its home environment and planted in another; not by a gradual emigration, but by one great political and economic stroke, carrying a language and institutions of its own into the midst of an alien land. For the language of the Zone is English, its unskilled laborers are British subjects, black or colored; its skilled laborers, its administrators and its protectors are American citizens.

The Zone, once more, is unique as a sort of State-Socialistic experiment under American supervision. Almost everything is done by the government. The individual cannot own land or houses. He cannot open a shop or rent rooms, though he may offer the free hospitality of



THE NEW AMERICAN BIBLE HOUSE ON THE "ZONE"

his home. His house, apartment, or bed in a room, are assigned him. He buys his supplies from the Commissary. If his electric light fails, he telephones the electrical division. If his door-key is lost, or his wife decides that she wants different furniture or a new house, he calls up the Quartermaster. Should his boy sprain his ankle, he applies to the official doctor at the Dispensary. Should he seek amusement, he finds it provided at the nearest club house. His meals, unless he keeps house, he secures at a hotel conducted by the administration. If he has an automobile, it must be kept in a government garage.

Almost the only thing the government does *not* provide for him is a church, and there is some provision even for that. The largest of the army posts have chaplains, and the two big hospitals at Ancon and at Colon Beach each have two—a Roman Catholic and an Episcopalian. In general, however, the Zone civilian is left to provide his own moral and religious environment as best he may.

The typical white Zone resident is American-born, young and vigorous, with open eye and mind, and a purpose of getting on in the world, equally keen at work or play, and with all the normal passions and appetites of youth. Especially does he need the Christian faith, because he is subjected not only to the ordinary temptations and dangers of his age but to many others as well.

First: He feels the relaxing influence of a humid tropical climate on his Northern physique, temperament and will.



THE BIBLE SOCIETY BOAT FOR THE PANAMA CANAL

Second: He lacks the conservative influences of home, of wide and long-established acquaintance and reputation, and of well-supported and well-known institutions, strengthened by sacred and tender associations. He generally expects to live only a brief time on the Zone, and cannot plan there a permanent home of his own.

Third: He lives in proximity to the Panamanian cities of Panama and Colon. These towns have stood at the half-way house of a great trade route since the discovery of the American Continent. Black, white, red and yellow races mingle in their streets and in their blood and their general moral tone is lax and low.

Their vice districts are large, conspicuous and appalling in the depth of their degradation. They offer to the young American, newly come from his home in the United States, all the fascination of the exotic, the unexpected, the different.

The home standards, if to him they have been mere conventions or external rules, will now seem to his suddenly expanded vision merely provincial. He rarely stops to ask himself how much these new, loose, free customs may have to do with the inferiority which characterizes the population. His strength must lie in standards, not of external application, but of his own heart and soul and mind—vital and fundamental convictions. Here is the pre-eminent need of the young Zone American, soldier, sailor, machinist or civil servant; man, woman or adolescent.

We believe that in Jesus Christ may be found exactly the strength,

the vision, the wisdom, needed as a preventive. And so Christian men and women on the Canal Zone set up for themselves a little more than three years ago a Union Church.

It is organized in a Collegiate form. One executive committee for the whole Zone supervises the work in all its general features, and local committees in each church direct local matters. There are four organized churches, with regular services every Sunday. There are six Sunday-schools. Two or three Sunday-schools at military posts which have no chaplains owe their foundation largely to Union Church effort; and Union Church energy helps to support evening song services with occasional addresses at these points. Three pastors are employed, who must be regularly ordained ministers in good standing in Evangelical churches. It is hoped soon to employ a fourth.

Services are held in various buildings, the use of which is granted by the Government. In most cases it is only a partial use, and in nearly all the housing is inadequate, inconvenient, or both. This is the great present difficulty of the organization.

The five school buildings now under construction on the Zone are estimated to cost \$550,000, ranging from \$200,000 at Balboa to \$43,000 at Gatun.

The Roman Catholics of the United States, with local assistance, have provided at Balboa a building consistent with these structures.

The Southern Baptists of the United States, the only Protestants to establish a denominational work for whites, have a neat concrete building at Balboa Heights.

But the very unity which makes the great Protestant organization of the Zone self-supporting, makes it impossible for the church to receive denominational funds. Its wage-earning and salaried people, without a single capitalist, cannot furnish the cash for buildings, and the work of the organization is consequently much hampered.

The white civilian population of the Zone is about ten thousand, divided as follows:

(1) BALBOA, 3,400; (2) CRISTOBAL, 2,500; (3) ANCON, 1,800; (4) PEDRO MIGUEL and PARAISO, 1,400; (5) GATUN, 1,100.

The largest army posts have chaplains. An active mission for Spanish-speaking people is maintained in Panama proper by the Methodist Church, with an English service at the Sea Wall Church. There is a close co-operation between this work and that of the Union Church. The latter organization, which ministers to the needs of nine-tenths of the Protestant portion of the white civilians, is also aiding several missions, and at least three chaplainless army posts.

Christians in the United States should not leave out of their thought these brothers of ours on the new big outpost at the great ocean cross-roads of the Western Hemisphere.



ENTERTAINING SOME CHINESE STUDENTS IN AMERICA

## “Entertaining Angels Unawares”

### A Christmas with Chinese Maidens in America

**D**URING the year 1917 America has entertained many distinguished guests from Europe and the Orient. Picturesque and important embassies have honored us, emphasizing by their coming the new spirit of internationalism which is to usher in the era of peace and good-will. Many of our guests have come on important errands, not merely to exchange fraternal greetings, but the spirit manifested in the welcome to them cannot fail to have its effect in establishing friendship.

For many years there have been other groups of Orientals coming quietly and unannounced to our shores. They have not always been welcomed, as they should have been, owing to prejudice and to stupid legislation. And yet we trust that the Oriental students who have been coming for three decades to study in American colleges have not gone back without some appreciation of our interest and sympathy.

Still farther back in the nineteenth century is the tenderly beautiful story of Neesima, the lonely, friendless Japanese boy, who, without introduction, walked into the heart and home of the Boston merchant, Alpheus Hardy, and later took his name. Joseph Hardy Neesima gained much from his years of study in Amherst College and in Andover

Seminary. He gained far more from the personal friendship and family life of the Christian gentleman, Alpheus Hardy. The story of the great university founded in Japan shows the marvelous influence that Neesima exerted on the life of his nation, and we wonder if there did not come to his benefactor as great joy and blessing as to the lad he befriended.

With the advent of larger groups of Oriental students in American colleges, there is danger that they may, because of their very numbers, have fewer opportunities for intimate and friendly relations with the people of America. There are clubs and conferences and a natural grouping together of Oriental students, with a lessening of their need for the hospitality of American homes. We are losing delightful opportunities for friendships and we cannot afford to miss the possibilities of a clear understanding of these neighbors of ours. They are our allies, who are fighting the fight for democracy with us, and they may become our allies in freeing the world for the great Liberator of souls of men.

That wise statesman with imagination, John Hay, applied the Golden Rule to international relations. He conceived of generous and fair treatment and a basis of friendliness as of greater value than an unwilling indemnity wrested from a defeated foe. He refused to take advantage of China's misfortune and influenced our nation to return the indemnity fund paid us after the Boxer rebellion. China, with imagination and idealism equal to that of Mr. Hay, applied this fund to a cementing of the friendship by sending groups of students to America for their education. She also built the great Indemnity College near Peking, where American professors and teachers interpret science, literature and western thought. Unfortunately, we have not always appreciated the opportunities China has given us to meet her representative young men and some have gone back to say, "I was in America for a term of years. I never was invited into a Christian home or welcomed to a Christian church."

With the coming of the first group of Chinese girls under the Indemnity Fund, the Young Women's Christian Association prepared the way by the appointment of a special secretary, Miss Margaret Burton, to act as friend and adviser for Oriental women students. Miss Burton has established most cordial relations with them. They love her and confide in her. She has also introduced them to homes where they have been welcomed during their holidays.

Of the ten girls of the first group, who came from China in the year 1914, all were Christians, and all but one had graduated from schools founded by American missionaries. Those who know those two fine schools, MacTyre, in Shanghai, and Laura Haygood, in Soochow, are not surprised that in the competitive examinations for all China, most of the successful candidates were sent up from these two institutions of the Southern Methodist Board. The girls came to America under the care



of Dr. Wong, a representative of the Government of China stationed in Washington. They are required to spend a year in certain of our best preparatory schools before entering college.

One New England home was honored with the presence of six of this group during their first Christmas holidays, and will never lose the delightful memories of acquaintance with them. As they met their unknown hostess on Beacon Hill, Christmas eve, 1914, they were overjoyed to see again school friends from whom they had been separated on their arrival in America. The community Christmas tree on Boston Common first attracted their attention, and they were fascinated with gay shop windows and displays of decorations and gifts. There was only just time for dinner at the Club when the bells of the Church of the Advent rang out for the glorious Christmas music. After the service came the carols on Beacon Hill, for on Christmas eve Boston becomes a country village again in the renewal of its beautiful old customs. Then Christmas eve must see our Chinese friends on the train and out into the country where they were to spend a real New England Christmas. The snow was falling on the pines and the bells were striking midnight as they came into the fire-light of home, the first home in America that these girls had seen. They found six scarlet stockings hung by the chimney and sprays of mistletoe over the doors, and then, still chattering eagerly in English and Chinese, six tired, happy maidens were tucked into bed. The stockings were filled, and not until one o'clock was the entire household at rest. In the early dawn they were awakened by exquisite music. Angelic voices seemed to unite in wonderful harmony.

"Joy to the World, the Lord has Come,  
Let Earth prepare Him room,"

sang these angels in Chinese, and then after a pause came that exquisite hymn, "Silent Night, Holy Night."

As the last verse died away each heart echoed the line, truly, "Jesus, our Saviour is here." Christmas had dawned in a new and beautiful fashion. The music ceased, the angels fled back for another nap before breakfast, but some of us could not sleep for joy that the Lord had come and had spoken in that American home through these Christian girls of China. Later there was a Christmas tree and more singing, and a New England Christmas dinner.

The days slipped by with holiday festivities and many invitations. Some of the girls had unusual tastes, and when they were given their choice of entertainment, one eagerly suggested a visit to the "Imbecile school," explaining to the bewildered hostess: "You know there is the most wonderful school for the feeble-minded near Boston. We are so anxious to learn their method, for we have no such school in all China and there are so many of those helpless little children." Two were eager to see the schools for the blind, the deaf, and still another with medical aspirations could not restrain her joy over a promised X-ray demonstration in a Boston hospital.

These girls, guests at the table of our nation, are thinking not of how they are to serve themselves, but of what they may carry back to the hungry and needy in China. They are studying medicine, dentistry, social service, music, physical culture and domestic science. Many are preparing to be teachers, others are hoping to develop a Christian literature in China, and all are intensely interested in the novel features of our American homes and social life.

We confess that we had wondered a little whether a ten days' visit might not be a strain. It might have been with strenuous American college girls, but such were the charm and gentleness of these Chinese visitors that we have been delighted to repeat the experience.

At a house party last summer the ten girls in the accompanying picture made a real "Rosebud garden of girls," and the China rose, sweet and old-fashioned, need not fear comparison with the American Beauty. We earnestly hope our Chinese guests will not make the mistake of imitating what is least desirable in American dress and customs. They are not only witty and well mannered, but are most attractive in their dainty modest Chinese dress. Their Christianity is real and apparent. They won all hearts, and kind neighbors were eager to assist in entertaining them. To each of the ten Chinese mothers went across the sea the photograph of their daughters in the garden, with a letter from a mother whose own daughter is in a far country and who knows that God made all mothers' hearts from the same pattern. Should not the Christian mothers in America be true allies to those mothers of the East who have so bravely sent their daughters to our care?

Long ago "Wise Men from the East" followed the star until "it came and stood over the place where the young child lay." There were angels and shepherds and a Heavenly song, that first Christmas night in Bethlehem. The star moves westward now, and these from the East seeking wisdom have followed it over the sea into this strange new country. May they not fail to find among us a loving welcome, doors wide open, and in our homes the Child, the Mother and the light of the Christmas star.

#### A SEQUEL FROM A CHINESE MOTHER

TO THE SISTER WHO LOVES MY DAUGHTER AND ME:

*I am going to write you a few lines. I thank you very much indeed for your kindness towards my child and me. Although we are of a different nationality, yet we are all sisters through Jesus Christ who died for us, thus making the people of the whole world His sisters and brothers.*

*Although I cannot see you face to face, yet I have been thinking of you very often. To me prayer is a means of communication with faraway friends through God. May God bless you.*

*You asked me why I was willing to let my daughter go so far away from home. It is opportunity. I could never support her if she had not taken and passed the government examinations. Then there is our Heavenly Father who will guide her, no matter where she is. You were brave, too, to have let your daughter go so far. We, as mothers, have the same comfort in trusting our Lord for our daughters. . . .*

*Sincerely yours,*

MRS. LI CHEUNG.



# Among the Jews of Lithuania

BY THE REV. ISAAC LEVINSON, F.R.G.S., LONDON

**L**ITHUANIA lies on the shores of the Baltic Sea, and comprises several of the western provinces of Russia and of the northeastern parts of Poland and Russia. It originally embraced only the "way-wode ships" of Wilna and Troki, but in its palmy days during the 13th and 14th centuries it extended its borders until it stretched from the Baltic to the Black Sea. In the 16th century its territory to the south and southeast became more restricted, but it formed a compact State which included Polotski, Moghilef, Minsk, Grodno, Kovno, Wilna and Brest, and stretched as far south as Chernigov.

Originally, a grand duchy, its dukes were frequently kings of Poland, so that Lithuania was more or less closely identified with Polish politics, until in 1659 the duchy was merged in the Kingdom of Poland. The third partition of that Kingdom, in 1705, brought Lithuania under the dominion of the Russian Empire, where it has remained until today. The Lithuanians, who number about three millions, are an agricultural people, the trade in the towns being generally carried on by Jews, Germans and Poles.

Little is known of the origin of Lithuania's large Jewish population. There is evidence that two distinct streams of immigration were responsible for it, the earlier apparently coming from the East, while the later, originating in the 12th century, was largely the result of the persecution which the Jews of Germany had undergone at the hands of the crusaders.

During a considerable part of their history the Jews of Lithuania enjoyed a large measure of prosperity, and in religious freedom fared far better than their Polish and German co-religionists. Many of their Grand Dukes were wise and tolerant. One of them, Alexander, called Witold, granted them in 1388 a charter, whose provisions are instinct with the spirit of liberty. We may cite from the 37 sections of the charter as given in the Jewish Encyclopedia one or two which may be fairly regarded as representative.

One section permitted them to buy and sell on the same footing as Christians. Another provision, to which special interest attaches in view of the hideous "blood accusation" so often brought against the Jews, is as follows:

"Since the papal bulls show that Jews are forbidden by their own law to use human blood or any blood whatever, it is forbidden to accuse Jews of using human blood. But in the case of a Jew accused of the murder of a Christian child, such accusation must be proved by three Christians and three Jews. If the Christian accuser is unable to prove his accusation, he shall be subjected to the same punishment as would have been inflicted on the accused had his guilt been proven."

The lot of the Jews of Lithuania was not always as happy as when they lived under the beneficent rule of Witold. Little more than a century after—in 1495—an order was promulgated for their general expulsion from the country, an order which did not long remain in force, for in 1503 they were permitted to return. So the fortunes of Lithuanian Jewry varied, until coming into union with Poland they shared the experience of the Jews of that land. For the most part their history, since then, has been written in blood and tears.

Lithuania has ever been a stronghold of Jewish orthodoxy. The "reform" movement has never been encouraged there; but the Cabala, with its mysticism, its magic, and its superstition, has taken deep root in the land. This strange philosophy may and does exist in union with Talmudic Judaism. Formerly every Lithuanian Jew "was compelled by the communal elders to train his children in Talmudic lore, and the Talmud and its endless commentaries became the sole source of information and instruction." It is still the one great authority: colleges abound for the teaching of its doctrines; its rabbis are of the "straitest sect"; and the great mass of the people are still driven in their sorrows "to seek consolation in the dry formalism of Talmudic precepts."

It is among this population, with its sore need of the Gospel, that the work of the British Jews' Society is carried on. Its headquarters are at Wilna, the capital of the district of that name, which in Hebrew literature is described as the Lithuanian Jerusalem. In normal times it has a population of about 100,000, of whom fully a third are Jews; but in the early days of the war the Jewish population was enormously increased by the influx of thousands of refugees.

Special interest attaches to the establishment of the British Society's Mission in this city. About 1884 the missionary in Warsaw took an itinerant journey through Lithuania, and was greatly impressed by his favorable reception in many populous Jewish communities, and by the readiness with which Jews accepted the copies of the New Testament which he offered them. Many of them had never before even heard of such a book, and they read it with eagerness. Returning to Warsaw the Missionary had evidence that the seed of the Word had borne fruit. One Jew, Ginsberg by name, wrote: "The reading of the New Testament you kindly granted me has awakened within me a new spirit. I am ready to suffer for Christ's sake." Others wrote in a similar vein and expressed the desire that a Mission be opened in the city.

Among those who thus received blessing from the study of the New Testament were three young men in one of the rabbinical academies. One knew that I was in England and had become a Christian, and I suspect that he had been in the habit of accompanying his use of my name with a few pious curses! Now, however, he began to bless, and wrote to express the earnest desire that we might send a missionary to Wilna. This seemed impossible, but the way was providentially opened when a friend,

who heard of the open door, generously undertook to contribute \$500 a year towards the cost of this mission. At the same time a Hebrew Christian, formerly a rabbinical student in Wilna, came to London and earnestly desired to labor among his brethren. Thus we were led both to the means and to the man for the new mission station.

The work extended in the course of time to Kovno, and both there and at Wilna great blessing attended the work of the missionaries. Converts of these missions are today preaching the Gospel in many parts of the world.

It may safely be stated that fully eighty per cent. of the Jewish population of Wilna do not know in the evening where they will obtain food the next morning. The services of a Christian doctor are naturally greatly appreciated by such a population; and Dr. P. Frohwein, who has been laboring there for many years, has won the affection of multitudes. In some cases whole families have been brought to Christ through his instrumentality.

There is an urgent call for a forward movement in Lithuania, where are many towns with huge Jewish populations that have no missionary. Unutterable sorrow has visited the Jews of this region in common with the Jews of other lands, where war drives its cruel ploughshare through homes and hearts. Be it ours to carry the sweet consolations of the Gospel of Christ to those who are now suffering this latest phase of the age-long martyrdom of their race, and to witness to them of One Who alone can bind up the broken of heart and heal their deep, incurable hurt.

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## Devil Worship in Guatemala

BY PAUL BURGESS, QUEZALTENANGO, GUATEMALA

Missionary of the Presbyterian Church, U. S. A.

**W**E have just had a terrible experience. A few nights ago three of our finest young men, two of them members of our congregation in this city, took advantage of the beautiful moonlight to scale the volcano, Santa Maria, at whose foot our city lies. With them went two Indian servants. They reached the top of the volcano without mishap and, tired out by the climb, lay down to sleep in a cave near the summit, expecting to awaken in time to see the glorious sunrise view which this mountain affords and to return to their homes in time for dinner. They thought they were alone on the summit, but no sooner were they well asleep than a company of Indian witch-doctors came up behind them, having seen them pass farther down the mountain. They came armed with guns, axes and machettes, and before their five victims were well awake had murdered them all. Their bodies were then thrown into the crater of the volcano as an offering to the spirit

which dwells there. The bodies were extricated from the crater with great difficulty two days later and brought here for burial. About thirty suspects are held in the jail, and it is probable that several of them will be shot very shortly. We had long known that the witch-doctors threw babies into the volcano as an offering to the spirit. It was also known that a young Indian had recently taken his half sister up the mountain, a girl of about ten years, and returned without her. When tortured to confess what had become of her, his only answer had been that "the spirit had swallowed her." But these things were happening among the Indians themselves, and we did not take much notice. Now that three of the finest young men of our city have perished, two of them foreigners, we are aroused and many are for rounding all the witch-doctors up and killing them off in one grand hecatomb.

But there is a more excellent way. Let me illustrate this with a personal experience. Across the river from Santa Maria is another volcano, the Semalá, which is also used by the witch-doctors as a sanctuary to worship the sun and the spirit of the volcano. About its foot, as about the foot of Santa Maria, live a lot of Indians, mostly witch-doctors who make a living from their black arts. But the good news of the Gospel reached these latter, and two families of the witch-doctors believed it and threw all their paraphernalia into the river and began to pray to God instead of the devil and seek to do His will. Last February Mrs. Burgess and I with our three children spent our vacation living in the woods with these same witch-doctors far from the strong arm of the law, with no weapon but love to defend ourselves. The non-believing Indians were at first suspicious of us, but we went to visit them, held service in the woods for them to which some of them came, and sought to explain the love of God in Christ as best we could. At first we could get no milk from them and had to send a servant on a sixteen-mile tramp to get it every day. After we had been there a couple of weeks, however, these same Indians came and offered us a cow which should be ours as long as we needed it. When we came to leave, three Indian men who had formerly had only hate and suspicion for the Pale-face came up to tell us good-bye, put their arms about us, and called us "brother."

The poor Indian has been oppressed and kept in ignorance, exploited and denied justice for past 400 years. It is a wonder that the tragedy of Santa Maria is not enacted much oftener than it is. It is the blind revolt of beings who have been denied justice and who nevertheless long for more life and fuller even as you and I.

Yes, the Gospel does make a difference! It does not convert every one, but I am sure that if the Church at home had been true to its light, and if we here on the field had not been so busy with the many things which are not always "that better part," this awful murder would never have occurred. God help us to be truer to our work. Amen.



A NAVAJO WOMAN WEAVING A BLANKET

## Conditions Among the Navajo Indians

BY REV. HOWARD A. CLARK, FORT DEFIANCE, ARIZONA

*(A Statement approved by the Presbytery of Northern Arizona)*

**T**HE Navajo people, though the real Americans, present conditions similar to those that we find in Asia or Africa. Here are ancient customs; a strange language; a religion as ignorant of God as the religion of China, India or Africa. Here are worshippers of the Sun God like the ancient Phœnicians, or the modern Fire Worshippers of Mesopotamia. Here men have as many wives as the Mohammedans. Here are sorcerers who profess to drive out evil spirits, like the exorcists of Korea. Here men and women and little children are as fearful of a dead body as the pagans of East Africa who contended with the faithful Susi over the body of Livingstone. Prayers are offered to the sun, the dawn, the earth, the mountains, the wind, and even to bears and reptiles. Sad to relate, in some parts of this field priests of Rome are seeking to add to this list a great number of "saints," good and bad.

While the Navajo is religious, there is nothing in his religion that leads a soul nearer to God, and nothing that will help him in his fight against evil. On the other hand, there is much that will lead him deeper into sin. The medicine man is the religious leader of the tribe; but in many cases he is neither a spiritual man nor a moral man. In fact, some of the most religious are at the same time the most immoral. The Navajo separates his religious life from his moral life as easily as a Turk separates himself from his wife.

The Navajos are a great and growing tribe. In 1870 they numbered 7,000. Today there are 32,500 and they are increasing at the rate of five per cent. each year. Their reservation cannot contain them, so they have overflowed and about one-third of the tribe are living on the public domain. The country they occupy in northern Arizona and northwestern New Mexico is nearly three hundred miles in extent from east to west and more than one hundred miles from north to south.



A NAVAJO BABY IN HER CRADLE

Their hogans are found all the way from Albuquerque to the rim of the Grand Canyon. Much of the western portion of this region is an almost barren waste, while the eastern section is mountainous. Over this vast territory thirty-two thousand men, women and children, with flocks of sheep and goats, wander about the country, having no certain dwelling place. Their homes, made of logs and mud, are built in the shape of an Eskimo hut and are nearly void of furnishings. A door-way, two feet wide by four feet high, always faces the east in honor of the sun. A blanket is hung in place of a door, and a hole in the roof lets out the smoke and lets in the light. The fire built on the dirt floor in the center of the hogan is used both for heating and for cooking. The family sits

on the floor, eats on the floor and sleeps on the floor. There are no chairs, no tables with cloth and napkin, and no spring beds. The Navajos have few home comforts; yet are sometimes well to do in flocks and herds. Though poor as a race, they are and always have been a self-supporting and self-respecting people. They receive no allowances from Washington, though their children are being educated at the expense of the Government. With plenty of good mutton, bread and coffee the Navajo does not go hungry. His dress is simple. The garb of the

women is more modest than that of many white girls and women seen on the streets of American towns and cities. It is a blessing that the white man's civilization has not been adopted in every respect.

Of the 32,000 Navajos, possibly 3,000 can read and write—though this estimate may be too high. It includes the boys and girls now attending school, of whom there are 2,000 out of a population of 11,000 children. This gives us 9,000 children of the Navajos growing up without a school education.

The needs of this people are great. How shall we meet them? We must ever keep in mind the words of Christ, "Cleanse first the inside of the cup and the platter, that the outside thereof may become clean also." How useless and foolish to cleanse the outside of the Navajo people and leave the inside full of filth and wickedness! It is quite clear that the one outstanding need of the Navajo is the Gospel of our Lord and Saviour Jesus Christ. And we feel it to be the duty of every worker, whether in camp, school or hospital, to preach the Word.

Many years ago, those in charge of the department of Indian Affairs at Washington seemed to realize the uselessness of giving an education without a Saviour. Accordingly, two hours a week were set apart in every Indian school for religious instruction. In addition to these two hours the children were sent to the Sunday-school and the church service of the denomination instructing them. This has afforded a splendid opportunity for bringing the Gospel to this people, and especially of presenting the great truths of sin and salvation to the rising generation. All of our Navajo schools are now receiving religious instruction, the work being done by the Presbyterian and Christian Reformed churches. The Roman Catholics carry on their work at some points:

<i>School</i>	<i>Support</i>	<i>Enrollment</i>	<i>Religious Instruction</i>
Tuba, Ariz.	Government	175	Presbyterian
Kayenta, Ariz.	"	30	"
Leupp, Ariz.	"	100	"
Corn Fields, Ariz.	"	30	"
Ship Rocks, N. M.	"	150	"
Two Grey Hills, N. M.	"	75	Christian Reformed
Crown Point, N. M.	"	120	"
Luka Chuka, Ariz.	"	30	Roman Catholic
Chin Lee, Ariz.	"	200	Presby. and R. C.
Ft. Defiance, Ariz.	"	400	"
Tohatchi, N. M.	"	175	Chr. Ref. and R. C.
Rehoboth, N. M.	Mission	76	Christian Reformed
Tolchaco, Ariz.	"	26	Presbyterian
Ganado, Ariz.	"	40	"
Farmington, N. M.	"	60	Methodist
St. Michaels, Ariz.	"	150	Roman Catholic

The Christian Reformed Church has a well equipped hospital at Rehoboth, New Mexico, and is doing good work for our Navajo people. The Presbyterian Church has a hospital at Ganado, and another to be built in the near future on the San Juan River. The National Indian Association has a hospital at Indian Wells and the Presbyterian Church has a mission there working in conjunction with it. The Baptist Church



THE HOME OF A NAVAJO CHRISTIAN AT TOLCHACO, ARIZONA

is doing mission work for the Navajos about Keams Canyon, though their principal work is with the Hopi Indians some fifteen miles away. At Tuba, Ariz., the Gospel Union of Kansas City is conducting a mission that was one of the first to be established among the Navajos. The Presbyterians are also conducting a mission at Carriso, Ariz.; and at Ft. Defiance the Episcopal Church sustains an excellent hospital for diseases of the eye, ear and throat. Totaling the mission work, it is as follows: Baptists, one mission station; Methodist Episcopal, one mission school; Protestant Episcopal, one mission hospital; Gospel Union, one mission station; Christian Reformed, one hospital, one school and four mission stations; Presbyterian, two schools, two hospitals and eleven mission stations; Roman Catholic, one school and five mission stations.

A beautiful spirit of harmony exists between the workers of the different denominations doing work among the Navajos. A few years ago the Reservation was divided in such a way that each denomination was made responsible for a certain territory. The plan has worked admirably and today there is no sign of any friction. Protestant Christianity presents a solid front as it fights under the banner of the Lord Jesus Christ, our Lord. This sympathy and harmony have been brought about largely by the Southwest Bible and Missionary Conference which meets near Flagstaff, Arizona, every August. For ten summers the missionaries of all the denominations working among the Indians of the Southwest have gathered here for Bible study, prayer and conference.

These meetings have been a great blessing to the missionaries, and now the native converts meet with us. Here the native Christians come in contact with Christians from other tribes, with missionaries from other fields, and with such Bible teachers as Dr. R. A. Torrey, of the Los Angeles Bible Institute, A. C. Gaebelein, editor of *Our Hope*, and others. The conference has grown to an attendance of about one hundred and fifty.



The past summer there was inaugurated a camp-meeting campaign, in which the missionaries and their interpreters come together at a given point and spend five or six days working in the Indian camps. The evening services are made attractive by stereopticon pictures of New Testament scenes. The response of the Navajos is very encouraging and promises good things for the future.

Large portions of the Bible have been translated into this language and are being printed by the American Bible Society. Native helpers are being taught to read it, and the boys and girls in government and mission schools are being instructed so that they may read it to their own people. The erroneous belief of the Navajos that Christianity is the white man's religion and the Bible the white man's book is doing much to hinder the work; but every effort is being made to correct this false view and to fill boys and girls with a desire to read this Word of God and explain it to their own people. This should be one of the most powerful means of training the Navajos. Five years hence scores of young men and women will be able to read God's Word in their own language to the people now sitting in darkness.

Unfortunately, much of the work of the Roman Catholic Church among the Navajos is political and ceremonial. The influence of the head men is sought, with promises of worldly advantage, in order that through them the tribe may be won. While a number of these leaders have been won to Rome, they are still very ignorant and pagan in their worship and life. The head men call the councils in which decisions are made affecting the welfare of the tribe. At a council held a year ago, a vote was taken to expel the Protestant workers from the field. In spite



A MISSIONARY VISITING A NAVAJO SUMMER SETTLEMENT

of this fact, we rejoice to know that the Navajos as a tribe are more friendly toward Protestantism than toward Catholicism.

The Church of Rome does not oppose Sunday games and the round dance. The Protestant missionaries passed the following resolution recently by unanimous vote: "That it is the expressed feeling of the missionary body of the Southwest Bible and Missionary Conference in session at Cliffs, Arizona, August 10-20, 1916, that the card game, the social dance, and the Sunday amusements should be discouraged as being detrimental to the spiritual growth of the children in our Indian Government schools." At some of our Government schools a boy must either engage in Sunday games or forfeit his place on the school team; and the girls and boys are offered no form of amusement on social evenings other than the round dance.

Men are needed for this work among the Navajos—men well-equipped and filled with the Spirit of God. Money is needed for a rapidly growing work that is yet in its beginning. But above all, there is need for a native ministry. One young native evangelist is now in the work, and others are in training. But the training off the reservation does not quite fill the need, as they will come back knowing the English Bible fairly well, but unable to use the Navajo Bible, which must be their chief strength. All the missionaries see the great need of a training school centrally located on the Navajo reservation, if there is to be hope for the speedy evangelization of this great tribe. Many students that return from non-reservation schools, with high hopes and with a desire to help their own people, are unable to fulfil their ambitions and rapidly sink to a life that is little above the lives of those who have never had the advantages of school.

Here is a great opportunity among these 32,000 unsaved Indians of this great tribe in Navajo land.



NAVAJO INDIAN SCHOOL BOYS AT PLAY, LUEPP, ARIZONA



THE WORK OF THE DOMS—OR THIEF CASTE  
Burning Corpses on the Ganges Ghats

## The Thieves of Benares

BY REV. C. PHILLIPS CAPE, BENARES, INDIA

Missionary of the Wesleyan Methodist Mission, 1898

**T**HE Doms are a criminal tribe, numbering about eleven hundred people in the Benares District. Probably ninety per cent. of the adult males have been in prison. They are thieves by profession and one of their sayings is: "The Dom's boy is highly intelligent, he steals wherever he goes." They steal the garments of the pilgrims who bathe in the Ganges; they snatch nose-rings from the women in the fairs; they loot the merchant's house, and take his brass pots, his rupees and notes; they will even plunge into the river to strip a corpse of its raiment and bracelets. The children are taught to steal by their mothers, who are themselves experts in thievery.

These people spend much of their time in begging and fill their spare moments with basket making and in corpse burning. The village Dom burns the Hindu dead which are brought to the Ganges for cremation; the city Dom works as a scavenger for the municipality.

The Dom is filthy in appearance and habits. He will not eat monkeys or lizards but does not refuse a horse that has died of disease, though he may have to dispute its possession with jackals and vultures.

If the Dom has money he will gamble or drink himself drunk. Then he will quarrel and fight and go to prison, unless he can persuade the policeman to be merciful. As the policeman's pay is only two dollars and fifty cents a month, he does not always despise the Dom when he brings gifts.

The Dom is outside the pale of Hinduism, being regarded as an outcast by people who themselves are excluded from the temples, the sacraments, and the Shastras. The Dom is at the bottom of the social scale; though he himself is willing to accord that distinction to the washermen. As his touch is pollution, a dozen Doms would clear the streets of Benares quicker than a British regiment. The Dom is to the Hindu what the pig is to the Moslem.



A VILLAGE DOM AT HOME

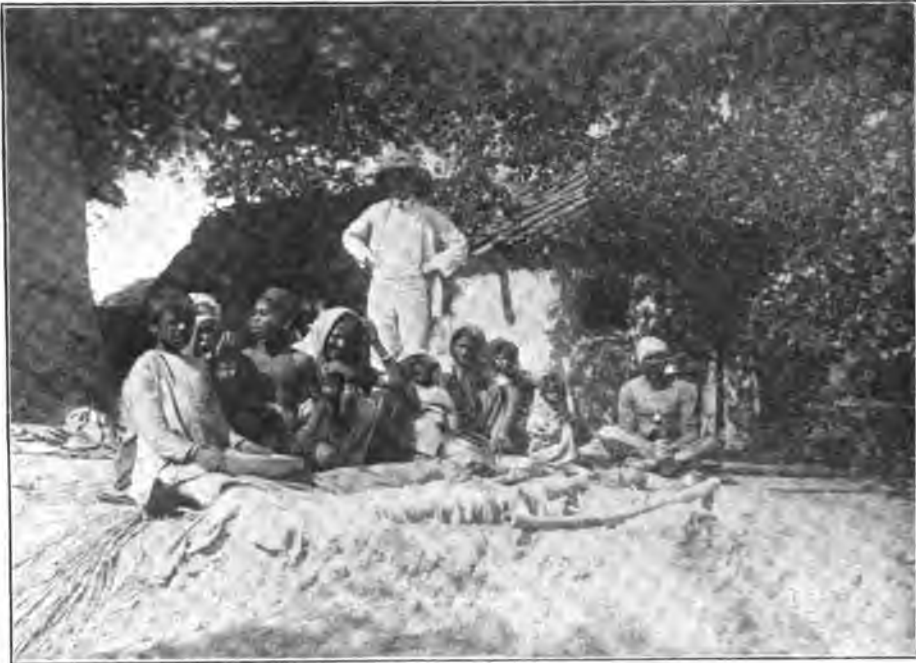
Such are the people we have been trying to help for the past ten years. A Dom who had been with the British expedition to Tibet, found on his return to Benares, that he was entitled to a medal and some money. He was only a sweeper, but because he had shared in the dangers and privations of the campaign, he received a medal, bearing the image of the King-Emperor. Besides the medal he had the money, which he wished to keep for his own use. So he went to an Indian pastor, who had for years preached outside his hut, and told him he wanted to be a Christian. He was quite frank: if he remained a Dom, the police would take his money; if he became a Christian, he might gain deliverance from the police. He hoped the missionary would help him. We talked to him

of the tyranny of the Devil; and after instruction, we received him into the Church. That was the beginning of the movement which has resulted in over 600 Doms becoming Christians and receiving baptism.

In order to reform them, we preach the Gospel to them and tell them of God's love. It is difficult for them to understand because all the superior persons they have ever known have hated and despised them. Our kindness is, however, making it possible for them to believe in the love of God.

The Doms are so poor and improvident that they quickly become the prey of the money-lender, who will let them have a loan of 16 annas if they will pay four annas every month for the accommodation. We therefore assist them with small sums of money at a low rate of interest.

We visit them in prison and remind them of God's affection. Only God can tell the good that has come to Moslem and Hindu jailers who have witnessed the missionary's concern for the criminal outcast. We



PREACHING TO THE VILLAGE DOMS OF BENARES

meet them at the prison gate. In the old days they went straight from prison to the drink-shop to be entertained by their friends and to be sprinkled with the drink to cleanse them from the defilement of the prison. Now they come at once to the Mission Compound where they have tea instead of *sharab* and get the latest news of all their friends.

Through the kindness of the municipal officials we are able to find them honest employment as city scavengers. The police have preyed on the Dom for generations. If we find that our Doms are being harried by the police we intervene. Fortunately the British magistrates are with us. Then we teach the people hymns and the catechism. The adults learn a little with extreme difficulty. They should have been captured half a century ago. Fifty years of poverty, oppression and crime are not friendly to the divine in man. But still traces of their origin can be found. When we see a Dom woman hugging to her breast for many





THE CITY DOMS—THE HOUSE OF THE HEAD MAN

days a baby dreadfully smitten with small-pox, covering it inside her one garment to protect it from the light, we know that these people who have so much to learn have something that they can teach. A Dom woman is a better mother than many a London or New York lady.

We have opened schools for the children, but as they can earn money by sweeping the streets, begging or making baskets, the attendance of the child at school is a real loss to the parent, who is too shortsighted to realize the compensation that the future will bring. Sometimes we have to make good this loss to the parents if we would save the children.

We attend their public dinners, and as these last for twelve hours, from seven in the evening to seven in the morning, and are often given in very dirty quarters, our attendance is more of a duty than a joy. By attending these dinners we see that no strong drink is consumed; we prohibit indecent dancing and acting; we assist the police in preserving order, and their own honor; we entertain the Doms with a few fireworks and gramophone selections; we encourage the children to sing Christian hymns; and we see them all off to their work in the morning.

We help them in sickness. There are no hospitals in the villages, and the native doctors are often both knaves and fools. The city Doms are generally unwilling to attend the free Government hospitals, as the

apothecary, they say, will not give them good medicine without a fee. We have to deal with these people as we find them and when they refuse to visit the hospitals, we must serve them as best we can.

The Doms' belief in wizardcraft is being dispelled by our showing them that for a pain in the head, or elsewhere, better than all the incantations of the wizard, is a dose of castor oil. I was compelled to open an abscess one day on the back of one of our Doms. I found that simple operation was the nearest way to the man's heart. "Sir," he said: "I will serve you whenever I can, I will serve you to the end!" He is the official hangman.

These people suffer greatly from malarial fever, and we help them by administering quinine which we receive from the Health Officer and other friends. It is interesting that the drug is on sale at all the post-offices in British India, wrapped in packets containing directions for its use. It is recognized by the Government that in many villages every man must be his own physician. In such places anyone with a little knowledge of medicine and a little common sense, can be of much help to the sick.

The Government of India has tried to reform the Doms and has failed, because it had to depend upon unsuitable subordinates. We, with the Salvation Army, are succeeding because we have reliable, sympa-



THE VILLAGE DOMS COMPLAIN THAT THEIR ROOF LEAKS

thetic and enthusiastic Indian colleagues. Then we have Indian Christian evangelists living close to these people and helping them whenever possible.

One of our workers is an ex-Brahmin. To see this man sitting by the bedside of a sick Dom, giving him milk and medicine and teaching him the Sacred Law, is to see a miracle of the Living Christ.

#### THE RESULT

These people are not yet saints, but now they can become saints. Hinduism gave them no chance: we give them a chance. Once they were hopeless, now they know of a way to rise. Gradually they will be able to understand "the Christian view of life, the Christian standard of values, their divine sonship and their heavenly citizenship." Some of them still fight, still drink, still steal, still have recourse to the wizards. But those of us who have known the work from the beginning, can register a marked improvement. Some of the children can read and write: they know their catechism and sing Christian hymns. The drink-shopkeepers complain that our work is interfering with their trade. The indecent dancing has utterly ceased. Saturnalia may still be found in India, but no longer at the dinner of our Doms.

The District Magistrate reports that, as the result of our efforts, there has been "a marked diminution in the criminal habits" of the Benares Doms. The health officer of the municipality, a Brahmin trained in England, reports that our Doms, who are his servants, do their sweeping much better now than in the old days.

The wizards are losing ground. The ghosts of a leper, a madman and a British soldier have lost their terrors for our people.

Our mission to the outcastes is a highly valuable object-lesson to the caste Hindu and Moslems of India. Their Shastras condemn us, but their human hearts approve. These people have been so dreadfully handicapped in the days that have gone, that they will only be fit for menial service for many years to come. But we read with pleasure that two of our evangelists and three theological students are ex-Doms. Not long ago we were taking the body of a Christian Dom through the city of Shiva, to the place of cremation. As our people carried the corpse through the city, they cried, "Victory to Jesus: Jesus is true." Some priests turned and said, "Cry 'Victory to Ram, Ram is true'." They were asked, "But what has Ram done for the Doms, that they should take his name?"

What has Hinduism done for the 60,000,000 outcastes of India? It has despised, despoiled and degraded them. And what has Jesus done? He has shown himself their dying, their undying friend. Through the homage of outcastes and of sinners, Jesus shall reign in India.



# The Problem of the Aliens in America\*

REV. JAMES I. VANCE, D. D., NASHVILLE, TENNESSEE

**C**LOSING the gate to the alien is really no solution of our immigration problem. The alien is already here. Besides, is it a Christian solution? "There is no difference between the Jew and the Greek, for the same Lord over all is rich unto all that call upon him."

America cannot, if it would, be a hermit nation. The day is past for any people to bar themselves off from the rest of mankind. In these days of wireless telegraphy and aerial navigation and universal language, the pulse-beat of the race kin cannot be ignored. There are no longer any desert solitudes. The races have become the people.

The problem can be solved only by the Gospel of Christ. We are not afraid of any shipload of foreigners who come to us loyal to the Cross of Christ. They cannot come too soon or too often. We welcome them. But what if they are not Christians? What if they are only nominal Christians? Is it not evident that our salvation as a nation depends upon our making them Christians? There is a stronger bond than love of country. It is love of Christ. And when men find Christ, they are one, though they come from the ends of the earth.

Therefore, this question is a great missionary problem. It rises up before us. It is imperative. In what is no doubt a providence, God has brought the ends of the earth to us. We were slow in taking the Gospel to them. The Saviour seems now to be saying: "I have waited long, but my people are slow to go. After nineteen hundred years, two-thirds of the world are without the Gospel. I will bring the nations to my people." They are here at our doors. It is a glorious missionary opportunity.

The success or failure of foreign missions is going to be settled here at home. If we cannot Christianize the heathen in

a Christian country, we will never do it in a heathen country. God has driven us into a corner, and is saying to the Church: "Now do your duty or die!" There never was a greater opportunity than that which now confronts Protestant Christianity in America to evangelize the alien. And the alien is convertible. He can be Christianized. Christ is not only "the power of God unto salvation" to Sons of the American Revolution, to Colonial Dames, to Daughters of the Confederacy, to members of the Grand Army of the Republic, but to the Italian in the ditch, to the Hungarian in the coal mines, to the Pole in the packing-house, to the Jew from the steppes of Russia, to the Hindu from the filth of India. The tide of immigration rolls in, carrying on its crest a matchless opportunity to the Christian Church.

Are we meeting it? What does the immigrant think of our Christianity? Does it impress him? Does he believe that we believe it? Do we give him Christian treatment? Not always. A Ruthenian priest says: "My people do not live in America. They live underneath America. America goes on over their heads. My people do not love America. Why should they, from what they see of it?" The wretchedness of many of these aliens in a strange land is enough to move to pity the sternest of that guild whose shibboleth is: "America for the Americans!"

Only Christianity can solve the problem, but it will take a new brand of Christianity, not this formal, faint-hearted, self-indulgent, dress-parade Christianity, but one that can stand bad smells and foul sights, and go down to the gates of hell to save a lost soul, that has enough of Christ in it to love iniquity into goodness, and hostility into brotherhood!

\* From an address delivered in New Orleans, La., March 13, 1917.



# BEST METHODS



CONDUCTED BY BELLE M. BRAIN, 38 UNION AVENUE, SCHENECTADY, NEW YORK

## SCRIPTURE LESSONS FOR MISSIONARY TALKS AND MEETINGS

Comparatively few missionary workers know how to wield the "sword of the Spirit, which is the Word of God," in behalf of missions. Yet, with the exception of prayer, no weapon is so powerful in promoting the cause.

The Scripture lesson need not be distinctively missionary to be effective. Whatever deepens spiritual life tends also to develop the missionary spirit. "The supreme method of securing money for missions is that of promoting the spiritual life of the people," says John R. Mott, in *The Pastor and Modern Missions*. Experience proves that this same "supreme method" will win men as well as money, will stimulate prayer, and increase interest and attendance.

Nor need a Scripture lesson be long to be effective. A few verses or even a single text, wisely applied, will accomplish more than a whole chapter read without aim.

This month we present a series of Scripture lessons with applications from missionary literature. Most of them have already been used and found effective. It is hoped they may prove helpful to pastors for use in missionary sermons and addresses; to Sunday-school superintendents and teachers for brief talks or illustrations in their classes; to Women's and Young People's Societies as the basis of devotional services in their monthly meetings; and to study classes in deepening spiritual impressions.

### TFUDDUL

MARK 11: 1-6.

Away back in May, 1887, Doctor Henry A. Nelson, the editor of *The*

*Church at Home and Abroad*, built his leading editorial around the Arabic word, *Tfuddul*, which is largely used to-day in the land that gave our Saviour birth. Condensed and adapted as follows, it is fine for use on Christmas programs.

"Spending one year in Syria, I daily heard people talk in the Arabic language," says Doctor Nelson, "but I did not learn many Arabic words. But I did learn one because I heard it so often and it had so many nice meanings.

"The word is '*tfuddul*.' Do not put the vowel u between the first two letters and make it '*tufuddul*,' but put the tip of your tongue in the top of your mouth, and blow it off so as to give the sound of *tf* together. The word changes its form according to the persons spoken to. They say '*Tfuddul*' to a man; '*Tfud-dul*' to a woman; '*Tfuddulu*' in speaking to two or more persons.

"Now for the meaning. When I went with a missionary into a room full of Syrian men, they all rose up and stood (for the Syrians are very polite) until the missionary said '*Tfuddulu*.' Then it was proper for them to sit down.

"I was at a Christmas-tree festival in one of the mission schools in Mount Lebanon where they had made a pretty Christmas tree by draping a barrel for the trunk and setting large pine boughs into it. Around this make-believe tree they had made on the floor a pretty mosaic with alternate circular rows of pine cones and large yellow oranges. After the entertainment, when a young Syrian was gathering up the beautiful large pine cones into a basket I requested a lady near me, who could speak Arabic to ask for one for me to take home. She did so and the young man set the basket

down at my feet, saying, '*Tfuddul*,' as he threw apart his hands with a gesture of generous welcome.

"I once rode with my missionary daughter to a village a little way up Mount Lebanon and called on a Syrian family. They had prepared for us nuts and fruits and cake. These were placed on a low table and we sat down beside it on cushions on the floor. The women were standing to wait on us. But the missionary lady said, '*Tfuddulu*,' and they were so modest that she had to say, '*Tfuddulu, tfuddulu*,' several times before they would eat with us.

"You see the word means every sort of welcome. In one case we might translate it, 'Sit down and be comfortable'; in another, 'Make yourselves at home'; in still another, 'Help yourself to as many as you like.' Spoken to one at the door it means, 'Come in and feel perfectly at home.' It takes a good many of our words to express what the Syrians mean by the one word, '*tfuddul*.'

"There comes to my mind a very sweet and solemn meaning this word '*tfuddul*' might have. If the owner of that colt (Mark 11:1-6), for which Jesus sent the disciples, had spoken in Arabic, when they said, 'The Lord hath need of him,' he would have said, '*Tfuddulu, tfuddulu*,' and helped to untie the halter.

"And I suppose that to-day when the little Syrians who have learned so much of the Bible from the missionaries, read the sweet words of Jesus, 'Behold, I stand at the door and knock,' they say to Him, '*Tfuddul, tfuddul*,' if they are ready to open their hearts.

"And you, happy American child, if the dear Lord should come into your home on Christmas Day and sit in the great arm chair and you should show Him the books and toys, the new garments and the money that had been given to you on His birthday; if He should say, 'How freely you have received! How much are you willing to give to make Me known to children all over the world?' Would you not look up into His kind face and say, '*Tfuddul*, Lord Jesus; take all you will?'

"If He should come into your Sabbath School and say, 'Who of these boys and girls are willing to give themselves wholly to Me, to do whatever I tell them, to go wherever I send them, to help make Me known to all children and all people?' would you not look up into His face and exclaim, '*Tfuddul*, Lord Jesus—here am I; send me?'

"He is in your home; He is in your Sabbath School; He is in your church. You do not see Him. But He sees you. 'The Lord hath need of you.' Will not your heart respond, '*Tfuddul*, Lord; speak, for Thy servant heareth."

### THE TEST OF LOVE

JOHN 21: 15-17 WITH JOHN 10:16.

At the close of a great mass meeting for men held in connection with the first campaign of the Layman's Missionary Movement in Detroit, Sherwood Eddy used John 21: 15-17 with such telling effect that strong men wept and the whole vast company passed out in absolute silence. Nor did the impression pass quickly away. From one of a little group who boarded a Woodward Avenue car for their homes in the suburbs, we learned that each man took a seat by himself and that during the entire ride of five miles not one spoke to his fellows.

The passage is so familiar that it may deepen the impression to read it in one of the many new versions. In Weymouth's *New Testament in Modern Speech* the rendering is especially helpful and reverent. We have found it very effective in connection with John 10:16. "Other sheep I have"—herds of red ones as well as white in America; of yellow in China; black in Africa; and brown in the Islands of the Sea.\*

"What though the flesh be black or white or brown;

The loving Saviour wore for all the thorny crown."

\* See "*The New Testament in Modern Speech*," by R. F. Weymouth, D.Lit., Boston: The Pilgrim Press.

## THE MEASURE OF LOVE

JOHN 3:16

A Scripture lesson used at the close of a discourse or program may have very great power.

Pilkington realized this when he brought his stirring pamphlet on *The Gospel in Uganda* to a close with a strong plea based on John 3:16. Leaders of study classes on Africa will find this of great value just now. But, by substituting for Africa the name of some other field (as India or China) or some special class (as the Lepers or the Jews) it may be used at any time or for any people. We reprint it as follows from *Pilkington of Uganda*.\*

## A LAST WORD.

Now comes the question: Is all (our interest) to end here?

Oh let, let us be real! Emotion is no substitute for action. You love Africa, do you? God so loved that He gave—

God gave—what? Superfluities? Leavings? That which cost Him nothing?

We salve our consciences by doing little, and refuse to recognize the fact that the work for which the Lord died is not being done.

Let us confess that hitherto we have only been playing at Missions. God has given us much more than our miserable efforts have deserved.

Let us begin in a new way.

New prayer; new giving; new going.

The World for Christ, Christ for the World, in this generation!

## A LIVING SACRIFICE

ROMANS 12:1 WITH 2 SAM. 24:24

Sacrifice is the keynote of the hour. In all nations at war (our own included) governments are demanding of their subjects sacrifices in the way of men, money and service unmatched in the history of the world. If the Church is to keep up her work, she must do likewise.

\*By C. F. Harford-Battersby (Revell: New York).

British and Canadian Christians have already made almost unbelievable sacrifices for God and native land. Yet great as these have been, they have not yet measured up to the sacrifice practised day by day by the humblest Korean Christians as a matter of course. The following story reprinted from *The Youth's Companion* puts us all to shame.

## PLOUGH WORK.

"Our minister is always talking to us about sacrifice. I am getting tired of it. He expects us to give, give, give all the time. He seems to think that the Church is the greatest institution in the world."

"Perhaps he is right. But I agree with you that we can't always be giving to the Church. There are other things to be thought of. I am afraid our minister is rather visionary."

The first speaker was a wealthy business man, the second a successful lawyer. Both had very large incomes and lived not only in comfort but in luxury. They were church members and gave "generously"; but neither knew the meaning of the word "sacrifice."

A few months later these two men joined a party that was going around the world. Before they started, their "visionary" pastor asked them to take note of any interesting and unusual things they might see in the missionary countries through which they passed. They promised—carelessly perhaps.

In Korea one day they saw a boy in a field by the roadside pulling a rude plough while an old man held the handles and guided it. The lawyer was amused and took a snapshot of the scene.

"That's a curious picture! They must be very poor," he said to the missionary who was acting as guide and interpreter for the party.

"That is the family of Chi Noui," was the quiet reply. "When the church was being built they were anxious to give but had no money; so they sold their ox and gave the proceeds. This spring they are pulling the plough themselves."

The lawyer and the business man

were silent for some moments. Then the business man said, "That must have been a real sacrifice."

"They did not call it so," said the missionary. "They thought it fortunate they had an ox to sell."

Neither man had much to say, but when they reached home the lawyer took the picture to his minister and told him the story.

"I want to double my pledge," he said. "And give me some 'plough work,' please. I have never known what sacrifice meant. A converted heathen taught me. I am ashamed to say I have never yet given anything to my church that cost me anything."

his mission hut-house, we salute those of 'our own company,' Messrs. Swan and Faulknor," he says. "Cut off from the outside world as they are, no doubt 'the banner over them is love'; yet there is sadly waving over their little far-away cabin the yellow flag of quarantine. Faulknor, a shining saint, has found Africa one long hospital of pain.

"Two men all alone in the lonely interior seem a poor, inadequate sort of testimony, yet so normally necessary is it to be mighty in word and deed that the sick man prayed while the strong man preached; thus he also serves who only stands and waits. In the mouth of two witnesses, word and deed, every word

It seems to be a law of the Kingdom that there is no success without suffering. If you succeed without suffering it means that someone suffered before you. If you suffer without succeeding; one who comes after you will doubtless have the success.—Edward Judson.

How much does the average church member ever sacrifice for his religion? How many that call themselves Christians ever sold the ox and harnessed themselves to the plough?

### HELPING BY PRAYER

#### 2 COR. 1: 11.

In this busy age most of us seem to prefer to be Marthas busily engaged in active work rather than Marys sitting at the feet of Jesus, communing with Him. Yet Mary "chose the better part."

Prayer is an absolute need and no work can be truly successful without it. To those shut out from active participation in God's service by reason of ill-health, lack of education, or other hindrance, it is a great joy to know that prayer is power and that it can be exerted by any one of God's children, no matter how humble or weak. In "Thinking Back,"\* Dan Crawford tells a strong story illustrating this.

"Here on the spurs of the Bunkeya Hills, where Frederick Arnot first built

was established, for while Mr. Swan preached Calvary his good friend Faulknor carried the cross of pain. Bedridden tho he was for many a day, he soon found that when God permits you to take a back seat you can have a very good time. There was many a song of triumph even under that drooping yellow flag and, as the average African can look through your body like glass, Faulknor's 'living epistle' was eloquent the whole day long, ever answering the challenge of the relentless Negro stare.

"God in all lands must cross His Church before He can crown it. The burden of Faulknor's suffering may have looked to outsiders like a tombstone hung around his neck. But in reality it was only a weight necessary to keep down the diver while he was collecting pearls.

"It is the late George Muller of Bristol, who tells of one of the pearls brought up from these depths of suffering. One day his vast enterprise on the Ashley Downs was down to zero for the orphans' 'daily bread,' but the dinner-bell rang in heaven and a much-needed gift arrived. Where did it come

\* Doran: New York.

from? Mr. Muller says a *sick* missionary from the wilds of Africa was the donor—*this* man who had been shut up in the interior, grievously, almost permanently disabled. Yet so grateful was this bodily wreck for a safe return to England that he struck his slender balance and poured it all at his Master's feet."

### "A VERY PRESENT HELP"

#### PSALM 46.

Psalm 46, called "Luther's Psalm" because it was his help and stay during the stormy times of the Reformation, seems especially fitted to bring comfort in these dark days of sorrow. At his second inauguration last March, President Wilson chose its opening words, "God is our refuge and strength, a very present help in trouble," as the passage to be kissed when he took the oath of office.

To missionary workers the tenth verse, with its assurance of the ultimate success of missions, should be a source of strength. The very existence of the missionary enterprise seems threatened, but it will surely triumph in the end. It was this text that helped to carry Doctor John Everett Clough, the "Hero of Ongole," through his trying yet triumphant work for the Telugus of India. In his autobiography, *Social Christianity in the Orient*,\* he relates the following incident showing how it helped him one day:

"On my long tours I left Mrs. Clough in charge of the compound and all that pertained to it. While thus holding the fort, she followed me all over the district with baskets, carried by coolies, containing water and bread and supplies, with my mail. And she knew where my source of strength lay, and what Bible verses to quote to me when I stood in need of encouragement. All through my missionary career there was one verse that carried me farthest. It was: 'Be still and know that I am God; I will be exalted among the heath-

en!' On at least one occasion this verse was brought home to me with peculiar force.

"Away off in the direction of Cum-bum, during one of my early tours, I was tempted one day to shake off the dust from my feet and go. With my helpers I had camped in a new place, and had been trying hard to get the people to come and listen to the Gospel but they would not. I concluded that it was a hard place and told my staff of workers that we were justified in leaving it and moving on elsewhere.

"Toward noon I went into my tent, closed down the sides, let the little tent punkah swing over my head and rested preparatory to starting off for the next place. Soon I began to hear the hum of voices. But I took no special notice because I had given up the place.

"Just then a basket with supplies was brought to my tent by a coolie who had walked all the way from Ongole, seventy miles, with the basket on his head. In the accompanying letter, Mrs. Clough quoted my favorite verse to me. 'Be still, and know that I am God.' While reading this, some of the preachers put their heads into the tent and said, 'Sir, there is a big crowd out here; the grove is full; all are waiting for you. Please come out.'

"Times of spiritual consolation like this came to me often, and I always took them as being sent by Jesus Himself."

### TURNING COWARDICE INTO COURAGE

#### DEUT. 20: 1-9.

Many will be surprised to learn that in Bible times the Children of Israel were drafted for military service (Num. 31: 1-6) and that there were causes of exemption (Deut. 20: 1-9) as at the present time.

One of these causes was cowardice. The fearful and faint-hearted were turned back. No coward was wanted in the army of the Lord.

Nor are cowards wanted at the present time. Yet many are finding it not altogether easy to be brave in the face

\* Macmillan Company: New York.

of present conditions. "All of us need a new baptism of courage and confidence in these days," says *The Christian Herald*. "Confidence in God who has bestowed such blessings in the past; courage in our own hearts to go forward."

There is no question about the need, but how are we to meet it? Perhaps Jean Mackenzie's story of how the "peculiar cowardice" of Andungo, the girl wife of the old chief, Obam Ze, was turned into a "peculiar courage" through faith in Jesus Christ, may prove helpful. She tells it as follows in *An African Trail*:

"When one desires to become a person of God, there are things to be done, difficult things. Young women must confess to brutal husbands the secrets of their wild years, must suffer stripes and the outcry of the village. How strongly God calls these girls themselves can tell. One of the weakest of these, how well I remember her reluctance! We were sitting in her brown hut, the hut nearest old Obam Ze's palaver house, for she was then his favorite. Andungo was in her early twenties, pretty and gentle with that grace of manner which so much distinguishes many forest women.

"We had spoken of many things, the things of the gardens and of the village. I spoke at last of the things of the new tribe—'Are you never drawn by these things?' I asked Andungo. There was then an agitation behind that young face, a wistfulness and a reluctance.

"She spoke softly with an exaggeration of caution. 'I am indeed drawn, every day I am drawn. The women of this village who are Christians, they speak continually words that draw me. My heart agrees to their words, and my heart draws me. My mother is a person of God, she speaks to me words that draw me. But, ah, my friend! I am of a peculiar cowardice! My mother, she is of a peculiar courage; when she was first drawn to become a Christian she just went to her husband and confessed her bad deeds and endured her beatings and the talk of the village. But, ah, my friend! How could I bear to go to Obam Ze and open the word of

my bad deeds to him. I cannot endure that thing. I am of a peculiar cowardice!' And she looked at me with a kind of subdued agitation—a reluctance, a wistfulness.

"Who gave your mother her peculiar courage?" I asked her, and she told me Zambe [God] had given it. Then we thought it would be useless to go to Obam Ze until God had given Andungo something to go on. These things are past the endurance of trembling girls like Andungo.

"It would be six weeks after this conversation when Andungo came to see me in my house, and she showed me her new face. There was the face of a person of God. Every African missionary will know what I mean. And she said in her soft, hurried voice that God had given her courage, peculiar courage, so that she had endured to go to Obam Ze. To him she had said that she could no longer be a person of the world, she was drawn to be a person of the tribe of God. And she must tell him all her disobediences and some things of shame. 'Go away!' said Obam Ze. 'Take away your bad deeds, don't spoil my ears with them, I cannot endure to hear them!'

"This reluctance of Obam Ze is not characteristic—other husbands have a peculiar courage with which to listen to the trembling confessions of the little new things, and there are women who will carry the marks of these hours to their dying days."

#### CONCERNING THE COLLECTION

HAGGAI 2:8; PSALM 50:10, 12; PHIL. 4:19.

Mary Slessor rarely worried about money. She believed that God had unlimited resources and would supply all her need. The following paragraphs from *Mary Slessor of Calabar*,\* by W. P. Livingstone, show how fully her faith was justified:

"Money had no place in her interests; she never thought of it except as a means of carrying out her projects. 'How I

\* Doran: New York.

wish we could do without it!' she often used to say.

"Her salary she counted as Church money and never spent a penny of it on herself except for bare living. 'You say,' she wrote to one giver, 'that you would like me to spend the money on my personal comfort. Dear friend, I need nothing. My every want is met and supplied without asking.'

"Her belief was thus expressed: 'What is money to God? The difficult thing is to make men and women. Money lies all about us in the world, and He can turn it on to our path as easily as He sends a shower of rain.'

"Her faith was justified in a marvelous way, for throughout all these years and onwards to the end she obtained all she needed and that was not little. She required funds for extension, for building, for furniture, for teachers' wages, for medicines, for the schooling of her children, and many other purposes. Yet she was never in want. Nothing came from her people, for she would not accept collections at first, not wishing to give them the impression that the Gospel was in any way connected with money. It came from friends, known and unknown, at home and abroad, who were interested in her and in her brave and lonely struggle. There was scarcely a mail that did not bring her money.

"'It often happens,' she said once, 'that when the purse is empty, immediately comes a new instalment. God is superbly kind in the matter of money. I do not know how to thank Him. It is wonderful how we ever fail in our trust for a moment.'

"On one occasion when she was a little anxious, she cried, 'Shame on you, Mary Slessor, after all you know of Him!'

To her, giving was an act of worship and as such to be engaged in with the same reverence as singing and prayer. On one occasion, tho excessively timid and fearful in the presence of a crowd, she fearlessly rebuked an Edinburgh audience for their behavior while the collection was being taken up. Mr. Livingstone tells the story thus:

"Several addresses had been delivered and the collection was announced. As is often the case, the audience drew a sigh of relief and made a stir in changing positions. Some began to whisper and to carry on a conversation with those sitting near them.

"She stood it as long as she could then rose and, regardless of all the dignitaries about her, rebuked the audience for their want of reverence. Were they not presenting their offerings to the Lord? Was that not as much an act of worship as singing and praying? How could they then behave in such a thoughtless manner? There was something of scorn in her voice as she contrasted the way in which the Calabar converts presented their offerings with that of the well-educated Edinburgh audience. When she sat down it was amidst profound silence. 'What a brave woman,' was the thought of many."

#### ADDITION BY SUBTRACTION

##### JUDGES 7:1-8

In these days when we have grown accustomed to thinking in large terms—millions of men and billions of money—we are apt to place too much dependence on numbers. Yet in God's army it is quality, not quantity that counts. One truly consecrated Christian, who puts himself wholly at God's disposal and lets God work through him, is worth a hundred half-hearted ones who care mostly for themselves. This is the lesson God teaches through Gideon. Victory came not by adding to his forces, but by subtracting those not fit.

At the present day true success can only come by the same process. At the close of her fine volume, *Fifteen Years Among the Top-Knots*,\* Mrs. Horace G. Underwood has put this striking paragraph:

"God placed an angel with a flaming sword which turned every way at the gate of Paradise.... Some of us are ready to pray that God would place another such flaming sword at the gate of our mission fields, so that no man or

\*American Tract Society, New York.



woman who could not or would not brave a baptism of fire should enter. There is no more place on the mission field for the fearful and unbelieving than in heaven itself. Like Gideon's army, let the applicants be reduced till only the resolute, the consecrated, those who believe in God, the people and themselves, are accepted for this mighty privilege, this high calling."

At home we need the same lesson. In our eagerness to make things "go" we sometimes entrust the Lord's work to those not spiritually fit because they have time, talent, education, prestige, money. Occasionally we go so far as to enlist aliens in the work—men and women who have not yet made their peace with God.

"The spirit of the Lord clothed itself with Gideon" (Judges 6:34, R. V. margin). God grant that only those may engage in His service who, through His grace, are fitted for an honor like this.

#### THE GREAT SPIRITUAL PARADOX

JOHN 12: 23-28

A "corn of wheat" may be kept for milleniums in perfect condition—witness those found in the mummy-cases of Egypt—but it cannot bring forth fruit except it die.

This was Christ's teaching before He went to His death in order that many might live and it is a lesson needed by us all. In the following paragraphs from *The Evolution of New China*,\* William N. Brewster puts it in a way that makes it very strong:

"In Northwest Iowa there is a great corn ranch. Among the ranch buildings is a seed corncrib. It is a tight, double-walled building with a furnace in the basement and the temperature is never allowed to fall below forty degrees no matter how cold the weather outside. The corn is laid upon racks away up to the ceiling and the ears do not touch one another. Each ear is of the largest size and perfect in form.

\* Eaton & Mains: New York.

"If you inquire of the scientific, practical farmer who manages this great estate, 'Where did this corn come from?' he will say, 'It was selected from our last year's crop. These are the best ears from over six thousand acres.' He will show you a machine with which he takes off the imperfect grains at either end of each ear. The picked grains of these picked ears are to be used for planting. He cannot afford to sow 'nubbins.' He that soweth nubbins shall reap—corncobs.

"The very highest service the corn can render is to be seed for the next year's crop.

"The Church of Christ needs the picked ears, carefully nurtured in the best schools and institutions for training them. Yet hear that youthful Jonah, struggling with the call to 'go to that great heathen city,' and murmuring, 'How can I bury myself in China?' And well-meaning but foolish friends are telling him, 'It would be a great waste of your brilliant talents.'

"'Buried,' did you say? That is what they are going to do with all that magnificent corn. That is what it was picked out for. It is worth burying. By and by there will be a great resurrection and then a glorious harvest. Did not the Lord of the harvest say, 'Except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit?' Here is the great spiritual paradox that all nature joins with the Author of life in declaring: 'He that saveth his life shall lose it, and he that loseth his life for My sake, the same shall save it.'

"Wherever your life is spent, if fruitful, it must be buried. The only question is, Where? In what soil? The virgin soil of the Orient is the richest in potential harvests. Has the Lord of the harvest picked you, as a large, full ear, fit for seed in the great fields of His planting? What higher honor can you ask? It is not death for which He has chosen you, but life; life perpetuated, life multiplied, life enlarged infinitely."

# Woman's Foreign Mission Bulletin

Edited by MRS. WILLIAM H. FARMER, Montclair, N. J.

## A FRIENDSHIP LEAGUE OF LITERATURE

UNDER the auspices of a committee of our Federation called the "Interdenominational Committee on Literature for Women and Children in Mission Lands" (chairman, Miss Alice M. Kyle, Congregational House, Boston, Mass.), a delightful league for the young people of mission fields has been formed. The impulse for this expression of Christian altruism came from the following incidents of girls in India:

A little girl, Lilavati Singh, who, though belonging to India, had learned English, once read "Little Women," by Louisa Alcott. She found in it a world of fun and friendship, activity and interests which she had never dreamed actually existed or was possible for a girl. In later years, when Lilavati Singh became known in both hemispheres as a leader among Oriental women, she gave much credit to this book for stirring her imagination and giving her the impulse to make such a life possible for girls of India.

An Indian school girl, who has lately come in contact with Christianity for the first time through attending a Christian school, has been so interested in the work of Jane Addams, about which she has read in magazines in the school library, that she has made it her serious ambition "to be a Jane Addams for India."

Do not these anecdotes point to a need and an opportunity?

We are constantly lamenting that only one per cent. of the women and girls of India can read and write. That is, in a population of girls and women equal to the whole population of North and South America, we have only as many literate members as the population of the city of Philadelphia! We are trying hard to remedy this situation, and are

steadily succeeding. But we are not doing our part in furnishing this growing literate element with material for reading. If the literary output of all Women's Missionary Societies in the Orient was distributed among the women of those countries, it would average not fifteen pages annually. Would you like to be limited to fifteen pages of wholesome literature a year? Of course, some have more than others—but many who can read have scarcely anything to read.

Can we, who depend so much on books and magazines for stimulus, food, instruction and enjoyment, be willing to "eat our morsel alone?"

What is true of the needs of India for Christian reading is no less true of China and Japan. While India has many dialects, practically the whole of China has one written language. From Shanghai to the borders of Tibet, and from Yunnan on the west to Manchuria and the boundaries of Siberia, the same books may be used. Moreover, there is an increasing desire for Christian teaching. This limitless field is practically untouched so far as the women and children are concerned. Miss Laura White writes of the eagerness with which the women receive stories like "Ben Hur," or little pamphlets giving hints as to home making and mother craft. Her magazine, *The Woman's Messenger*, has a wide circulation and goes into many homes.

In Japan, Miss Baucus, and Miss Dickinson in Yokohama, have tried to reach Japanese girls and women with uplifting tracts and stories. This is done largely through private means, for here also, the Mission Boards have given but small sums for work among women and children. A new enterprise is just starting there under the auspices of the Christian Literature Society of Japan, looking toward coordinated effort to bring wholesome and pure literature to thou-

sands of eager-hearted Japanese women, who are now reading immoral novels because nothing else is offered them.

The Chinese and the Japanese revere the printed page. A Chinese coolie will carefully pick up and preserve every fragment of newspaper he finds, and the street in Tokyo, Japan, with book stores lining each side, where thousands of French, German and English books are on sale, bears testimony to the fact that these nations are hungry for literature.

They ask for bread, these Oriental sisters of ours; shall we permit stones or poisoned food to be offered to them? Shall the low-grade French novel be translated into Chinese and Japanese before our clean English fiction reaches them in Oriental garb?

Here are practical suggestions offered to help us share the privilege of the printed page with the growing literate element among women and girls in all mission fields:

#### MEMBERSHIP REGISTER

(Membership may be renewed each year)  
(Underline the statement you subscribe to, and fill in the blank spaces as may be necessary)

- I. I wish to join the Friendship Library League by sending—  
The price of a book for a school or college library in some mission field.  
A magazine for a school or college library in some mission field (mention name of magazine).  
\$. . . . . to be spent for a school or college library in India, China or Japan.
- II. I wish to join the Publication League by taking—  
A share of \$1.00 toward some Christian magazine printed on the mission field.  
A share of \$25.00 (or \$. . . . .) for printing books or pamphlets in some Indian vernacular language, in Chinese or Japanese.  
A share of \$. . . . . for general publicity connected with the work of this League.
- III. I wish to contribute to the Expense Fund  
\$. . . . . to be used as the Committee sees best.

Name .....

Address .....

Date .....

Cut out this blank and mail it to Miss Alice M. Kyle, 14 Beacon Street, Boston, Mass. Checks should be made payable to Lila V. North, treasurer, and sent to her address, Bradford Academy, Bradford, Mass.

A very special effort will be made to help children who join this League to feel the attraction of its friendly service.

"What will the money do?" you ask. A share of \$1 provides for 3 copies of a magazine to be distributed free in India. One hundred such shares are necessary to insure the publication of the magazine each year. \$1 will provide four Chinese children with twelve numbers of *Happy Childhood*, a small illustrated magazine.

Shares of from \$25 to \$250 will make possible the translation of some such book as "Pilgrim's Progress," "Ben Hur" (abridged), "Polyanna" (adapted), "Robinson Crusoe," and pamphlets on Health, Temperance, Hygiene, Household Management, and similar helpful reading matter.

#### A CRUSADE IMPERATIVE

*Adopted by the Executive Committee of the Federation of Women's Boards of Foreign Missions of North America, October 5, 1917.*

#### RESOLUTION:

The Senate of the United States has passed by more than two-thirds majority the Federal Amendment to the Constitution prohibiting the manufacture and sale of intoxicating liquors in the United States. The bill will come before the House of Representatives early in December. If this bill passes the House and is ratified by prohibition legislation in two-thirds of the States, the Federal Amendment becomes law.

In view of the following facts:

- a. That the liquor traffic involves us in enormous taxation, exceeding ten times the amount received from license revenue, and
- b. That it is responsible for the use of large amounts of grain which might be utilized for food, and

- c. That our Government is morally responsible for enormous quantities of rum exported to Africa and other foreign countries,

We urge the women of our missionary societies to take immediate steps in local circles and union societies and Federations to secure strong action on the part of the churches, missionary organizations, local bodies of men, and prominent individuals, in favor of this Federal Amendment and of State legislation where it has not already been taken.

We recommend that such action be telegraphed or written on or before December 1st to Congressmen representing the several States or districts from which the communications are sent.

The form of the telegram to be as follows:

Representing (name of body).

*We earnestly request your vote in the affirmative for Federal Amendment to the Constitution to prohibit manufacture and sale of liquor in the United States.*

(Signed).....

With the hope that a great united movement may rid our land from the curse of drink and protect countries where we are carrying the Gospel of Christ from the frightful devastation of liquor sent from our country, we plead for immediate united action by all Women's Missionary Societies.

Let women in every city and town take the initiative in this campaign. Send the strongest possible message signed by voters. If material is needed for mass meetings secure the pamphlet "Defeat or Victory," by Mee and Holden. We should learn by the tragic mistakes of our Allies. The price of the pamphlet is 25 cents. Address, American Issue Publishing Company, Westernville, Ohio.

A course of four lectures on "World Friendship" is to be given in November in Providence, R. I., Yonkers, N. Y., and Montclair, N. J. Churches of all denominations are uniting in this interest. We must Christianize international treaties, and strengthen missionary giving.

## DAY OF PRAYER

OF THE FEDERATION OF WOMEN'S BOARDS OF  
FOREIGN MISSIONS

*Friday, January the Eleventh, Nineteen  
Hundred and Eighteen*

THE Executive Committee of the Federation of Women's Boards, at its meeting in New York City, October 5, 1917, appointed Friday, January 11, 1918, as a Day of Prayer for Foreign Missions. All Women's Missionary Organizations—Denominational and Interdenominational—are requested to observe it IN TRUTH as a DAY OF PRAYER. Never was intercessory prayer more needed than today, when the world is full of suffering and sorrow.

The hours to be observed are from 10 A. M. to 4 P. M., the noon hour being optional. In the past, when the noon hour has been set apart for a special service of humiliation and confession, rich blessings have been the result.

### OUTLINE OF PROGRAM—TOPICS

- 10-11 A. M.—Praise and Thanksgiving. Scripture: Psalm 100:1-5; Psalm 145:1-10.  
11 A. M.—12 M.—Mission Work and Workers in all lands. Scripture: Col. 4:2-4; Eph. 6:18, 19; 2 Thess. 3:1, 2.  
12 M.—1 P. M.—Prayer for the Spirit of Humiliation and Confession. Scripture: Jas. 4:10; 1 Peter 5:5, 6; Isa. 57:15; Psalm 51:1-13.  
1-1.30 P. M.—For Native Church and Union Colleges for Women. Scripture: Mark 6:34-37, first clause.  
1.30-2 P. M.—For Home Church. Scripture: John 17:9-11, 15-26.  
2-3 P. M.—For Nations at War. Scripture: Isa. 32:17, 18; Hosea 10:12; Psalm 46:3-11; Isa. 2:4.  
3-3.30 P. M.—Young Women's Hour. Scripture: Eccl. 12:1; Prov. 8:17; Psalm 144:12.  
3.30-4 P. M.—Quiet Hour and Re-consecration. Scripture: Jas. 4:8; Heb. 10:22; Rom. 12:1; 1 Chron. 29:5, last clause.

The program will be published in full, in leaflet form, by the Central Committee. After the middle of November, order copies of Miss M. H. Leavis, West Medford, Mass. Price per 50 and 100 copies to Women's Boards at reasonable rates.

NOTE.—Please have above inserted in your denominational periodicals.

## THE SISTER COLLEGE MOVEMENT

MRS. MARY CARR CURTIS

*Student Secretary Woman's Foreign Missionary Society, Methodist Episcopal Church*

THE world-encircling chain of colleges for women planned by federated missionary leaders has given rise to a movement among women students in America known as the "Sister College Movement," which, even in its incipency, is recognized as "one of the important factors in promoting international friendship."

At a time when war cries fairly deafened the world, twelve churches from four nations joined in founding the Women's Christian College in Madras—the first time in all history, we are told, when *different nations and denominations have actually joined in holding property!* Ginling College, Nanking, and the Union College in Tokyo came later as strong links in the chain.

Such adventures in faith and unanimity have not failed to stir the soul of the college student.

The challenge of the church is being met by the college mind, the college heart and the college pocketbook.

Even before the chapel bell rang its first rapturous summons at Madras for the girls of South India, their college was the college of American girls, and high in the halls of quaint old Carlisle hung the legend, "Dickinson girls for India girls."

It was in April, 1915, at De Pauw University, that three splendid resolutions were passed—the Magna Charta of the Sister College Movement:

I. That a college in the Orient be taken as a Sister College in a really sisterly way.

II. That the plan be presented to every girl in college.

III. That contributions be asked on the "share-your-spending-money" plan.

The scientific, systematic side of the American college girl, which goes along with her big heart and love of fun, has

been evidenced in the campaign plans of the Sister College Movement.

First, an arrest of thought comes with a Stock-taking Poster on the college bulletin board—a girl who is spending \$50 a year on "eats" and fun, and has (deducting what she pays in tuition) an annual \$250 gratis spent by the University on her education, gives 25c a year for the girl without a college chance!

Closely following the personal implication of such statements, dormitories and campus are placarded with the Sister College slogan, "Share Your Spending Money!"

Various publicity schemes, including advertisements and articles in the college paper, prepare for the rally, which sometimes is a woman's mass meeting or a lantern-slide lecture; sometimes a Chinese or India banquet or a Japanese tea party with all the "pep" and pretty ways of college life. Pledges are usually taken here, followed by a canvass of the absentees who are apportioned to various members of the missionary committee.

At Northwestern University last year a committee of ten, each with ten assistants, planned and carried out the campaign. They held semi-monthly meetings of devotion, business and discussion throughout the year. Missionary literature was read in preparation for their work; educational posters planned; a lantern-slide lecture arranged; pictures from Isabella Thoburn College and letters from its Y. W. C. A. officers distributed; a leaflet printed to give each girl as she paid her pledge, and a scrapbook record of the committee work made for the benefit of future committees.

While \$600 for Isabella Thoburn College was a welcome contribution to the treasury of the Methodist Woman's Foreign Missionary Society, of even greater value to that Board is the training of one hundred young women as missionary workers.

Of inestimable value to the cause of missions is the attitude of students who realize intellectual and moral equality with those they are helping. Missionary work is not Lady Bountiful tossing a few pennies to "poor, miserable, suffering

heathens," nor is it merely satisfying curiosity about "those queer girls over there." It finds a basis of respect for an Oriental neighbor, even "as thyself," and mission study classes appear in a new light.

Thirty-five Methodist colleges are now affiliated with seven colleges in the Orient. In colleges of other denominations, the plan has started and colleges like Smith, which pledges \$1,000 annually for the Chair of English Literature and History in Ginling College, while not using the nomenclature, might be counted in the Movement.

Further information may be had by addressing the writer at Carralta Place, Salem, Ohio.

### BOOKS FOR THE SISTER COLLEGE CAMPAIGN

**EDUCATION OF WOMEN IN JAPAN.**—(Revell, \$1.25). Margaret E. Burton.

**EVOLUTION OF THE JAPANESE.**—(Revell, \$2.00). Sidney L. Gulick. Incomparably the best exposition of Japan's evolution and national character, as well as of its people, that has been published in any western tongue. pp. 463.

**SUNRISE IN THE SUNRISE KINGDOM.**—(Missionary Education Movement. 50c. pp. 233.) John H. DeForest. Brief and interesting text-book, intended primarily for church young people's classes; useful statistics.

**CHRISTIAN MOVEMENT IN THE JAPANESE EMPIRE.**—(Missy. Education Movement. \$1.25. pp. 371.) 1916 Year Book Japan Conference of Federation Missions.

**CHRISTIAN EDUCATION OF WOMEN IN THE EAST;** being addresses delivered at a Conference of University Women at Oxford, Sept. 4-10, 1912. London Student Christian Movement, 1912. pp. 160.

\***WESTERN WOMEN IN EASTERN LANDS.**—(Macmillan Co.) Helen Barrett Montgomery. Chapter V, The New Woman of the Orient. 50c.

\***THE KING'S HIGHWAY.**—(Central Committee United Study of Foreign Missions, West Medford, Mass. 50c.) Helen Barrett Montgomery. Chapter VI, The Hidden Leaven.

\***DUX CHRISTUS.**—(Macmillan Co. 50c.) William Elliott Griffiths. Contains outline map, themes for study or discussion, book lists.

\*These books will be donated by the Woman's Foreign Missionary Society, if not already in your library.

**THE STUDENTS OF ASIA.**—(Student Volunteer

Movement, paper 50c, cloth \$1.00.) Sherwood Eddy. Chapter III, Student Life in Japan. Appendix B and C. Chapter VI. **NAMIKO**, a realistic novel.—(Yura Kusha, Tokyo, about 30c.) Toku Tomi.

These books may be ordered from The Methodist Book Concern, 740 Rush St., Chicago, Ill.

**GINLING COLLEGE, NANKING, CHINA.**

#### PAMPHLETS.

Ginling College, 1915.—Presbyterian Missionary Press.

Bulletin of Ginling College, Announcement, 1915. Issued by Board of Control.

Constitution of Ginling College, 1915. "Starting A College In China."—Mrs. Lawrence Thurston, Shanghai.—American Presbyterian Missionary Press, 1915.

Ginling College, Report of the President, 1915-16. May, 1916, Nanking, China.

#### MAGAZINES.

Bulletin of the Federation of Woman's Boards of Foreign Missions (now department of Missionary Review of the World).  
October, 1914 .....page 15-16  
June, 1915 .....page 6-7  
June, 1916 .....page 10-13  
July, 1916 .....page 7-9  
October, 1916 .....page 12

Woman's Missionary Friend:

October, 1915 .....page 351-353  
February, 1916 .....page 51  
June, 1916 .....page 203  
October, 1915 .....  
April, 1911.....page 115

The Missionary Review of the World:  
June, 1917, page 460-462.

### INTERNATIONAL FRIENDSHIP

#### CARDS FOR CHRISTMAS

"A PRAYER FOR WORLD FRIENDSHIP." By Harry Emerson Fosdick.

"A CHRISTMAS MESSAGE FOR WAR TIME." By Lucy W. Peabody.  
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# NEWS FROM MANY LANDS



## EUROPE

### British and German Missions

**S**PEAKING in the United Free Church Assembly Mr. J. H. Oldham, of Edinburgh, alluded to the effect of the war on missions generally, and observed that the work of British missions had been maintained unimpaired. The extent of the mission work of the Protestant churches of Germany was larger than was generally realized. The total work of German Protestant missions was roughly about three times as large as the Church of Scotland and the United Free Church missions combined. Mr. Oldham, in speaking of the situation created in the Gold Coast by the removal of the German missionaries from Basel, said that the Government had written to the Foreign Missions Committee asking whether the Committee could take over the work if the Basel Mission had to come to an end, or whether they would be willing to co-operate with the Swiss part of the Mission if it could be reorganized on a basis satisfactory to the Government. A deputation of their missionaries in Calabar had visited the Gold Coast and had written of the great opportunity that was now presented there and expressed the hope that the Church would rise to a new sense of responsibility in the matter.

### Salvationists at the Front

**O**VER \$900,000 had been spent by the Salvation Army in France and Great Britain in the construction and maintenance of more than 200 rest rooms, 183 hutments, 70 hostels and 35 ambulances before America entered the war. At the beginning of August, the first American contingent of Salvationists, consisting of twenty officers, sailed to begin work among the American soldiers in France.

Army huts and rest rooms have also been opened and are being opened at many of the cantonments in this coun-

try, where the new draft army is undergoing training. It is intended, further, so far as funds permit, to open Salvation Army rest rooms in every city near a camp site or where soldiers in large numbers are quartered in armories.

### The McAll Mission

**R**EV. GEORGE T. BERRY, American secretary of the McAll Mission, writes from France:

"The more I see of the work of our beloved mission, even in these days of tragedy and sorrow, the more my own faith in its future deepens and expands. The station at Rouen I have never seen more absolutely alive nor its devoted director more in earnest, and this despite the absence of a score of helpers who are serving as volunteers among the army of nurses or actually at the front with the colors. At least 10,000 refugees from the north and from Belgium have found shelter, food, clothes and friends in our big Solidarite at Rouen, and the 'Feminine Group' continues to sew and sew and sew for their loved ones on the battle line, or for the still poorer ones all about them. And it is the friends in America who have made this service possible."

Mr. Berry speaks of Paris as being "so sadly familiar, yet strange," with sad faced women in black blouses standing at the motors of the tramways, collecting fares in the crowded cars, or washing down the streets with hose. Men on crutches, with arms in slings or bandaged eyes, are on every corner. The mission meetings for women are well attended, though, and have gone on without interruption."

### Gipsy Smith in France

**G**IPSY SMITH, who has been at work in France under the auspices of the Young Men's Christian Association, recently wrote:

"The leaders of a large majority of

the huts in France are clergymen, whose churches have loaned their services for a period to do this work. That means a closer sympathy on the part of the Church for the Association movement and a new respect on the part of the men, for the clergy.

"The Association is, by its army work, proving itself to be a communication trench for the churches. My message to the American Association movement is that it should put all it has into the work—money, brains and heart. The boys are built of big stuff, and they are worthy of far more than we can ever give them or do for them. The more we do and give, the greater will be the harvest."

#### Chinese Coolies in France

**D**R. JAMES F. COOPER, of Foo-chow, China, has gone to France, with his Chinese medical assistant and four nurses, to look after the health and comfort of some 3,000 Chinese coolies, who are working for the Allies behind the lines. Knowing their language and their ways, and desiring to do his full share in the great struggle, he offered himself for this service when the British authorities called for a medical volunteer. He conducted his strange army across the Pacific, across Canada, across the Atlantic, and now he is their Good Samaritan in France. What an illustration of the far-reach of the war, its ramifications into the distant parts of the earth! And what a testimony it is of the readiness of the missionaries to turn their hands to any service which comes along!

#### Missions to Jews in Russia

**D**R. FOHWEIN, a representative of the Society of Friends of Israel at work in Wilna, Russia, writes:

"The work during the past year was chiefly a work of love and consisted of healing the sick, feeding the hungry, and comforting the unfortunate, and this opportunity was always used to point to Him Who was an example for this service of love. To this we must add the biblical lectures, which, by permission of the authorities, we could take up again.

During the past year I received in my own home about 24,000 patients. All had opportunity to hear the Gospel. Many took the New Testament and tracts which were offered to them; a spirit of inquiry was manifested and we hope soon to be able to see definite fruit.

"The work in Lodz, a city in Russian Poland, harboring 170,000 Jews, has been carried on uninterruptedly during the past year. Missionary Kohl writes that the visitors at the Bible Depot were no fewer than during the year before, yet the number was a good deal smaller than before the war."

#### MOSLEM LANDS IN ASIA

##### The Refugees' Problem

**M**ISS BUTTERFIELD, an American missionary in Jerusalem, tells of having received many pitiful appeals from representatives of the thousands of Armenian refugees who were living east of the Jordan under the open sky, with scanty clothing and almost no food. Some of the men who came to her had been deacons in American mission churches in their own cities. One of these said:

"I have been sent by our members to you for advice. We have no home. Our food and clothing are insufficient. Many are dying of starvation. Thousands of our people in Armenia have been cast into the river. Some have been collected in rooms, and after being covered with oil, have been burned to death. Thousands have died on the roadside as we were fleeing. Our wives and beautiful girls are being carried off into harems. What shall we do? We have been promised food if we will change our religion. Shall we turn or starve? Can you not help us in some way?" "What could we say?" says Miss Butterfield. "There was but one reply we knew to make. It was this: 'Go back and tell your friends that if they die with Christ they will be happier than if they live without Him.'" She concludes: "We have heard of many who stood true to Christ in the face of extreme suffering. On the other hand, many have been unable to stand the test and are nominally,



at least, bearing the name of the religion of their oppressors."

#### The War in Bible Lands

"THE course of the present war," writes a contributor to the *Sunday School Times*, "has already carried us over the whole range of human history from Genesis to Revelation. The first attack on Bagdad brought the location of the Garden of Eden into our daily telegrams, and made us look up the A B C nations of antiquity—Assyria, Babylonia, and Chaldea. The attempted invasion of Egypt carried us back to Egypt; and now the counter attack of Egypt carries us into Sinai, through the Desert of Exodus, and into the Holy Land. The tragedy of Greece, through her king now expelled and the Allied force at Salonica, lead us into the almost unexplored scenes of the Book of the Acts and the early centuries of Christian church history. All Bible lands—Asia Minor, Mesopotamia, Persia and Egypt, with Syria and Palestine, the Holy Land itself—have resounded to the tread of advancing or retreating armies, and lying as they do at the juncture of the three continents of Europe, Asia, and Africa, these Bible lands must continue to be a battleground for the powers who are warring for the extension of their possessions, or spheres of influence in the most remote portions of the habitable globe."

#### From Eye Witnesses

THE American Committee for Armenian and Syrian Relief sent two commissioners, William T. Ellis and Charles H. Beury, who went at their own expense to investigate conditions in Persia and the Russian Caucasus. The following cablegram, dated October 9, has been received from them:

"If what we saw to-day in Sunni Mosque Urumia could be transplanted ten hours westward to Madison Square, New York, every newspaper in America would ring with story of most abject spectacle in world at war and millions for relief would follow straightway. Refugees from mountain villages, driven

from ripening crops, living unsheltered on stones, indescribable rags, starvation, sickness and filth, human beings in state of oriental street dogs with whom they compete for offal. Work already done by Americans for Armenians, Syrians, and Assyrians is national triumph, but vastness of continuing need is overwhelming. Turkish speaking re-inforcements and field reorganizations on larger scale necessary. Congregational Presbyterian Mission Turkey, Persia vindicated by brilliant present service of Americans and trained helpers.

(Signed) "ELLIS—BEURY."

#### A Substitute for a Doctor

THE Rev. Dwight M. Donaldson, of Meshed, not a physician, is attempting in a small way to give medical assistance to the people with whom he is working. He writes: "Our friends who know that we are not physicians wonder at this, but we only have one medical missionary in all Khorasan (on the border of Afghanistan) as big in actual territory as either France or Germany. Dr. Hoffman is kept busy at his little hospital at Meshed, but with his co-operation, we fitted out a small medical case and when we cannot help the sick we try to send them to the hospital. As I am writing, an invitation has come from Afghans themselves for us to itinerate in their country with a doctor." *But there is no doctor to send!*

#### Mission Property Destroyed

DETAILED reports from Rev. Dr. E. E. Lavy deal with the prospects of reopening the work of the Church Missionary Society in Bagdad. The entire equipment of the hospital has been lost, with the exception of a portion of the building, which is still intact. The house, in which were stored the goods, not only of the Mission and the missionaries, but also of most of the Europeans in the city, has been looted; even the iron bars have been taken from the windows; while the bricks, wood and other things prepared for the new hospital have been stolen. Practically the whole

of the school equipment likewise has vanished.

## INDIA

### Freed from Fear of Devils

**F**RIGHTENED by visions of devils, a Chinese woman, her husband and 7 children moved from one house to another in the Chinese quarter of Rangoon, Burmah. She went to the Joss House to worship and brought idols from there to her home; put up devil papers and made offerings, etc., but all in vain. The devils would not let her sleep. The nervous strain was too much for her health and, utterly miserable in mind and body, she came to Kim Tin, a Chinese woman who has taken hospital training. This wise little nurse not only took her to a good doctor, but also began telling her of God's Son, Jesus Christ, who came into the world for the purpose of delivering all who trust in Him from the power of devils. The woman was attracted by her words and came every day to report her state of health and to hear more of this good news. Kim Tin told her that she must trust God, not idols, and that she must clear her house of any tokens of idolatry. So the woman returned all the idols she had borrowed from the Joss House, tore down the devil papers and cleaned the house. This was the beginning of a new life of freedom and peace.

### A Community of Former Thieves

**A** CRIMINAL tribe of Hindus, whose existence was largely one continual round of thieving, getting caught and imprisonment, seemed almost hopeless material to the first mission workers who went among them; and even when a few did come to the point of desiring baptism, it was found that their motive in it all was that the Mission might be able to secure them immunity from punishment for their crimes. Still, the work went on and gradually the truth of the Gospel began to sink down into their hearts. Some began to give up stealing and went to farming, but the police refused to believe in their good intentions and many

were the merciless persecutions that occurred. But finally the District Superintendent of Police proposed that a suitable village where there was arable land be made available for settlers, and that all of this criminal tribe, who desired to live a new life of honesty, be invited to come and settle in this village under the special care and oversight of a Christian pastor and teacher. Gradually the news of this admirable arrangement spread and whole families soon began to move to the village and take up land. A house for the pastor was erected and he began the work of instruction and spiritual leadership. The result has been almost phenomenal. Evening prayers have for a long time now been the daily feature of this unique Christian community. The Hindu and Mohammedan police officers recognize the change in the lives of these people, and ask the missionaries, "How did you do it?"

### Giving Up Idolatry

**T**HE people of Lahore, India, are getting more of a conscience about idolatry than ever before," writes Mrs. F. M. Wilson, a missionary of the M. E. Church. "I wish it were possible for you to be present on one occasion, such as we frequently have, when all the people of a caste decide to give up idolatry. They gather together and after final discussion, decision and prayer, the leaders demolish the public shrine. It is interesting to watch the expression on the faces of the people. With some it is one of triumph, with others a sort of grim determination, and with a few there is sometimes a look of lingering fear, lest the spirit which they have believed for so many years has resided in that shrine may have power to injure them."

### Child-Murder to Appease Gods

**A** CALCUTTA daily paper recently reported a trial in which three women and their *Guru* (religious preceptor) were charged with killing two little boys. The act of murder was perpetrated by the women at the insti-

gation of the *Guru* to appease the gods, with the assurance that, after having been offered as meat, the children would be found alive again! The jury in the case found a verdict of murder against the *Guru* and the mother of the children. In some reflections on the incident, an Indian missionary, Rev. G. P. Barss, of Tekkali, says:

"As long as there is a country where such crimes may be committed in the name of religion, and where the biographies of their gods allow the people to think that theft, licentiousness of the worst types, cruelty and murder are offerings acceptable to them, just so long does that land most urgently need the revelation of God as it is in Jesus Christ."

#### The Agricultural Missionary

**MRS. SAM HIGGINBOTTOM** is a great help to her husband in his remarkable agricultural enterprise in Jumna, not only by her sympathy with his work, but in her dispensary, where she ministers to over thirty patients every morning. She writes in *The Presbyterian*:

"The farm grows in popularity so fast that missionaries who said five years ago we could never get students are now begging us to tuck a pet protegee in somewhere so he can get an agricultural training. Several such have had to be turned away in spite of our two new dormitories, built since going home. Requests come for agricultural advice from rich and poor, high-caste and low-caste. Our American farm machinery is in great demand, and better still, the native ruling princes are constantly asking to borrow the agricultural missionaries for whom they are willing to pay double expenses, and allow them to preach in their States, where missionaries have never been allowed before. My husband is to sit on an Advisory Agricultural Council called by the Government to suggest plans for the development of scientific agriculture in India."

[The story of Mr. Higginbottom's work for India was graphically told in the *Review* for April, 1916.]

#### SIAM AND ANNAM

##### The Bible for the Kamoo People

**O**NE of the large tribes in French territory bordering on the Kingdom of Siam is that of the Kamooos. Four years ago a young Kamoo man came for treatment to the Presbyterian Hospital at Lakawn, Siam. While under treatment, he was converted, and when he was finally allowed baptism, he could read and pray and had brought two of his fellow tribesmen to accept Christ as their Savior. Now he limps only slightly and travels with great vim and energy. He has proven himself a good evangelistic worker, not only among his own people, but among the Lao as well.

The Kamoo people have no religion other than spirit worship. They have no written language, so when it was suggested that through this young Kamoo man a translation of the Bible for that tribe be begun, the Lao written character was chosen for the purpose. The translation work is most laborious, but the wife of the head physician assists, and there is a Lao scribe. When the translation is read to the Kamoo men who come to the hospital for treatment, they are delighted with it and want the work hurried up.

##### Siamese Learn to Listen

**I**T is a never-ceasing wonder to the missionary in Siam to see the people of the villages listen attentively while he is preaching. Preaching they are used to, but not to listening. For many centuries it has been the custom among the Siamese Buddhists to take their offering to the temple and put it down, then go off into some corner and talk to groups of friends and acquaintances about the price of food or the last murder in their neighborhood while the priest preaches at the top of his lungs in Bali, a language which even he himself cannot understand.

But there is something in the Christian religion that they can really understand and believe, and in many places the whole village, except the few per-

sons told off to watch the houses, will sit in the missionary's tent and listen earnestly at each meeting for many days. Rev. Paul A. Eakin, of Petchaburi, recently visited seven different villages and at every place, there is no organ or graphophone or stereopticon to draw the crowds, but simply announced that there would be preaching, and young and old were there.

## CHINA

### Conversions in Canton College

**S**PECIAL services, which were held a few months ago in Canton Christian College, had most gratifying results. The preacher for both meetings was the Rev. Frank Lee, of the Baptist Mission. Mr. Lee was born and reared in America, and combines in his preaching much of the intelligence, strength, and earnestness of our best Western Christianity with a very deep love for his fellow-countrymen in China. At the close of a very earnest and appealing address on Sunday morning, Mr. Lee called upon those who were prepared to accept Christ and give their lives to His service to confess their decision by rising. Without a moment's hesitation forty-seven students stood up in all parts of the hall.

Six others later made the same decision, bringing the total up to fifty-three. Arrangements were made at once to connect the converts with the various churches in Canton. Special classes were also formed for them, so that their Christian life may be strengthened and rightly directed, especially in its early stages. The result of these meetings is a great encouragement and inspiration to the teachers and the Christian students, and it cannot fail to strengthen the religious life of the college.

### A Chinese Woman's Success

**D**R. JANE WEN, a Chinese woman physician in South China, has recently died at the untimely age of twenty-nine. She was a village girl with an unquestionable thirst for knowledge. She gradually worked her way up to the Hackett Medical School, graduated, se-

cured the position of physician in the Government's women's dispensary at Koukong, a city between Hongkong and Canton. Here she worked five years and her many good deeds are much talked of. Her assistance to the local church, both as an evangelist and as a trustee, did much for its success. Money and honors came to her, but through all she remained the modest, gentle lady her childhood had promised. Formerly, when one asked parents to send their girls to school, the answer was likely to be, "Who can teach a sweet potato anything?" or, "Girls can't learn." But since Dr. Wen graduated and won and held the position she has in a strange city, no one has dared to cast further reproach on women's education.

### Consequences of a Temple Fire

**I**N Fenchow, Shansi Province, China, where the American Board has a station, there was a big fire in a temple some time ago. It began while 1,500 people were crowded into the courtyard and the men stampeded, leaving the women and children behind, so that over sixty were trampled upon and killed or injured. The police all ran away, but after a hard fight, the missionaries kept the fire from spreading to the native houses and managed to extinguish the flames in the end of the temple where the gods, "The Judges of Hell," lived. They "saved" these gods, but not without damage to their false faces and bead decorations and finally, as the people drew near, the missionaries could not resist the temptation of pointing to the sorry plight of these deities, sitting among the ruins of their temple.

The next day the magistrate sent the thanks of the city to the missionaries and the Chinese church members who had helped, together with a contribution for the sufferers from the fire, who were being cared for in the mission hospital. Then the temple managers invited the Americans to a feast, and the Chief of Police arranged for the missionaries to conduct preaching services in the temple court, in order that the people might learn the "Jesus doctrine." These ser-

vices went on with great success and were extended into the suburbs. Two thousand pieces of Christian literature were placed in the shops of the city.

#### New Work in South China

**T**HE Tai speech of Indo-China, spoken by as many in South China as in Siam, is one of the great languages of Asia. The Cantonese in China are of the Tai race, of one blood with the people of Siam, and Canton is historically a Tai city, so that the traveler, familiar with the Tai speech, hears at least a third of the Cantonese talking much as do their neighbors in Siam.

Counting the Cantonese people as Tai in speech as well as in race, the Tai reach the grand aggregate of nearly sixty million people. To reach them—especially the five to ten millions in South China—workers must be sent among them who can speak in the Chinese tongue. Efforts to reach them in Chinese have failed, but so far no Board has been able to open up a definite work for these people. The missionaries who have learned the Tai speech are peculiarly fitted for the task, and the Presbyterian Board opened in the early part of this year the first station of the North Siam Mission at Chiengrung, in Yunnan province of Southwestern China.

#### Education vs. Plural Marriages

**A** RECENT writer in the *Far Eastern Review* points out the effect of Western education on the Oriental custom of plural marriage, and especially the influence of the Young Men's and Young Women's Christian Associations in bringing about the change.

"Marriages among the returned girl students take place soon after they reach China again and scarcely one nuptial is drawn between two foreign educated Chinese that does not contain an agreement, either explicit or tacit, that the wife shall be the only wife so long as she shall live. The wife with foreign education is a precious thing in China in the eyes of the returned student,

since she is one of a few women of his own race that realizes and understands his peculiar aspirations. Her slightest pre-nuptial wish is law."

#### Evangelism in Manchuria

**REV. D. C. DAVIDSON** writes from Hulan, Manchuria:

"There is at present in China a steadily rising spiritual tide. The week of evangelism at Chinese New Year was observed throughout the country, practically every member taking part. Here our week stretched out to a fortnight. Every morning we met at the chapel for prayer, from half-past nine to ten. Then we all, loaded up with Gospels and other Scripture portions and tracts, formed up in the main street in procession. A bell-ringer went in front, then two men each carrying a huge flag; then a man with a square canvas inscribed in Chinese, 'Hulan Christian Church Week of Evangelism Executive.' Then there were five men carrying flags on which were the characters 'Loved,' 'Gave,' 'Believeth,' 'Perish' (this was painted in black, the others in red), 'Life'—the five leading ideas from John iii. 16. Off we went, singing the hymn 'The Kingdom of God has come.' Every few hundred yards a halt was made, the crowd gathered round in three or more groups, and as many speakers began addressing them. Then the bell-ringer moved on again, after a few minutes, and the procession followed. This went on till between two and three P. M.; it took eight days to do the whole city in this manner. Then each day at five we met in the chapel, which was elaborately illuminated for the occasion, outside and in; and preaching to the heathen went on till nine o'clock.—*Record of United Free Church of Scotland.*

#### JAPAN—CHOSEN

##### War Times in Japan

**REV. DAVID S. SPENCER**, of the Methodist Mission in Nagoya, Japan, notes these four elements in the effect of the war on missionaries in Japan: (1) The rise in the cost of liv-

ing and its effect upon all our work as missionaries. For example, the cost of building has more than doubled since last year. (2) The new lines of activities which we are called upon to undertake in the interests of our sons and brothers on the French front, and our Allies in Mesopotamia. (3) The religious awakening manifest in Japan, together with such a scramble for money among certain classes as we have never before seen in this land. To meet this new demand, we are ill-prepared. Now that Japan is *all open*, we must, as a Church, not be found unfaithful to our trust. Advocates of a strong nationalistic campaign are pushing Shintoism with all their might, and Buddhism, awakening to the meaning of the crisis, is redoubling its efforts. But with unflinching faith on the part of the Christian Church, we need not doubt as to the outcome. Christianity has, on the whole made a mighty impression upon Japan, and we shall win if we fight on. (4) The missionaries are also making a contribution to the war of sixty-five husbands, brothers, sons and daughters.

#### Factory Slavery in Japan

**G**ALEN FISHER, in "*The Christian Movement in Japan*," draws a terrible picture of the exploitation of girls in Japanese factories. There are 471,877 women and girls employed, which is 56 per cent. of the personnel of these establishments. Sixty-four per cent. are under twenty years of age, and of these, twenty-three per cent are under fourteen years. Hours range from twelve to sixteen in silk and weaving factories, and night work is common. Not infrequently the girls eat their rice while tending their machines, for to take the allotted time would incur the ill-will of the foreman. The weighing of 1,350 girls after a night shift showed an average loss of weight of one and a half pounds, and in the succeeding day shifts this weight is not recovered. Wages run from 26 to 31 yen a day (say 14 cents), which is a little more than one-half what is paid to male factory workers.

Such conditions result from the fact that Japan is developing rapidly in all the superficial elements of civilization, but without the corrective influence of Christian principles. It is for the churches of Christendom to say whether this condition shall persist, leaving Japan to develop a pagan civilization that will shame and threaten the world.

#### Fruits of a Revival

**I**N Ong Nang Hi in Cherrnampo, Korea, the old mud-walled, mud-floored, thatch-roofed church is miserably inadequate. Both money and work were needed to start a new building. Then a revival spread all over the district and Christians became enthusiastic over building a new church. The pastor said, "I do not think if all the congregation owns was sold, it would bring 300 yen." Yet these revived Christians subscribed a total of 250 yen. One woman went to the mountains for a week, gathered wood and, carrying it into the village, sold it in the street. Three other women cut off the long, black hair of which they were vain and sold it.

The revival produced another remarkable effect. Forty men went to the seacoast to bring in timbers for the church, but they could not budge the great logs. In discouragement they went back to the village. Here they fasted and prayed for three days. At length a great spiritual revival came; they returned to the seacoast and from thirty to sixty men moved the logs, and almost before they knew it, the timbers were in the site for the new church.

#### How Korean Women Give

**A** PRESBYTERIAN woman missionary in Syen Chun, Korea, writes that the native Christian women, who make up the Women's Missionary Society, are supporting twelve out of the eighteen missionaries who are at work under that presbytery. She says: "I have been interested in hearing how they get the money, for Korean women have no money. One young woman

whose family wouldn't let her have money for the missionary society got ten eggs and gave them to a poor woman nearby; when the chickens were big enough to sell, they divided the profits and both became members of the missionary society. One old lady wanted to belong here but couldn't earn anything and hadn't a thing to sell. Her brother thought she needed a new skirt and gave her one yen. 'Joy!' says the old lady, 'I don't need a new skirt, I'll give my money to the missionary society.'

## NORTH AMERICA

### Sunday-schools and the Syrians

**T**HE Christian Sunday-school children of the world are uniting in a plan to help the suffering children of the lands to which Christ first came. The Sunday-school War Council, which combines the interests of the International Sunday School Association, the Sunday School Council of Evangelical Denominations and the World's Sunday School Association, is issuing an appeal to the 20-million Sunday-school children of the world to make a Christmas offering for the starving children in Armenia and Syria. It is hoped that a fund of \$1,000,000 will be raised before Christmas.

The American Red Cross in Washington has established a special Sunday-school department to reach millions of Sunday-school children through the various religious bodies.

### Fourteen Years of Recruiting

**O**VER 8,500 new Protestant missionaries have gone out from North America to the foreign mission field during the past fourteen years. Five thousand of these have been women—including 2,122 wives of missionaries. This in itself is an evidence of the very valuable work that the Student Volunteer Movement has done, for most of these recruits have been enlisted through the efforts of this Movement. The largest number sent out in any one year was in 1912, when 800 missionaries went to the field. The smallest num-

ber was 473, in 1906. Last year, in spite of the war, 772 sailed for the field. These missionaries have included ordained men, laymen, educationalists, doctors and Y. M. C. A. workers. The women include the wives, unmarried teachers, physicians and Y. W. C. A. secretaries.

While these figures may seem large to those who have a small idea of the importance and value of missionary work, they are disgracefully small compared with the number of men and women who have arisen to the call of their country to serve in the European war. *More men have volunteered in one day in America for war service than all the men and women who have gone to foreign mission fields in the last fourteen years.* As Mr. F. P. Turner, the Secretary of the Student Volunteer Movement, says: "Evidently the majority of the 20,000,000 Protestant Church members do not take seriously their responsibility to evangelize the world." Will they learn a lesson from the lavish expenditure of men and money in the present war?

### Work for Soldier Boys

**T**HE Methodist Board of Home Missions has set out to raise \$250,000 to provide facilities for re-enforcing Methodist chaplains in the camps, and Methodist churches around the camps. The plans for the Michigan camp, for example, illustrate what it is proposed to do. There are 36,000 men there and the Young Men's Christian Association has some forty workers in it, with half a dozen buildings. Every day 6,000 recruits out on leave, will flock to the neighboring towns, Battle Creek, Kalamazoo, etc., with time and money to spend. A large proportion will be lads from Methodist homes. It is proposed to have at least one Methodist church always open, as a rendezvous where these boys, their mothers and friends, will be welcome, and will find "somebody who cares." Of course, there will be "meetings"—evangelistic, social, entertaining, with the best speakers and other features that can be secured—but

the object of it all will be to befriend the soldier, as the folks at home would like to have him helped.

#### Winning Souls in New York

**T**HE work on the streets of the Bronx during the summer outdoor evangelistic campaign of the National Bible Institute of New York has been most encouraging to all who have the advancement of Christ's Kingdom at heart. In the interval between April 11 and October 11 more than 36,000 men and women of the Bronx have heard the Gospel message as it has been proclaimed each day at the outdoor meetings held by the workers of the Institute at its Bronx Gospel Hall, 499 East 153rd Street. Of this number, 614 have professed to accept Christ as their personal Savior. In connection with the Bronx Gospel Hall, there are two indoor Sunday-schools. The regular school has an enrollment of a little more than 200, while the Italian school is new and has a membership of 125. Of the 25 teachers engaged in these schools, many are from among the converts of the Hall.

In quite another region of the city—the section known as “the Tenderloin”—the National Bible Institute is doing a fine work through its McAuley Cremona Mission. Striking testimonials from reformed drunkards and others at the evening meetings show the power that is going out through these channels. Other lines of activity are outdoor meetings, home visitation, indoor evangelistic services, Sunday-schools and Bible classes.

#### A New Link with Russia

**P**ASTOR FETLER, of Petrograd, who was last year in charge of the Russian Bible Institute held in the Second Avenue Baptist Church, New York, has now opened an Institute in Philadelphia under the auspices of the newly organized Russian Missionary and Educational Society, of which Dr. Cortland Myers is president. Property has been purchased for the Institute and 128 young Russians have begun their studies to prepare them for evangelical Chris-

tian work in their native land. Pastor Fetler, who was exiled by the former Russian Government, is now free to return to Petrograd, but he believes that he can serve his country best by remaining in America for a time to train pastors and teachers, who will carry the message of Life to New Russia. Roman and Greek Catholics and Jews are received into the school, where they are taught English and other branches in addition to Bible instruction. The men live at small expense and the school is dependent on free will offerings for support.

#### LATIN AMERICA

##### Influence of Mexican Protestants

**R**EV. W. A. ROSS writes in *The Christian Observer*: “For some years Protestants in Mexico have influenced public and social life in a way far beyond what their numerical strength would cause one to expect. This influence has been exerted in a larger way perhaps, through the public schools taught by Protestant teachers than in any other way. Graduates from Evangelical normal schools have been sought after by the State authorities for places of importance in the schools. This has been especially true of graduates from the Evangelical schools for girls and women.

“But it has been left for the present struggle for political liberty in Mexico to elevate to places of prominence in civil and military life a number of Evangelicals. This has been noted more than once and has created comment. Some have said that this fact makes evident that the present struggle is Protestant movement. It would be nearer the truth to say that Protestants generally have been in sympathy with this movement because they have always been ready to throw off political and religious tyranny, and very naturally, in this struggle we might expect to find some of them taking a leading part. Their training they have received would lead them into such a movement and their capacity would enable them to rise to places of prominence.”



### A Hand-Written Bible

**H**OW much do you value your Bible? Rev. F. S. Onderdonk reports the story of the conversion of one of his Mexican friends. One Sunday morning this Mexican had gone to town for the express purpose of getting drunk. (It is the custom of Mexicans to get drunk on Sunday. On that account you can scarcely get any work done on Monday.) While walking down the street he saw a little girl hide something under her mantle. It was a copy of the New Testament and Psalms. My friend asked to be allowed to see it. He took the book and for two hours stood there reading as if glued to the spot. At the end of two hours he said to the little girl: "Run and tell your mother that I must have this book for two weeks." Next day he bought a pile of paper, a number of candles, pens and ink, and for two weeks, although he had to work hard during the day, he sat up until one and two o'clock every night transcribing the New Testament and Psalms. At the end of two weeks the work was finished. For many years that was the only Bible he had. Finally he heard that twelve miles over the mountains a colporteur was selling Bibles, so he went and bought some.

### South American Religion

**N**OMINALLY, the people of Brazil are Roman Catholics. For four hundred years the Roman Catholic Church has been without a rival in South America, free and favored in her enterprise. With what result? Bishop Kinsolving, of the Protestant Episcopal Church in Brazil, asserts that not two in a hundred of the students acknowledge relationship with any religious organization. One who was for six years a Roman Catholic priest in South America said several years ago: "I do not think that the Church in any case reaches ten per cent. of the people, and in many places this is saying too much. I do not believe that of the one million people in Buenos Aires there are two hundred men on any given Sunday at service."

One of the most influential men in South America said to a traveler: "It is sad, sad to see my people so miserable when they might be so happy. Their ills, physical and moral, spring from a common source, lack of religion." No country in the world is more in need of real Christianity.

### Oriental in South America

**T**HE Argentine year-book records 19,800 Mohammedan Turks. One-half its Syrian population is also reckoned as Mohammedan. There are two mosques in the Brazilian city of San Paolo, and Arabic papers are published there and in Argentina. Into the rice fields of Brazil, Japanese colonization societies are pouring immigrants by thousands, and we may well remember that Count Okuma recommended the coasts of Chile, Mexico and Peru as a field of influence for Japan, and an asylum for the excess of her population. Peru has large and prosperous Chinese and Japanese elements; the Chinese are rapidly becoming the merchants of Panama; and in Jamaica, after two hundred years of English control, eighty per cent. of the stores are operated by Chinese. According to a report, there were in 1913 in British Guiana one hundred and thirty thousand East Indians and the number was said to be rapidly increasing.

### AFRICA

#### An Oasis in the Sudan

**I**N many mission lands, a truly Christian home is like an oasis in the desert. It is a place of beauty and refreshment from which many thirsty souls drink living water. Rev. Stephen Trowbridge, of Cairo, tells of one of these oases:

"In the great Mohammedan provinces of the Anglo-Egyptian Sudan, there are many Egyptian and Syrian Christians employed in Government positions. These Christian officials are thus very much isolated; they have no Church services, are never visited by Christian pastors and the nearest missionary is some-

times hundreds of miles away. Here and there, British officers, loyal to Christ, have encouraged and helped these native officials to persevere in their Christian faith. One of these Christian officers is Major Stigand, formerly Inspector for the Mongalla Province, a tropical district in the extreme south, bordering on Uganda. From time to time Mrs. Stigand invited the Egyptian officials to her own home for a prayer-meeting in English. One of these men told me that these gatherings and the kindness shown by the Major and his wife were among the happiest experiences of his life, and had established in him a definite and clear Christian faith. In a frontier town amid the tropical heat, most white officials would not think of planning for a prayer-meeting. Major Stigand is now Governor of the White Nile Province and has shown a personal interest in the work carried on by the three missionary families at Doleib Hill. He is a man of commanding presence and has a distinguished record as a big game hunter and as an author. Mrs. Stigand is an American woman from Washington, D. C.

#### Spiritual Need in the Congo

**D**R. and Mrs. John M. Springer, who are in charge of the Methodist Congo Mission, write of Kobongo, where they have decided to open a station:

"We held a service yesterday morning and one in the afternoon. We had hardly started the morning service, when the chief broke in, saying that he wanted us to stay here. He wanted a missionary to come and live. He seems to be very glad to have us; in fact, every village that we have come to, almost, has made the same petition, wanting us to come and stay. Poor things, these natives have broken loose from their old moorings, and they have nothing to guide them in the present state; they don't know what to do, and they turn to the missionary, knowing that he is sure to be a disinterested friend. There is no doubt but that these people need missionaries. The chief told us of a vil-

lage not far away that he visited a few weeks ago, and he said that he saw enough human bones there, if put together, to make at least fifty skeletons. Ten days away from here, we visited an independent mission station, and there they told us of a secret society that dig up dead bodies and eat them; so that the people bury their dead secretly, and try to conceal the place where they are buried.

#### Memories of Mary Slessor

**T**HE *Record*, issued by the United Free Church of Scotland, tells of the keen remembrance in Africa of the wonderful life of Mary Slessor. At Akpap, the principal town of the upriver people who first heard the Gospel from her, two women missionaries go about safely, evangelizing the district, although it is one of pagan people and wild bush. There is no man missionary at work there; but one of the women preaches and acts as pastor. The Christian people have recently sent a gift of about \$100 to the Slessor Memorial Home, a notable offering from their scanty resources. Twelve girls are in the Home at Calabar, all betrothed to Christian young men, and learning housework, sewing, and the making of palm-oil and starch.

#### Africans Learning French

**A**FTER speaking and teaching in German for many years in the West Africa Mission, it is now necessary, with the change of Government, for French to take the place of the German. A small class of nineteen former school teachers was organized at Batanga the latter part of last year, and that work has now broadened out into a class of 228. A band of 140 picked young men students will form the vanguard of the French speaking force in the mission. Throughout the Cameroun Mission, the spiritual life of the people is steadily deepening. In seven months there were 1,000 confessions of faith, although the regular teachers and preachers of the people were not with them.

### A New Station in Africa

IT has long been the hope and expectation of the American Board to open a station, or rather a chain of stations and outstations, to extend from its plant at Beira, on the coast, in Portuguese East Africa, up to Chikore, on the western boundary of Rhodesia. Frequent tours have been made into various parts of the territory, but these have not been followed by permanent occupation, and the government has not permitted native evangelists unaccompanied by white missionaries to settle there, because the mission itself is located in Rhodesia. However, when Dr. William T. Lawrence, of Mt. Silinda, and Rev. J. P. Dysart made a visit to Gogoya's kraal, in Portuguese East Africa, the chief, Gogoya, was very cordial and hospitable to his missionary visitors. It is near his kraal that the Portuguese have now granted to the American Board a concession for 1,000 acres, which must be proved up or obtained on the same terms that any other settler could obtain it.

### ISLANDS OF THE SEA

#### Rescuing Filipino Waifs

SOME of the *mestizo* children, as those of mixed blood are called in the Philippines, who have been deserted by their mothers, have especially roused the pity of the Presbyterian missionaries in Cebu, one of whom writes of them as follows:

"The transformation of these waifs of the street, familiar with every form of evil and vice, into earnest little Christians has been the source of unending joy to those who have watched and assisted in the miracle. Other *mestizo* children have been placed here by their fathers who wish them to have a Christian education. We now have a family of ten children and seven others have been with us at different times. They take their joyful part in the morning and evening prayers, singing lustily the hymns they come to know so well, leading in prayer, and paying close attention to the Bible study. They are anxious to help others to know Jesus and gave up unselfishly to the ragged chil-

dren of the neighborhood who came to our playground last vacation. In fact, they are happy to have a part in any work for others and we have difficulty in restraining their generosity so that they may have suitable clothing themselves.

#### Membership Twice Doubled

AN increase in Sunday-school membership from 1,800 to 8,000 in two years is the record of Bulacan Province of the Philippine Islands, about twenty-five miles north of Manila. During the past year there have been some 2,500 conversions in the same district. This has been almost if not quite duplicated in two or three other parts of the islands.

The Rev. J. L. McLaughlin, Sunday-school Secretary for the Philippines, states that he believes the Islands are on the eve of one of the greatest evangelistic movements that has ever been seen there.

#### For the Indians in Fiji

BRITISH missionaries in Fiji are endeavoring to carry on evangelistic work among the 50,000 Indians now living there. They write: "If we could but undo what has been done in the character of the Indian peoples during the past centuries, the task of evangelizing the Hindus and Mohammedans in Fiji would present but few difficulties. But before any constructive work can be done, we have to combat influences of the ancient Indian religions and convince them of the truth of Christianity. The Hindu sides with us on some matters against the Mohammedan, and the Mohammedan stands with us on other questions against the Hindu, and both Hindu and Mohammedan unite in many directions against us. Oh, for a visitation by the Holy Spirit of God, the Revealer, Who will make known the truth of God to these people! We are trying to polish up some raw, local material to help us in this work, but in the very nature of things some years must elapse before an efficient ministry can be evolved. We are, therefore, asking this

year that some tried and faithful men of matured character and experience be secured from India to assist us."

#### Samoa's Record Gifts

A GROUP of twenty-five Samoan villages last year gave £1,700 to the work of the London Missionary Society. Rev. Paul Cane, a missionary among them, tells how it came about: "I think it was chiefly due to the little village of Le Tui, a small inland village of seventy-eight people. Last year and the year before, in proportion they did the best of all our villages. I told them this in their yearly meeting, and the pastor in England said, 'Missy, we will do better this year (1916).' They all began to work. Even the babies were quiet so that their mothers might help. The other villages heard that Le Tui was going to give a big collection, and they said, 'We can't let Le Tui beat us,' and so they, too, began to be in earnest. But such was the zeal of Le Tui that only two large villages could beat them. Our largest village gave £160, and another large village gave £145; then came small, great-hearted Le Tui with £130. Truly a mighty work! A church of thirty-eight members, an inland community of seventy-eight people who have to carry all their produce to the beach before they can sell it. What does the home church think of the love and zeal of the church of Le Tui?"

#### OBITUARY

##### Bishop La Trobe of Herrnhut

THE Moravian Church has lost one of its best-known missionary leaders in the death of Bishop Benjamin La Trobe, on October 4, at Herrnhut, Saxony, in the seventy-first year of his age. Born in England, of missionary stock, he became, on the completion of his theological studies, Assistant Secretary of Moravian Missions and later Secretary, with headquarters in London. Here, for the next twelve years he edited *Periodical Accounts*, a quarterly magazine, unquestionably one of the oldest, if not the oldest missionary periodical

that has been published consecutively in the English or in any other language. In 1896, he was elected to a position on the Moravian Board of Missions, which required his removal to Herrnhut, where he spent the remainder of his life, except for visits to the Moravian missions in Labrador, the Himalayas and other parts of the world, and an extended tour in the United States and Canada.

##### Dr. Edward Guerrant of Kentucky

DR. EDWARD GUERRANT, who built seventy-five churches for his people, the poor and illiterate mountaineers of the Appalachian mountains of Kentucky and Tennessee, died last summer. As the first evangelist of the Kentucky Synod, he found his opportunity; but so enormously did the work develop under his hand that the Synod feared that it could not support it. It instructed Dr. Guerrant to retrench and not build so many churches. He resigned as Synodical missionary, declaring that if no other course could help, God could pay for the schools and churches and missionaries. And God did. Dr. Guerrant organized the Soul Winners' Society, and in the sixteen years following he personally raised \$175,366.95 for financing the work, all by prayer.

##### Rev. Chas. J. Ryder, D.D., of New York

THE senior Secretary of the American Congregational Missionary Association, died on September 24 and was buried at Stamford, Conn. Dr. Ryder was born on Christmas Day, 1848. From his first and only pastorate in Medina, Ohio, he was called to the Southern Field Superintendency of the Association and, after two years' service, became District Secretary for New England. In 1896 he was made Corresponding Secretary in the New York office and brought to this responsible position a practical knowledge of the work. Dr. Ryder's service extended over a period of thirty-five years—nearly one-half of its history—and he outlived every member of the Executive Committee except one.

# THE MISSIONARY LIBRARY



**The New Pacific.** By C. Brunson Fletcher. 12mo. 325 pp. \$3.00. Macmillan and Co., Limited, London, 1917.

**T**HE New Pacific takes us to Australia and the South Seas, a part of the world which does not bulk largely in the thought of Americans, but of which we need to think more often than we do. In that far-off region are not only an island of continental dimensions, but many other islands, which, though comparatively small in area, are beautiful for situation and strategic in their relation to international conditions. The author has spent nearly all of his life in New Zealand and Australia and has been for a score of years the editor of the principal daily newspaper of Queensland. He has made a careful study of German plans in Australia and the South Seas and he makes an amazing revelation of the characteristic system and thoroughness with which Germany long sought to strengthen her interests in that part of the world, while Europe and America gave no heed. After the outbreak of the war, Australia and New Zealand promptly seized these German colonies and they are now administering them. What is to be done with them after the war? The Peace Conference alone can determine this. Mr. Fletcher gives clearly and forcefully the Australian point of view as to what should be done with them after the war. He pays a high tribute to the influence of missionaries in the South Seas, particularly to those great men of God, James Chalmers, George Brown, and L. Fison.

**A World in Ferment.** By Nicholas Murray Butler. 12mo. 254 pp. \$1.25. Charles Scribner's Sons, New York, 1917.

**F**OREIGN missions stand, among other things, for the international mind and the international outlook. It calls upon Christians to think in world terms. It recognizes, too, that the spir-

itual forces for which Christianity stands affect and are affected by political, military, economic and educational conditions. The student of foreign missions, therefore, must keep abreast of the best thought on questions which affect the world in general, and that part of it in particular, which deals with the nations in which foreign missionary work is being conducted.

The American university presidents and professors exert a large influence in shaping public opinion, as has been especially marked since the outbreak of the war. Unfortunately, it has not always been wholesome, but we are grateful for this volume by President Nicholas Murray Butler, of Columbia University. It is an eminently dignified and statesmanlike discussion of themes now challenging the thoughtful attention of intelligent men everywhere.

The theme to which the writer frequently recurs is that we are facing new world conditions; that the American people are not sufficiently unified in spirit or clear in purpose to enable them to meet these conditions in the most effective way; that "there is not yet a nation, but the rich and fine materials out of which a true nation can be made;" and that "our chiefest task is to prepare our hearts and our minds to do our full duty as Americans to bind up the wounds of a stricken world and to lead the way to that new construction of the overturned political fabric."

**Japan in World Politics.** By K. K. Kawakami. 12mo. 300 pp. \$1.50. The MacMillan Company, New York, 1917.

**T**HE pre-occupation of the public mind in the great war that is raging in Europe has obscured, for a time, some other questions of large international import, but these questions still remain. Among the most serious is our relations with Japan. That empire is the first of the nations of the eastern world to attain self-consciousness and to take

her place in the world's councils, and it is natural, therefore, that pending questions should assume their most acute form in connection with Japan.

Among the writers who are doing much to throw light on these problems are Professor K. K. Kawakami and Professor Inazo Nitobe. Professor Kawakami has now added to his well-known books—"Asia at the Door" and "American-Japanese Relations"—a third volume, entitled "Japan in World Politics," which is an exceedingly able discussion of the subject. It should have the careful study of thoughtful men and women, particularly in missionary circles, where the importance of friendly relations is keenly felt. Mr. Kawakami is a loyal Japanese, but he has lived so long in the United States and has such real sympathy with us that he is able to take a dispassionate view of American merits and defects. Indeed, he sadly says that the "Americans accuse him of subserviency to the cause of Japan and the Japanese denounce him as slavish to a country whose citizenship I have not been permitted to acquire." He carefully explains America's issues with Japan, Japanese immigration to America, Japan's dealings with China, her course in Korea, her alleged interest in the Philippines, and her "designs" upon Mexico, while the three closing chapters deal with the Anglo-Japanese Alliance, German-Japanese relations, and the Russo-Japanese Entente. This book will contribute in no small degree to that better understanding of the position of Japan which the American people need to have and which can form the only stable basis of satisfactory relations between the two Governments.

**The Japanese Nation.** By Inazo Nitobe, A.M., Ph.D. 12mo. 334 pp. G. P. Putnam's Sons, New York and London, 1917.

**THIS** volume is based upon the lectures which the author delivered in five leading American universities as one of the exchange professors under the plan first proposed by Mr. Hamilton Holt, and afterwards made a part of

the work of the Carnegie Peace Endowment. It is one of the readable of the many volumes that have appeared regarding Japan. It shows breadth of mind, intimate knowledge of history, political economy, international law, and the manners and customs of Americans as well as Japanese.

The author clearly shows how the world has now become such common ground that the interests of nations may clash at the most distant places, as, for instance, the Dutch and the English encountered each other on the South African veldt, and Japanese and Russians renewed acquaintance, under strained circumstances, on the plains of Manchuria. Professor Nitobe says: "Though I do not desire a rupture of friendship between the United States and her friends, she may yet face some of them in unamiable converse on the pampas of South America." He presents a wealth of information about Japan, its national characteristics, its morals and religious beliefs, its educational and economic conditions, its colonizing policy, and its relations to the United States. This volume is one that no student of Far Eastern affairs and of international relations can afford to miss.

**Forty-five Years in China.** Reminiscences by Timothy Richard, D.D., Litt.D. Cloth. 8vo, net. \$3.50. Illustrated with photographs. Frederick A. Stokes Company, New York, 1917.

**FOR** nearly half a century, Dr. Richard has been one of the great Christian leaders of China. Going to the field in 1869 as a missionary of the Baptist Missionary Society of London, England, and engaging for a time in the work of the Baptist Mission, his special gifts ere long drew him into a wide interdenominational and national service. He made a thorough study of Chinese history, literature and religion, and became famous as a scholar and writer. He gained an extraordinary influence over the Chinese and has probably had as wide personal acquaintance and as close intimacy with Chinese officials and scholars as any other foreigner and a far greater influence and intimacy

than most of the foreigners in China. In 1891, he engaged in special literary work under the auspices of the Christian Literature Society of England, Scotland and China, and he has been prolific in books, pamphlets, magazine and newspaper articles. He united to profound scholarship and unusual intellectual ability a force of personality that commanded the respect of Chinese and foreigners alike. He was a man of strong convictions and his plans and methods did not always commend themselves to some of his missionary associates; but no one has ever questioned his unselfish devotion and his splendid powers. The Chinese Government bestowed upon him the honor of the Double Dragon, and the Red Cross Society decorated him for his remarkably efficient services in famine relief. In this volume, Dr. Richard has crowded a wealth of information about China. It is really an autobiography by one of the most remarkable men who have lived in the Far East during the last half century. It is of interest and value to all who wish to keep in touch with the great re-constructive movements in China. Dr. Richard truly says in his introduction that "these reminiscences tell of sympathetic efforts made to guide the spiritual leaders of China to a vision of the Kingdom of God, with its promise of a hundredfold in this world, and in the world to come, life everlasting. These efforts have meant the uplifting of China in various ways, through better religion, better science, better means of communication, better international commerce, the institution of modern schools and colleges, the founding of a modern press and the establishment of new industries and manufactures over a country as large as the whole of Europe."

**The Library of Christian Co-operation.**

Edited by Charles S. MacFarland. Six volumes. 8vo. \$5.00 a set. \$1.00 each. Missionary Education Movement, New York, 1917.

**THIS** library contains the report of the commissions and sessions of the quadrennial meeting of the Federal

Council of Churches in St. Louis, last December. They are studies in the great questions of international relations, Christian unity, social relations, race problems, industrial reconstruction, religious education and evangelism. The addresses are not published, but the reports of the commissions furnish some good material for a reference library on religious and social subjects. There is no index—which is unfortunate—but the books give a clear idea of the great variety of work and problems before the Christian Church. The manifest danger is that in the multiplicity of forms of effort for the improvement of mankind, we will lose sight of the great essential of individual, spiritual regeneration.

The volumes are somewhat overloaded with resolutions, proclamations, lists of names, letters and appeals. They contain more general statements than vital facts, more appeals and plans than reports of things accomplished. One volume deals with peace and arbitration, another with Japan, and others with co-operation in education and world redemption.

**The Immigrant and the Community.** By Grace Abbott. 8vo. 303 pp. \$1.50 net. The Century Co., New York, 1917.

**WAR** time is an opportunity to overtake the immigrant problems in America. Almost no foreigners are now coming and those who are here are being kept busy with work at higher wages. Americanization is necessary; Christianization is even more important.

Miss Abbott, the director of the Immigrants' Protective League of Chicago, has given us a volume of valuable facts and studies, growing out of experience. How shall we protect the newcomers from those who exploit them for vicious and selfish purposes? Some employment agencies regularly supply women and girls to vicious resorts. The immigrant laws seek to protect the country against immoral women, but not against immoral men. Miss Abbott shows the safeguards that are being raised and the weakness in our system of dealing with

the immigrants. She advocates more municipal lodging houses, better education and more wholesome recreation, but she does not deal with the problem of remaking both people and environment through Christian teaching. There is no other adequate solution.

These studies are of especial value to all in immigrant communities, those who seek to win these men and women for the national ideals and service, and for the Kingdom of God. The men and women come to America for a better opportunity to live and they should here find true ideals, true kindness, true godliness.

**Conditions of Labor in American Industries.** By W. Jett Lauck and Edgar Syden Stricker. 8vo. 403 pp. \$1.75 net. Funk & Wagnalls Co., New York and London, 1917.

**RESULTS** of recent investigations are here collected and separated under various heads—Labor forces, wages, employment, working conditions, living conditions and health. It is a book of facts for reference.

**The Christian Confederacy.** By Herbert Booth. 12mo. 164 pp. 50 cents net. The Goodspeed Press, Chicago, 1917.

**HERBERT BOOTH** is a son of the founder of the Salvation Army, and in recent years has been an independent evangelist, laboring in the British Isles, Canada, Australia, South Africa and the United States. Burdened with a conviction that Christendom is suffering from a widespread lapse of faith in the doctrines of Christianity, his book is a plea for an organized confederacy of the faithful in all the churches to combat the rising tide of unbelief. Such a plan demands the organizing power of a John Wesley or a William Booth.

**The Churches of Christ in Time of War.** Edited by Charles S. MacFarland. A Hand-book for the Churches. Published for the Federal Council of

Churches of Christ in America by the Missionary Education Movement, New York. 191 pp. 1917.

**A** BIG little book containing the addresses of Drs. Jowett and Vance, President King, and Messrs. Robins, Mott, and Speer at the meeting of the Federal Council in Washington May 8 and 9, 1917; also the reports of various committees. A valuable volume for pastors who seek to adjust their ministry to the needs of a crucial time.

**Big Jobs for Little Churches.** By John F. Cowan, D.D. 12mo. 160 pp. 25 cents net. Revell, 1917.

**T**HE country church has problems and possibilities all its own. Dr. Cowan sees these and gives advice from a wide experience. He is a bright and forceful writer and ministers of country churches will find inspiration, ideas and practical working plans here. Among the subjects discussed in relation to the Church are the school, the farm, libraries, automobiles, town improvements, sports and union movements. There is an excellent bibliography.

**Co-operation in Coopersburg.** By Edmund deS. Brunner. 12mo. 95 pp. 50 cents. Missionary Education Movement, New York, 1915.

**H**ERE is a practical example of what can be done in a town where Christian forces will get together.

**Apostles of the Belgian Trenches.** By J. Kennedy McLean. Illustrated. Paper. 1s. Marshall Brothers, Ltd., London, 1917.

**T**HIS is the fascinating story of the work of Mr. and Mrs. Ralph Norton for the Belgian soldiers. It is a practical, spiritual work which has already resulted in the distribution of thousands of Scriptures, in the giving of 31,500 Christmas boxes to homeless men and in the conversion of hundreds of Belgian soldiers. The work is supported by voluntary contributions.





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